

The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

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The Shifting Foundation of Modern Chemistry.

A Review of the Conclusions of Prof. Lodge Concerning Atomic Relations and Activities; the Law of Transmutation vs. the Latest Hypotheses.

KORESH.

THE DISCOVERY OF RADIUM has opened up a new field for speculation and hypothesis among the people who call themselves scientific. Professor Lodge contributes an article to the *Nineteenth Century Magazine*, for investigators in the speculative field of research, which many of the superficial readers and thinkers will at once light upon as a solution of the problem contained in the substance denominated radium. In the discussion of the subject in the article referred to, Prof. Lodge has adroitly provided himself a loophole from whatsoever decision the more recent investigations may derive from experiments with this mystifying little aggregation of matter. He has some pretty strong convictions regarding the phenomena manifest in radium, and would like to have his views go out to the public with as much force as positive statement can convey, while at the same time he does not wish to depart too much from the proverbial reputation of modesty attached to what is called the true scientist, hence he says: "The easiest way to make them ['the real points of interest'] plain is to state them as if they were certain, and not confuse the statement by constant reference to hypothesis: guarding myself from the beginning by what I have already said as to the speculative character of some of the assertions now going to be made." This means that it looks well to

assert one's propositions, which gives them a force they would not carry if otherwise expressed; but fearing they may not be accepted as true, he can fall back on the provisional statement of hypothesis.

Prof. Lodge proceeds now to present his hypotheses and speculations, in the character of positive assertions, as follows: "Atoms of matter are not simple, but complex; each is composed of an aggregate of smaller bodies in a state of interlocked motion, restrained and coerced into orbits by electrical forces. An atom so constituted is fairly stable and perennial, but not infinitely stable or eternal. Every now and then one atom in a million, or rather in a million millions, gets into an unstable state and is then liable to break up. A very minute fraction of the whole number of the atoms of a substance do thus actually break up, probably by reason of an excessive velocity in some of their moving parts; an approach to the speed of light in some of their internal motions—perhaps the maximum speed which matter can ever attain—being presumably the cause of the instability. When the break-up occurs, the rapidly moving fragment flies away tangentially, with enormous speed—twenty thousand miles a second—and constitutes the A ray or main emission."

It is well that the learned Professor fortifies himself,

before making these assertions, with the statement: "Here we come to the hypothetic and at present incompletely verified speculations and surmises, the possible truth of which is arousing the keenest interest." Before proceeding further with the facts of transmutation between essence and matter, let us state positively that no hypothesis ever yet presented to the scientific world has stood the test of persistent investigation, and no hypothesis ever will stand such test. Hypothesis cannot become the basis for the establishment of a scientific superstructure. It was said of the Lord Jesus: "He speaketh as one having authority;" and because of this fact his utterances will stand when every hypothetical enunciation will have been relegated to oblivion.

There are two distinct and antithetical bases of mental vergency as pertaining to the origin and destiny of things; one founded upon the principles of alchemy, involving the operations of transmutation—the law of the cross, the other having for its basic hypothesis the immutability of matter. The reader should take the learned Professor's statements for what they are worth, and their true value is precisely what he has given to them in the fortification thrown up in his provisionally defensive attitude; namely, "Here we come to the hypothetic and at present incompletely verified speculations and surmises, the possible truth of which is arousing the keenest interest."

The two phases of thought above mentioned are at present so completely involved in the fog of chaotic confusion in the "scientific" world, that there is no clear cut and well defined differentiation between them, with the consequence that in every school of instruction and with all teachers, there is a jumbling together of conflicting and radically divergent views without any definite inclination or pretense to assortment. As to the prevailing school of thought, it may be said that the bombardment of modern investigation is driving some thundering blows at the hypothetical foundations of what has been taught as chemical science for the last few centuries. The positive superstructure built upon original hypotheses concerning matter, which has been undisputed in the "scientific" world for at least a hundred years, and which has trammelled the mind and stultified its powers, is without reasonable foundation.

No pretended scientist can deny that chemistry as a science has been built and its processes have been conducted upon the hypothesis (assumption) that the atom is immutable, eternal, and indestructible. No one can deny that the tendency of the scientific thought now is to overthrow this pet hypothesis of the materialist. It is now found that the original idea of the immutability of the atom is an untenable one in view of recent discoveries; that phenomena in physics cannot be ac-

counted for upon the hypothesis of the indestructibility of the atom, and that Lodge and others as renowned are more than questioning the former and long prevailing assumptions; nor do their conclusions offer a better solution to the problem which confronts the physicist.

Hitherto the physicist has dealt with the subject as if matter were the only substance, and "energy" but a mere mode of motion and not a substance. Now, the physicist is dealing with what he has called mere work (energy) of matter as if it were another kind of matter. "We cannot account for the phenomena manifest in radium," say they, "but upon the fact that the atom may be infinitely subdivided, and that its particles radiate into space outside the atom and are there transformed into other kinds of matter, presumably different from anything yet discovered."

In the discussion of the subject of the cause of the phenomena of radiation as observed in radium, it is assumed that the substance thrown off is some form and quality of matter. Because it is observed that the phenomena of matter are manifest in the emission of force in radium, it is assumed that these particles of matter existed in the atom itself. One of the most insurmountable obstacles in the way of the solution of this question for the ordinary physicist, resides in his obstinate determination not to recognize the existence of any substance distinct from matter—not matter, but still a substance. Once admit the existence of the essential quality of substance, the coördinate of matter, immaterial yet substantial, and we have the satisfactory solution of the whole problem of physics.

In the assumption of Professor Lodge it appears that the atom is disintegrated, but that it immediately takes the form of some other kind of matter. The fact is, that in the agitation of the atom it is mediately transformed to another material substance, through being first converted to the spirit of matter, thence to some other kind of matter. When a particle of matter is reduced to its least divisible form, incapable of further reduction as a particle of matter; when it is reduced to its geometric point, any further agitation destroys it as to its material quality, and it then dissolves into its spiritual essence. In the quality of spirit it flies off into space where, coming in contact with matter of different qualities from that in which it existed as the original atom, it awakens phenomena which are attributed to a state belonging to the character of the atom whence it was liberated. The vortices engendered after the radiation were not electrons existing in the atom before its explosion, but vortical effects in the range of radiation in outlying fields of activity. The electrons did not exist in the exploded atom, but were created by the action of the radiation in the surrounding field of operation.

The statement of the eminent authority that "Every now and then one atom in a million, or rather in a mil-

lion millions gets into an unstable state and is then liable to break up," is so far from being a true statement, that there are myriads of atoms in the operation of explosion and recoil where the incessant bombardment is in progress. The supposititious statement that there is but an occasional "break up" in the atomic mass, is predicated upon the assumption from which the Professor is struggling heroically to extricate himself; namely, the remaining environment of the spooks of the chemical atomic theory into which he was born and educated, and which he believed, and which now comprises the remains of the disintegrating chemical ghost of the indestructible character of the atom. He scarcely dares to hazard the leap from the obscuration of the old atomic theory into the greater obscuration of the darkness of an alchemy which precludes the conception of a coördinately working substance with matter, its counterpart, which, though not matter, is yet as absolutely a substance as matter itself.

Lodge thinks the apparent stability of the mass depends upon the fact that there is but an occasional

"break up" of an atom entering into the formation of the mass of radium. This is not so; in the bombardment of the vortical fortress the atomic explosions are incessant, and thousands of millions are exploded in the millionth of a second without waste of the substance, because there is a coördinate regeneration in the process of metamorphosing spirit to matter, and reciprocally changing matter to spirit. It must be noticed that the operation of Professor Lodge's mind has not embraced the possibility of transmutation further than a cautious approach to the mere probability of material transmutation—a transmutation of one kind of matter to another distinctly modified kind; hence in taking the plunge from the dear old assumption of the chemist into the darkness of the material alchemist, he does it with that profound and respectful caution and modesty always characteristic of the scientist who invariably assumes his premise and then proceeds to build his hypothetical superstructure, to be shattered and demolished, of course, at the approach of the next original and heroic thinker.

The Voice of Truth in the Land of Destiny.

The Humanity of the Great Creator; the Manifestation of the Circumferential Man; the Career of Napoleon; the Significance of the Great Louisiana Purchase.

BERTHALDINE, MATRONA.

THE CREATIVE PRINCIPLE is a personal entity, the continent of all wisdom and all love, and not an arbitrary tyrannical unknown and unknowable non-entity. A personal entity implies sometime, somewhere, a manifest personality perfect in the form and function of constructed manhood exhibiting the Almightyness of knowable and known Godhood. A human Godhead such as Koreshan Science demonstrates to be a certain ultimate product of universal creative function, must possess Godlike ambitions giving him determination to become as the Creator of the man among men, known as the all-wise and all-loving, if he would become the increate Creator of a man after God's own heart—a man made appreciative of all that he as the God-Man involves through an evolution of himself from central to circumferential manhood. It is a demonstrable fact that we have now manifest in the world, as a spiritonatural offspring of the Lord Jesus Christ, the most circumferential natural man as the continent of the holy seed's evolutionary experiences infolded. The circumferential man looking backward at his Alpha and Omega, sees himself standing in the sun as a woman—womb-man—with the moon under her feet and a crown of twelve stars about her brow, crying in pain to be delivered of her God-begotten prisoners of hope, who are in the conviction that birth into man's inheritance of divine Sonship awaits them.

The circumferential man reviews the evolution of

the Tree of Life and sees how from his Holy Seed of divine origin, he has wended his way down through the centuries of the Christian era in embodiments giving variations of personality to himself in harmony with each succeeding vocation whereunto he has been called in the order of law, that he might serve the ultimate purpose of his being in becoming the Shepherd and Stone of Israel, the redeemer of the God race, the Theanthropoi. In the review he sees that while sown in corruption he has nevertheless, as a progressive force of supreme mental power, been continually expressed in leadership as a man among men during his passage through all the hells. He sees himself in the successive pivots of human destiny, central as the sun, yet irradiated as many stars, conjunction with which has multiplied the potentialities of his central being. Reading the records of history of the Christian era, the Koreshan student may trace the median line of the Lord's pathway to the glory of Abrahamic Fatherhood, in the personal manifestation of which he makes known to the world the sum total of the fruitage of the tree of the knowledge of good and evil. The Abrahamic Fatherhood involves the divine Motherhood in the exercise of her right to bring to the birth the multitude of which he is the Father-Mother Deity. Jehovah said, "Before Abraham was I am." The Son of God as Abram had to precede Abraham, the Father of the multitude. He preceded him just as naturally as ordi-

nary mortal sonship precedes the attainment of the personal fatherhood of a mortal family. When we look upon the mature and visible fatherhood of a mortal family, we do not see the vigor of youth in his external manhood; but we do see the degeneracy and visible declension of age coupled with the acquired wisdom of experience, the eternal Motherhood and renewing power of all manhood.

The youth who profits by the acquired wisdom of experience in obedience to law furnished by his elders in personal and national history, attains a vigorous and progressive manhood. Reviewing the history of the median line of racial progress during the Christian era, we see conspicuous in its points of heading-up an astonishing array of characters in the presence of whom all the world wondered. As we near the climax of the era we note one bearing the name Napoleon. He manipulated every potentate on the chessboard of Europe and engaged in the game of life for the Victor's crown; yet he died defeated and unsatisfied, lacking the Godlikeness, of his ideal whom he saw realized in Jehovah Jesus. Jesus he recognized, despite his ambitious egotism, as far above all principalities and powers represented by men in this present evil world. Men die but to be reëmbodied as other men in the spheres of natural existence in which they strive for the mastery of themselves that finally entitles them to the image and likeness of God. In one embodiment they prepare, unwittingly probably, their sphere of action for the next.

Napoleon would be the emperor of the world and sit as a God in the throne of Eloah, the throne of Jehovah's Abrahamic Fatherhood. Hence, with a pre-science begotten of his divine origin, he effected in the land of promise in the new world a sale of his imperial birthright to landed estates, to that national power which could enable him to become, as the reincarnated Joseph of old, the recognized Shepherd and Stone of Israel, and a king whose imperial dominion could have no end. Napoleon sold to the United States the garden spot of the great Mississippi valley. The Mississippi is called the "Father of waters." The evolution of the sign Aries (Lamb or Ram of God as the begetting principle) is the God-begotten and born man of God, Aquarius, the sign of the Son of man, who inaugurates the Aquarian age, with the sound of many waters, deep calling unto deep. Aquarius the Sign is the great Father of waters. He brings the science of truth to bear upon the life of man. With the science of truth he waters the harvest fields of all lands, that as the reaper of the holy seed of all Israel he may gather an abundant harvest. Napoleon thus prepared the sphere of his future operations in reëmbodiment by committing to the guardianship of the most progressive people the richest garden-spot of the world. When his spirit passed over to the God who gave it he found himself in conjunction with a world-conquering hero, the Father of a country in which the eagles were gathered together by the horseman of Israel in the chariot thereof. As the Father of many waters he shall know no Waterloo; and on the

Isle of Patmos he shall review the travail of his soul and be satisfied in his many sons brought to glory. The birthright of the most High belongs to the Shepherd and Stone of Israel (the increase of Joseph in the land of his bondage to Egypt).

Napoleon delighted in golden bees as a decorative symbol. The symbol was prophetic, for his imperial spirit was to progress till in this land flowing with milk and honey it should embody as the *dabhar*—a Hebrew word signifying both bee and living Word. The living Word spoken brings into being in earth the divine kingdom, the type of which in the insect world is the bee kingdom. The representative hive of the bee kingdom is a communistic home of coöperative industry and common wealth, in which the affections of the workers are centered in a Queen impregnated with the spirit of its divine or universal Fatherhood. The United States is destined to become the preëminent hive of the universal divine kingdom in earth. The power that is to make it so resides in the Napoleonic vigor and progressiveness embodied in the Messenger of God's new Covenant with many, as the Father of many waters. In him resides the Motherhood of all living, the wisdom derived from the experiences of a man divine, created in the image and likeness of the Gods, who has, in obedience to the laws of universal salvation, condescended to men of low estate. As the most circumferential man, he is the turning-point or pivot of the world's returning, and rest in the God of their salvation. The Father of many waters, the Napoleon of all conquering science, will vitalize the industrial hive of the St. Louis Exposition of the world's progressive industries, and give to it a new and a true scientific impulse. With the sound of many waters the still small voice of most essential truth, underlying all sciences and all arts creative of glory to God in the highest and on earth peace and good will to men, will be heard throughout the earth.

The still small voice of truth emanates primarily from the most circumferential man, who becomes the most central as the inaugurator of a new dispensation. This one man, pivot of all human destinies, possesses all the qualities of radium in its activities; and he will prove to be a consuming fire to the bones of all existing systems. Boneless, they will collapse and dissolve. The flaming sword of truth is the primary source of all raido-activity, and the St. Louis Exposition will prove a medium for the transmission of its forces to thousands of stars in the firmament of the mental heavens. "The heavens declare the glory of God, and the firmament showeth his handiwork." The sun is but the polarization in the stellar center of the universe, of all the radiant stars in the heavens evolved from the bright and morning Star. The interdependence of center and circumference eternally exists as their eternal coördinating power. God is light derived from the divine love of life. Darkness is the servant of this divine regenerating power, without which the Almighty could do nothing. From the darkness of God, light is ingathered to perpetuate the Deific life. The servant is

not greater than his Lord, but is identified with him by the operative law of the cross.

The whole world is invited to the St. Louis Exposition. Within its precincts those that seek shall find opportunity to know the truth as the science of life

and immortality. Her FLAMING SWORD will be there, and those made fearless by the love of truth to grasp its momentous import will not fear to receive it, tho' in the ultimate of its personified power it slays to make alive in the creative principle forever to be known to men as God the Lord.

Mental Scientists' Theological Speculations.

Spurious Doctrines Concerning the Character of Deity; the Principle of Contrast and Law of Antithesis; God's Kingdom to Come is Natural and Eternal.

AMANDA T. POTTER.

IT IS WRITTEN that a house divided against itself shall fall; and, as a proven broad vista of this truth, we note the trail of the fallen church blazed through labyrinthine division. But we are thinking of a specific division, not of the church, but none the less owing its being to that same fall. One of its means of manifestation is through certain periodicals evidently sustained by appreciative readers; readers whose needs are met by just the quality of mental pabulum therein furnished. There is little hope for the progress of such while they fail to practice the critical perusal and reasoning which would discover the contradictions and inanities veiled in those superabounding words. We allude to the field of mental science, involving in the division of its own fold the certain precursor of death. Division is heaped upon division; the divided church is followed by the metaphysical offshoots with their divisions, and these divisions are made up of minds incapable of the integrality of purpose which carries a subject to its logical conclusion. This statement is not more clearly proven by any instance to follow than by the thousands not cited. The name subscribed to one of these latest effusions leaves one as ignorant of the sex of the writer as the writer in question is of his subject; so, in the absence of that English pronoun which indicates either sex, we will say *he* writes thus and so.

He says in just so many words that God is mind; that when he says mind, he means God. At the end of just six lines, intended to be illustrative, he declares outright that he does not know what mind is, and proceeds to ornament his ignorance. If compelled through an analysis he would doubtless end by declaring that he does not know what mind is, because he does not know what God is. But if he does not know what God is, by what right does he declare that God is mind, or that when he says mind he means God? He goes on to declare that there is nothing but mind and thought—principle and its mode of expression; that the things made or externalized are simply effects and pass away. He admits that mind is the cause of all that appears, but knows not to say that externals, the effect of cause, equal cause. Should not a mustard seed, the effect of a previous mustard seed, enlighten him? To-day the effect is planted because it involves cause. Some weeks hence this cause appears in effect as the scores of seeds, each involving cause.

The statements that "all is good" and "all is God," constitute a denial of the laws by which the quality of any existing thing can be established. It is only through the law of contrast and the law of comparison, which has its basis in contrast, that we may become acquainted with any existing thing. We have basis for the declaration that it is light, only as we have experienced the contrasting darkness. When we say it is a sultry day, we make discrimination between degrees of heat, and therein is involved the antithesis, or cold. We extol a good deed only through the conscious experience, or the knowledge of a bad deed; and so we may proceed through the entire universal series, which includes an antithet for every object, quality, and degree of quality. That "God is mind," "all is God, mind, principle," if true, would blot out the Lord Jesus Christ, Son of God, Savior of men. We have but to refer to the Apostle's short, concise record of His appearance to appreciate the involved transition from the realm of spirit life to the natural or external domain—from the Word which was God the spirit, to the Word which was flesh. Any one in danger of being bitten by that serpent of antichrist which declares that all is God, and affects Scriptural foundation for such fallacy, would do well to turn often to the first chapter of St. John and read that "the Word was made flesh, and dwelt among us, (and we beheld his glory as of the only begotten of the Father,) full of grace and truth."

He is declared to be the only begotten of the Father and the first begotten of the dead; and to as many as believed on his name gave he power to become the Sons of God. Through the function of Godly begetting He begat all who believed on him into the possibility of Sonship which was "again into a lively hope." These are they recorded in Isaiah under the words: "Ask me of things to come concerning my Sons." Deific function begetting for spirito-natural birth is as dependent upon the perfected, immortal or Godly flesh, as sensual begetting for the sensual-natural birth is dependent upon the mortal, imperfect flesh. God's kingdom to come in earth, for which the Lord taught his Disciples to pray, will be as material and as external as it is spiritual; and its possibility is grounded in the fact that God—spirit, mind—was transmuted to flesh, thus appearing externally as the Son nineteen hundred years ago.

New Century Studies and Reviews.

LUCIE PAGE BORDEN.

THE UNITY OF NATURE.

The Introduction of the Perfect Man Furnishes the Missing Link in the Chain.

MODERN THINKERS talk of the unity of Nature when they are teaching that the human race lives upon the surface of a convex ball. They launch into panegyrics of description regarding the infinity of worlds in space. They write glowing articles upon the boundless ether. In the same breath they tell us that the noblest product of creation is man, and also that in order to span the gulf between man and the lower creation some missing link must be supplied. Then they give up trying to determine the shape of the earth's habitable surface, satisfied in their belief which virtually implies that man is of no more relative importance in the universe than an insect. Why? Because if the physical earth which he inhabits be a mere speck in the infinite aggregation of suns and systems, peopled perhaps with beings of a stronger fibre, surpassing him in intellect as he surpasses the ape, what is he but a creature of small account? If man cannot by searching find out God, what is he but a pigmy?

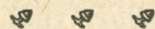
The unity of Nature is a pet theme with evolutionists. They think that man evolved from the lower forms of animal life such as the amœba without, however, coming to a stage of development where his mind is sufficiently active to measure the universe and explain its activities. For, given infinity, a quantity which it is impossible to fathom, and evolution ends in blank despair. Hence it is plain that those who are most devoted to the theory of evolution do not make their theories harmonize one with the other. If man be the highest product of evolution, as they contend, and his faculties do not admit him to the secrets of Nature, or only in some slight degree, a mind which cannot measure the universe is something too small to be its correspondent. Hence man is thrown out of his proper state of static repose and balanced equilibrium which he ought to hold in relation to the whole scheme of organized Nature. He becomes an irrelevant factor, an irreconcilable anomaly in her carefully ordered domain, where cause and effect are equal. Whether man be the creator or the thing created, whether he puts forth the universe from himself or is put forth by it, he should be related to it in an orderly manner. The evolution theory leaves him stripped of a dwelling, like a snail without its shell. After relating him to all the lower forms of life, it puts him out of harmony with the world which contains these forms, and it leaves him stranded on the shore of a boundless ocean of knowledge which he can never fathom with his little measuring rod.

It is evident that to complete the evolutionists' theory it must be extended to embrace as its chief product some higher form of life. There should be a being in whose development all the forces of the universe center,—one who contains in his own person the per-

fect attributes of every species; and not only this, He should be an epitome of the laws which govern the scene of his activities. In other words, He should be the seed of the physical cosmos and involve its potencies while it should be his unfolded expression. Given such a being and the unity of life is assured.

The exigencies of form and function in the integral economy follow certain well-defined laws. One of these is found in the adjustment of the sphere and the cube. The cube has six faces and is the solid square. The sphere is the model of the cell, and it becomes elliptical when elongated in the egg. Which one of these primary geometrical figures does the universe represent? Obviously it cannot be a cube, for all observations show that life develops in a cellular environ. If this be so, the container of all life and activity wherein is hatched or incubated the crowning species, must be also cellular. Then man himself, the perfected Man, the divine Man, would be primarily in the form of the cube, which is the doubling in of the lines of the sphere; in other words, man in his perfected form, the biune man, is the squaring of the circle. Man as he is found today in the unin-cubated, unhatched or segregated humanity represents the chick in the shell before it is ready to come out of its cell. It is not yet perfectly formed. By and by the chick will burst the shell, escape from mortal conditions and be born into Arch-natural life. When this corruptible overcomes the grave then the chick is hatched.

The unity of Nature is preserved intact by the introduction of the perfect Man. He constitutes the beginning and the end of the creation—that is, of the generation—of God. In Him is found the being of another type who gives logical completeness to the scheme of evolution. As He was manifest nineteen hundred years ago, so he will again appear in his personal offspring, every one like him, a Son of the Eternal, perfect in love and wisdom. God regenerates himself in his offspring. Jesus was God, therefore Jesus comes again in these personalities. This view does not place God in an anomalous position, extraneous to existing laws and forces, but as containing them and putting forth from himself as the product of his voluntary activity the sum of all created things.



The Manchurian Question.

THIS QUESTION seems to be not so much one of future contingency as of present conditions. It is useless to ask whether Manchuria is to become a Russian province when it is already one *de facto*. It is estimated that Russian colonization of the disputed territory is going on so fast, that by next fall there will be a hundred thousand of that nationality in the province. These figures do not include members of the army. In view of this fact it is useless to ask what Russia intends to do. Her policy is already disclosed

in a decisive manner. It is true that she agreed to withdraw her troops within a fixed time. She has never agreed to withdraw her colonists. The prospect of a wholesale massacre of Russian settlers by the Chinese is not among the probable disasters of the immediate future. Russia has too formidable an army ready to defend her people. Her Asiatic frontier borders too closely upon China. She is not obliged to withdraw her troops far enough to endanger the lives and property of these colonists whom she has planted without saying by your leave to anybody. The question is no longer "What will Russia do?" That is settled and the question now is, "What are the powers going to do about what Russia has done?" All the world has been talking together and talking very fast. In the meantime Russia has been acting. Every move which she has made has been cool and decisive.

The Manchurian railway is the southern terminus of the great trans-Siberian railway. Its mileage in Manchuria alone is equal to half the distance across the American continent. Southern Manchuria has been a nest of brigands from time unknown. So bold and secure had they become in their depredations, that all persons desiring to import goods into the country had to pay these robbers for safe conduct. Russia has stopped all this.

In the summer of 1900, during the Boxer uprising in China, the Russian minister was put to death in a shameful manner. The German minister was also killed and all the foreign legations threatened. Death to foreigners was the cry of the fanatical Chinese, urged on, it is said, by the secret instigations of the Dowager Empress, who is the strongest supporter of the ultra-conservative party. To protect its citizens, each one of the allied powers sent an army to the Chinese ports, Russia being among the number. It is needless to recapitulate all the steps which led to the final settlement by which China agreed to pay large indemnity for losses incurred during the time of the Boxer insurrection. It was stipulated that each nation should withdraw its troops within a given time limit.

In 1901 Russia invested Manchuria with her troops for suppression of brigandage and the protection of her railroad property. She has promised to withdraw her forces by the coming fall. In the meantime she has Russianized Manchuria. The subject is receiving great attention from onlookers, and those nations most interested seem to forget that their time to act is past.

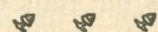
A Plea for Health.

HISTORIANS SAY that the introduction of Negro slavery into America was due to tobacco. The race problem with all its direful complications is only one of the evils for which it is responsible. Examine the faces of the men and women who crowd the streets as they pass up and down on business or on pleasure. How many specimens of physical perfection can be found? Is there not a pallor that betokens weakness, often a listlessness that shows distaste for life, or a nerv-

ous agitation plainly visible? How many faces show poise, an adequate degree of physical and mental balance?

What kind of an atmosphere are these people obliged to inhale? Here are men with pipes, men with cigars, men and little boys with cigarettes. Puff! puff! puff! The air of every large city is laden with tobacco. The mass of the population is obliged to endure the curse imposed upon it by those who love to smoke and who deliberately choose to pursue their own happiness at the expense of the public good.

There should be a law excluding smokers from all public conveyances. When smoking is permitted on the front and rear platform of a street-car, the wind carries the nauseating vapor into the eyes and nostrils of every passenger. Custom forbids complaint, and there is nothing to be done but sit and endure the nuisance, say rather, the positive injury. Time was when it was thought unmannerly to light a cigar in the presence of ladies. That time, however, is long past, and he who craves permission forms a notable exception. As a general rule men smoke when they please and where they please, paying no attention to the number of women near them. As a result of this practice, public waiting rooms are anything but places of rest, and the pleasures of travel are greatly diminished. It should be possible to control this evil by legislation. The time must come when people will awaken to a sense of the importance of preserving the nation from the deleterious effects of nicotine poisoning.



The Polarization of Light in the Human Sphere.

THE RADIATION of energies through an intercepting medium has furnished opportunity for thought and investigation. It has been determined that light is polarized by transmitting it through many varieties of crystal. When the reflected or refracted beam is no longer capable of a second refraction except in certain directions it is said to be polarized. One of the common experiments is with Iceland spar or tourmaline, where it is found that when two pieces of tourmaline are placed side by side, light is easily passed through both, but so soon as the two are put at right angles, there is a distinct change. Now the light is wholly cut off in the middle. The cross arms transmit it as before, but at the point of intersection all is dark as may be seen when the two crystals are thrown upon the screen.

This little fact in Nature points straight back to a wonderful exemplification of a higher fact in the realm of human life and development. It is not always admitted, but it is the truth that light is refracted to the human world through a crystal medium, the divine Man. So long as He transmits the inflowing energies of the celestial spheres which constitute the light and heat of the mind, alongside of the humanity whom he comes to bless, the flow is unchecked; but when God crosses himself with the race there is an immediate cutting off of solar beams at the point of influx. The angle of refraction is changed as in the case of the physical medium.



In The Editorial Perspective.

THE EDITOR.



THE BOOK OF NATURE cannot be read until definite knowledge of the meaning of its symbols is attained. In the reading of any book there are certain fundamentals which must be borne in mind; we must know the letters and the meaning of their various combinations in the forms of words. A child may know the alphabet of a language, and yet not understand the words formed by the letters, because there is nothing in the mind of the child which responds to the impression of the symbols; they convey no meaning until the words become familiar to the eye and mind. It is possible to express in familiar words that which the mind cannot grasp unless there is something in the mind which responds to the thoughts conveyed; one might understand every word of a parable and yet not understand the parable itself. There are kinds of expression which we must recognize ere we know the intent of the words; rhetoric deals with specific forms of speech which convey nothing to him who does not understand them. One might understand every word of the Bible from the standpoint of common usage, and yet fail utterly to grasp what is really conveyed in the Sacred Text. In order to interpret symbolic expressions we must first have the idea, the conception of the author of the expressions; we must know the things to which the words apply, else we can reach no true conclusion as to what is meant to be conveyed. In the distant past the meaning of Egyptian hieroglyphics was lost to the world, and the symbols on rolls of papyrus, the walls of buildings, obelisks, and the tombs of Egypt conveyed no meaning. During the past century Egyptologists discovered the hieroglyphic key, and now they experience but little difficulty in reading the ancient form of writing. Before, by empirical processes they might have carefully scrutinized every symbol and accurately measured every line, curve, and angle of the figures inscribed, without the faintest conception of their true interpretation. The Bible is to the "higher critic," the universe is to the modern scientist, life is to the biologist, what hieroglyphics were to Egyptologists before the discovery of the key—because the modern mind has lost the art of interpretation of the symbols of Nature. There is no adequate conception of the whole on the part of the modern world; therefore, the parts cannot be understood, neither the relation of the parts. The Hebrew and Greek texts of the Bible may be carefully analyzed, and every jot and tittle noted, and all the oddities and idioms of the languages learnedly discussed—and yet the truth may remain hidden. The geologist may classify the rocks and analyze the substances of land and sea; the astronomer may note all the brilliant points in the sky and map them accurately, and he may observe all the motions and tabulate all the phenomena of the heavens; the physician and the chemist may learn all about the peculiar combinations of matter—and yet remain in utter ignorance of the truth concerning the real constitution of things and the form, function, and perpetuity of the universe. The biologist may classify all the species of animal life; he may dissect the human body and name every bone, muscle, blood-

vessel, and nerve, and measure the diameter of the minutest cell of the human brain, and find absolutely no trace of the origin of life. A recent writer has observed that a child who has pets may tell the naturalist many things about animals which he, in his clamor to cover broad fields, has overlooked. Living forms are better than stuffed specimens; man as he exists affords a greater field for study than mummies. Something more is necessary than eyes and ears and a notebook. The man who reads the book of Nature must possess an insight into the actual nature, character, and cause of things; he must know the *why* as well as the *how*; he must have the mind and the conception of the Author and Creator of the world of existence. If he possesses a knowledge of fundamentals, the entire universe may become an open book, and his intellect may become illumined by the light of true science—while to others who employ empirical processes, all may be as dark as night.

A great deal has been said in the pulpit and press concerning the character and policy of the newly elected Pope of Rome, Pius X; and many conjectures have been made as to what position he will assume on political, social, and ecclesiastical questions. It is hoped in Catholic circles that he will repair the breach between the church and the Italian government, and establish a basis of harmony between the Vatican and the Quirinal. It may be sufficient for us at this juncture to merely analyze the surname of the new pontiff. It is not a little remarkable to students of prophecy from the Koreschan point of view, that the names Jacob and Joseph should at this time be associated in the chair of papal succession—the name of Leo XIII being Giocanni (Jacob) Pecci, and that of Pius X, Guiseppe (Joseph) Sarto. Giovanni Ferreti (which signifies iron) was pope in 1870, a definite point in the closing of the Iron age; in Giocanni Pecci (sin) we observe the antithetical "man of sin;" and in the name of Guiseppe Sarto we find indications of the end of the Christian dispensation. The literal root meaning of Sarto is the cobbler; the word is from the Latin *sarcio*, to mend, to patch. *Sartus* means patched up, stitched together. Now, from an etymological as well as a Scriptural point of view, the name of Sarto is not a little significant. The church itself is the cobbler—or rather, it is that which is cobbled; for cobble is from *copulare*, to couple, which involves the idea of joining together. In the church God and man were coupled—that is, they entered into conjunction through the law of the cross. Every age has its particular garment; the garment of a dispensation grows old, and is ready to be cast aside when the dispensation closes. The tendency of the leaders of old institutions is to patch up the old garments of church and state. So we have Sarto as the *taylor*—which is the meaning of the word Sarto in Italian. In anatomy, *sartorius* is the "tailor's muscle"—the muscle which throws one leg across another. In considering the significance of cobbler, the mind is adverted to shoes in need of repair—and shoes are for the feet. We are at the foot of the dispensation—

the end of the period represented by Nebuchadnezzar's image, the feet of which were of iron and clay or mire, signified by Ferreti (iron), and Pecci (sin), which is from a root meaning mire. In view of this, the question arises, Will the papal cobbler attempt to unite the church and state? It is doubtless his ambition to restore the temporal power of the papacy.

A great many people have the idea that chemistry must be true because chemists are able to produce definite results in the laboratory; it is also believed that modern astronomy must be true because astronomers are able to foretell astronomical events with precision, and because astronomy is of great service in the fields of survey and navigation. It should be well known that modern theories are but attempts to explain observed facts, and that apart from the so called theoretical sciences there are *practical phases* of these branches, in which considerable accuracy is attained. Concerning practical chemistry we quote from Norton's "Elements of Chemistry:" "The facts of chemistry are established by experiment and are capable of being reproduced. They find practical application in the arts, which is altogether independent of any explanation that may be made of them. When, however, we attempt to reason upon these facts, to classify them, to interpret them, we at once begin to form theories." Concerning the theories of chemistry it is said: "It has often happened that statements which have been accepted as facts have been rejected because they have been found to be false; and that one theory has been displaced by another which interprets a greater number of facts." So we may and must readily accept the *facts* of chemistry, and at the same time deny most emphatically that the commonly promulgated theories of chemistry are true. Likewise, we accept all the facts of astronomy, and the uses of astronomy in division of time, in geodetic survey, and in navigation. There is no theory of astronomy which enters as a factor in the accurate prediction of eclipses or other astronomical events. In the field of scientific research facts are observed; in the field of speculation men attempt to explain these facts from the basis of assumptions. Koreshanity explains all facts and all phenomena from the basis of a demonstrated premise.

We can readily conceive that among barbarians the tendency to execute criminals summarily under the impulses of the spirit of vengeance easily prevails; but it is entirely out of place to suppose that a sincere and consistent minister of the gospel of Jesus Christ would in any way sanction the lynching of Negroes for any crime whatsoever. Yet it is reported that the Rev. Sam Jones stated recently in a speech at the Bloomington (Illinois) Chatauqua, that "this lynching business is not anarchy. If a mad-dog or a wild beast runs through the streets and bites some one, the thing to do is to kill it, and kill it before it does any more harm. There is not much difference between a wild beast and a Negro who will attack white women. Why, in the South the respectable blacks help the whites lynch the brutes." If this statement was made as reported, so much the worse for the Rev. Sam Jones. A man who will make such declarations is not entitled to the respect of law-abiding Americans, because they encourage the spirit of the mob, the

growing influence of which is being viewed with the gravest alarm by representatives of the Government. The decided stand taken by President Roosevelt, as defined in his recent letter to Governor Durbin, of Indiana, is to be heartily commended by all law-respecting citizens. The rabid utterances of such men as Rev. Sam Jones and Senator Tillman are to be emphatically condemned as conducive to lawlessness.

It is difficult for the materialistic mind to conceive of the truth of the statement in Koreshanity that there is no space in the spiritual world. Modern spiritists imagine that the spirit of a man after its departure occupies as much space as the body, and that therefore, spirits must inhabit the sea of air or ocean of ether. Spiritists are rank materialists in their conception of things. Spirits inhabit the brain of man; every thought is a spiritual entity, and thousands, even millions, of spirits may inhabit the brain of one person. There is no space in the thought world; the mind transcends the natural, the material. We may observe in one field of vision plains, valleys, hills, and mountains; the impression of all that we observe is implanted on the retina of the eye, and thence conveyed to the cells of the brain, where the mind takes cognizance of the impression; there in the mind is the complete *replica* of the external field of view. The architect conceives of a great structure; he builds it in his mind; he sees it in all its details as clearly as the thousands may view it after his conception has been expressed in the world of space. The building existed in the conception, in the mind; it was real and substantial in the realm of mental activity, but it did not occupy space for the reason that there is no space in the world of mind.

Professor Serviss heads a recent article, "Has the Philosopher's Stone been Found?" He briefly suggests that the dream of ancient alchemists may yet come true, and states that "the irony of fate has dropped a philosopher's stone into the outstretched hand of Science herself." We may inquire, What is science? Certainly, science (which means knowledge) is not that system of hypotheses which is now so rudely disturbed by the recent discovery of the properties of radium which, as Professor Serviss freely admits, obviously disproves the prevailing conclusion that matter is indestructible—for he says: "Since atoms are not eternal, we can no longer assert that gold must be gold, and lead lead, as long as the universe stands." The powers of Destiny have not placed in the hand of pseudo-science the universal solvent of problems, the key to the mysteries of existence. The genuine Philosopher's Stone was discovered in 1870, and the laws and principles of its application to the domains of human mind and life have since been persistently promulgated in Koreshan Universology. Since the time of its founding, it has not been necessary to alter a single fundamental principle, nor to change a single conclusion in order to conform to facts as discovered. Its demonstrated premise, its foundation fact, must ever remain the same.

The materialist is blind to the most refined and sublime half of the universe. He sees only the material side, which is the external; spirit is substantial and interior.

The Open Court of Inquiry.

THE EDITOR.

Steps in the Way of Life.

How may I know exactly for what or on what plane of life I am fitted to live, that I may be free from the temporary attractions to or fancied aptitude for planes beneath or above me? Is it not proper and necessary that man should know definitely his present ability and duty as well as his ultimate goal of destiny, so that with assurance of exact knowledge he may be encouraged to undertake his appropriate life work consecutively, and thus with reasonable success? What is the criterion for knowing one's divinely approved niche—natural inclinations, stress of circumstances, or what?—F. H. S., Shippensburg, Pa.

The world is a great school of experience; experience makes its impression on the character; every deed is registered in one's self. A man's ability in any line is the result of development through past experience—not merely in one embodiment, but in many. A man finds himself at present in the natural; he feels that he has some mission to perform, and the question is naturally suggested, "For what am I best fitted?" There are thousands who succeed in vocations which they were led by various causes to choose deliberately; but there are others who have likewise succeeded through embracing opportunities presented at some period of their lives. As a general rule, men take up such work as they feel they are best fitted for; and entering upon a line of work with confidence and self-assurance, and concentrating the mind upon it, they succeed in their undertakings—and they do so without the advice of phrenologists, palmists, astrologers, or other phases of modern fortune-telling.

But the inquirer is a student of Koreshanity, and doubtless desires to ascertain how he may know what may be his divinely appointed or approved niche, and what he is best fitted to do that he may attain success in Koreshan lines. We answer that Koreshanity presents to progressive minds the most golden opportunities, because it is the absolute truth of life; it defines the laws of immortality which, if obeyed, are certain to bring the desired rewards.

While Koreshanity extends to thousands the bright hope of the new life, it does not guarantee to fix the destiny

of any particular individual beforehand—that is, it does not at present come within the province of Koreshanity to reveal in individual cases, the exact height of one's ultimate attainment. It is best that it does not. If men have progressed for ages without definite knowledge of the exact character of their ultimate reward, or the exact status they will occupy in the new kingdom in the earth, they may still progress toward the goal without that particular knowledge, until the time comes for its revelation.

We progress in the way of life step by step; the College of Life has its departments and grades; the System has its orders, and one is prepared for a higher order by completing a line of experience in a lower; so that at each step one makes a decision under new impulses. This is the natural way of selection, the natural way of development. Order develops from chaos through the process of grouping, and the disciplining of those gathered together.

There is an experience to be gained in the Institutions of the new order—the Institutions of Koreshanity. One's past experience becomes the basis of present and future development; but without the coming *baptism* it would not be possible either to know one's ultimate place or to reach it. There is nothing apart from Koreshanity that can awaken and inspire the heart and soul sufficiently to perform one's mission in the way of righteousness. Under the supervision of the great Teacher one develops far beyond what would be possible if left alone to battle with outside influences. Under practical instruction, discipline, and guidance, one is enabled to see more definitely every line of duty than would be possible through study of our Literature. The imperative duty of all those who would become the heroes and pioneers in the establishment of the divine kingdom in the earth, is to leave all, to sacrifice all, and become an active part in the great Koreshan movement. Then all perplexing questions as to one's ultimate status will be answered in due time—through the communication of the divine baptism.

The Metals of the Firmament.

I enclose statement of my friend. I shall be glad to have this matter made more clear to both of us.—W. H. C., Liverpool, Eng. ("My friend Mr. C. states that the rings representing the metals on his chart are arranged according to their specific gravity. This I deny, as some of the heavier metals appear inside lighter ones—for example, lead. Are the metals arranged according to their specific gravity, or according to melting-points? And why should this arrangement take place? What means have you for verifying this theory?")

The seven primary metals in the shell of the earth are emplaced according to their specific gravity, or according to the specific relation which the metals sustain to each other in their natural static planes or planes of rest. They are not arranged according to melting-points, because melting of the metals does not obtain in the strata. It does not follow because gold, silver, copper, zinc, etc. are found to possess specific weights, that the states of these substances in the shell are such as to exactly correspond to the states they possess at the earth's surface. For instance, these substances at the surface are reduced from ores through smelting, in which oxygen is the principal reagent; and after passing through vortices of combustion in which thousands of qualities of energies enter and materialize, metals of certain densities result. The primary substances in the absolutely pure state in the shell of the earth are produced by other processes, and are free from the unavoidable impurities or alloys which enter into the primary metals obtained from the conglomerate mass of the earth. However, in a general way the order we have given corresponds to the tables of specific gravity.

The word plumbum is used to designate a primary substance occupying the uppermost metallic plane; this substance is not ordinary lead, which has a specific gravity of about 11.45. The primary substance is more like plum-bago than common lead. Its specific gravity is lower than that of tin, iron, or zinc. Iron as it exists at the surface is heavier than zinc; but the density of a metal depends upon its treatment.

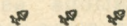
There is a difference of .78 between bar iron (7.8,) and cast iron (7.02). The order we have given for the primary metals is correct, from the basis of their actual emplacement in the shell.

The arrangement of the primary metals in the firmament of the universe is natural, and the substances are emplaced in the order of their specific gravity because the static plane of a given metal is the plane of materialization of gravic energy which holds the metal in solution. The plane of materialization is where the metal weighs nothing; the point where the metal ceases to be ponderable, the gravic ray reaches the termination of its path of transmission—and there it materializes. Being arranged according to their specific gravity or density, as well as degrees of refinement, the substances of the most refined metals in etheric solution in the gravic rays readily pass through the coarser and lighter metals, and thus reach the plane of their materialization without obstruction; if the order were reversed universal equilibrium would be impossible.

The means we have of demonstrating the Cellular Cosmogony are various; but we pivot the whole system upon the fact of the earth's concavity—the fact that we inhabit the inner surface. Thus we know its form; we apply the principles of comparative anatomy and learn the relation of its parts; we analyze the functions of the human body and know the functions of the universal body, because the two forms are analogous; we observe the order of the planetary reflections in the heavens, and determine the emplacement of the metals to which they correspond. We demonstrate positively that the order of emplacement we have given is correct; but we cannot guarantee that one, taking the ordinary view of physics, can comprehend the demonstrations; for the knowledge of the application of the principles must be arrived at from a study of Koreshan Alchemy, Physics, and Astronomy. All life is cellular; matter is destructible and convertible to energy, and vice versa.

The fact that materials possess specific gravity, the fact that the tendency of the substance is to rise or fall to static planes, is in itself the most external and readily comprehended

demonstration of the truth of our declarations that the metals in the firmamental environ of the universe are emplaced with the heaviest outermost, and with the lighter materials superimposed in their order.



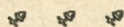
The Soul Analyzed.

Extract from Lecture by Koresh at Kimball Hall, Sunday Evening.

DR. C. R. TEED, at the service of the Koreshan Ecclesia, Kimball Hall, 243 Wabash avenue, last evening, took for his subject, "The Analysis of the Soul; Its Origin and Destiny." In part he said:

"Spirit, soul, and body are interactive and reciprocal parts of organic form and consciousness; nor is the life of man integral independently of the correlate and reciprocal action of the triune embodiment of what, in its organic perfection, constitutes the image and likeness of God. Spirit, soul, and body constitute distinct but co-operative parts of an integer; and when these merge, as they ultimately will, into the fruition of human perfection—immortal life in the body—they become indissolubly blended in that transitional flame which transposes our lives from the arch-natural to the realm of eternal and spiritual consciousness, still to co-operate in reciprocal activity with our consociate organic life, yet left behind as the pediment of our spiritual career.

"The soul has two origins in man, hence is of two distinct characteristics. One is from beneath, the other from above. It is from the interblending of soul existence as it merges, in its upward progress, with the overshadowing impulses from the higher spheres of spiritual, angelic, and eternal increment, that the concomitants of a mortal career are eliminated and transformed. The soul is mortal until the immoralities belonging to soul and spirit, to the mental consciousness in all its degrees, acting through organic form—the body of man—are transformed through righteous purpose wrought in actual uses to the neighbor under the supreme power of love to God and to our fellowmen. The soul thus made alive in God is one with the eternal, having its origin in the supreme and eternal consciousness, thus declaring also its destiny in God."—The Chicago *Inter-Ocean*, Aug. 10, 1903.



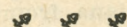
Letter to the German Department.

DR. J. AUGUSTUS WEIMAR, Esteemed Friend:—Time and environment have not permitted me to answer your very interesting letter of July 13. First, I want to thank you that you are translating the CELLULAR COSMOGONY and that I may be able to obtain it in the near future. And secondly, I want to express my gratitude in your behalf for the preparation of the two German tracts which you mentioned. You say that "Kapital, Lohnsklsverei und industrielle Freiheit" is of the greatest interest and enlightenment, which, upon the strength of your letter, I do not for a moment

doubt. But if from it you draw the conclusion—because it is of the greatest interest and enlightenment—that, therefore, all the workingmen in our broad land would read it and study it with a craving desire, then permit me to say that you are mistaken. [We do not expect at the present that the mass of the working class will read the Koreshan Literature, but we have to cover a large field in order to find those who will be benefited by it.—EDITOR.] My reason for saying so is this:

I am myself a working-man and have learned to scrutinize pretty well the moving spirit which is operative in the majority of the working-men. Shocking egotism; hatred against their fellow-beings, and a violent desire for the possession of the neighbor—in short, wastefulness and pleasure-seeking are the principal traits of our fellow-beings. This being a fact, how shall they obtain the power of a desire for something higher and nobler that may interest them? And to urge a noble cause—such as the contents of the tracts you mentioned—upon them, seems to me too holy. Though probably in many instances it would be well to take *that* lesson from our Master: "Whosoever shall not receive you, nor hear your words (message), when ye depart out of that house or city, shake off the dust of your feet," as a witness against them.

Now as my particular work shall be finished here within a few days, I shall come and see you personally in order to have a talk with you concerning the things you wrote about, as I would like to obtain a knowledge of the Koreshan doctrines; and I am glad that my work compels me to remain in Chicago for several weeks. Meantime as well as in future permit me to remain, in highest esteem, your friend,—H. F., Stevensville, Mich.—[Translated from the German.]



Items of Interest.

Notes Concerning the Progress of Koreshanity in Chicago and Elsewhere.

If all the avowed enemies of the Koreshan System could have been present at Kimball Hall Sunday evening, they would have readily perceived how utterly futile all their attempts have been to retard the movement. The largest audience ever addressed by KORESH in Chicago with one possible exception, listened to a powerful and forceful lecture on the subject of the human soul. The interest was intense, the meeting lasting over two hours. During the discussion following the lecture, the Speaker was roundly applauded many times. We reproduce extract of the lecture, which appeared in the *Inter-Ocean* Monday morning. We expect even a larger audience on the evening of Aug. 16.

We are glad to announce that the Chicago *Inter-Ocean* has volunteered to publish in the column of regular reports of Sunday sermons, extracts from the lectures by KORESH at Kimball Hall. We advise therefore, that our readers who are not regular subscribers to the *Inter-Ocean*, should obtain copies of every Monday's issue.

The discussion of the Cellular Cosmogony between our Liverpool representative and various correspondents, continues in

the Liverpool papers. Mr. Chapman is doing excellent work on our behalf through lectures and articles for the press.

World's Fair News-Notes.

A glass factory in operation will be a feature of Indiana's display at the World's Fair.

A life-sized copper statue of Maud Adams, the noted actress, is a proposed feature for Utah's copper display at the World's Fair.

A unique collection of 120 paintings by Adolf von Menzel will be a feature of the German section at the World's Fair.

Five hundred tons of exhibits for the World's Fair from the Philippines are now on their way to St. Louis on the U. S. transport Kilpatrick.

Colombia has appointed the following commission to collect and arrange her exhibit for the World's Fair: Dr. Santiago Cortés, Julio D. Portocarrero, and Gen. Francisco Javier Vergara y Velasco.

New York City will make an interesting exhibit of her summer school system at the World's Fair of 1904. The sum of \$10,000 has been appropriated for this purpose.

The National Editorial Association with 425 delegates from 59 State and Territorial associations, representing 15,000 newspapers, will hold its 1904 convention at the World's Fair.

As an evidence of the interest abroad in the coming World's Fair the fact may be cited that the space in the various exhibit buildings which Great Britain has at her disposal, has all been applied for by prospective British exhibitors.

Among the many family reunions to be held at the World's Fair next year, will be that of the Wing family of America. At the recent annual gathering of this family at Sandwich, Mass., it was decided to hold the 1904 meeting in the World's Fair city. The exact date will be decided later.

The oldest clock in Missouri will be shown in that state's building at the World's Fair. The timepiece was brought to Upper Louisiana from North Carolina in 1800 by George Frederick Bollinger, who afterwards was a member of the first Missouri general assembly. The old clock is 8 feet 4 inches high and is now owned by M. V. Pabor, of Fredericktown, Mo.

Modern Woodmen at the World's Fair.

ST. LOUIS, Aug. 11.—Modern Woodmen of America and their allied fraternities are making big preparations for the proposed encampment at the World's Fair, St. Louis, in September of next year. The Woodmen number about 750,000 members in America. Gen. John H. Mitchell, commander of the organization, says that 150,000 will be at St. Louis during the week closing Sept. 5, with "Modern Woodmen of America Day." The Foresters, a semi-military organization allied with the Woodmen, has 80,000 uniformed members and it is said that 5,000 of these will attend the encampment. Many of the Forester companies are said to be drilled as well as any organization in the United States. The Royal Neighbors of America, also auxiliary to the Woodmen, has a membership of 140,000 lady members, and Gen. Mitchell estimates that 20,000 of these will be at the World's Fair during the first week in September.

The Development of Man.

ST. LOUIS, Aug. 11.—Prof. W. J. McGee, chief of the Department of Anthropology for the World's Fair at St. Louis, is quoted

as saying that the aim of the department will be to represent human progress from the darkness of the earliest ages to the highest enlightenment, from savagery to civic organization, from egoism to altruism. Special attention will be devoted to Indian school work, America's best efforts to elevate the lower races. The method will be to use living peoples in their accustomed avocations as object-lessons. Failing these in some cases, human products will be used to illustrate human progress.

Books and Periodicals.

Review of Important Publications Received by the Editor of The Flaming Sword.

THE EDITOR.

Gregg Shorthand.—Manual of light-line phonography, by John Robert Gregg; revised edition, 164 pages, cloth bound, \$1.50. Gregg Publishing Company, 57 Washington street, Chicago.

It is a positive pleasure to peruse a work that is entirely original, whether one agrees with all the applications of principles in the superstructure or not. The author of Gregg

Lectures at Kimball Hall.

Until further notice, Koresh lectures Sunday evenings, 7:45 o'clock, at Kimball Hall, 243 Wabash avenue, corner of Jackson boulevard. The meetings are held under the auspices of the Ecclesia Triumphant of the Koreshan Unity.

The subject for evening of August 16, is "Primitive Christianity vs. the Modern Church," showing contrast between the doctrines and life of the Lord Jesus and the doctrines and life of modern Christians. Invite your friends.

Shorthand has kindly favored us with a copy of the revised edition of his Manual, and we have taken great pleasure in following the development of his system from the alphabet to the highest abbreviating principles. We take keen interest in all stenographic systems. These words are being written in characters; the writer has had twenty years' experience in shorthand writing. We have positive convictions, but no prejudices—and therefore we have made a careful and impartial examination of the Gregg system.

We have before us a system that is highly commendable for its extreme simplicity; hence, it is easy to learn. The author proceeds on the basis that the trend of shorthand progress is toward a more complete identity with ordinary longhand writing; hence, no characters have been admitted to the alphabet which have not corresponding strokes in longhand. In this respect it stands in contrast with the geometric systems. The Gregg conforms to the slope of longhand; it contains no shading; position writing is abolished; vowels and consonants are joined, and angles are rare—curves predominate.

In the Gregg, all hooks and circles are vowels, and are readily joined to the consonants; there is no halving nor lengthening of the letters as in the Pitman systems—and it may be a source of wonder to many, how a system can be made brief enough for reporting purposes without the ordinary devices of halving, doubling, and trebling, and the use

of consonantal hooks and circles; but we observe in the Gregg a most convenient and unique arrangement of the alphabet which admits of blending of all coalescents. The blended characters take the place of the consonantal diphthongs and triphthongs in other systems. There is a system of abbreviation introduced which has for its basis the idea that we may abbreviate in shorthand as we abbreviate in longhand—that is, by expressing words or series of words full enough to suggest the full forms; and the use of vowels makes this process of abbreviation to possess great power in legibly expressing words and sentences.

The arrangement of the textbook is excellent, the exercises being carefully graded in eighteen lessons with vocabulary. If we may judge of the merits of the system on the basis that it is becoming very popular, we are warranted in speaking a good word for it. It is making rapid headway, although the system was first published ten years ago. Besides the textbook there are a number of other works for study and practice—and the excellent *Gregg Writer*, which has a large circulation.

Review of Reviews.—This periodical is unequaled among the monthly publications in the freshness and range of the topics which it covers every thirty days. In the August number, for instance, we have a most interesting character sketch of the late Pope from the pen of Mr. W. T. Stead; then there are the lynching craze, the peonage exposures in the South, the labor movement, Socialism in Germany and France, the immense wheat harvest in Kansas, and many other current topics discussed by able contributors and the Editor in his "Progress of the World." The usual features of the *Review of Reviews* are replete with interest. 25 cents per copy. 13 Astor Place, New York City.

How to Train Children and Parents.—This is a neat little pamphlet written in Elizabeth Towne's usual style and from her point of view, concerning the training of people old and young. A great many good things are said that may be of interest to parents who have children to train, and to many children who have unruly parents. It might serve as an antidote for complaints in any family given to domestic troubles, and may lead many a stubborn character to resolve to be more kind and considerate to others. 25 cents per copy. Elizabeth Towne, Holyoke, Mass.

Summary of the World's News.

AMANDA T. POTTER.

Aug. 5.—Election of Cardinal Sarto, patriarch of Venice, as pontifex maximus, is satisfactory to capitals of Europe.—Chicago clubs must pay dramshop licenses, also fees for billiard and pool tables, bowling alleys, ect.—Marshall Field accepts site for Field Columbian Museum in Grant Park, Chicago; work to be rushed.—Valuations of real and personal property in Cook Co., Ill., aggregate \$2,160,572,530; 27 per cent increase over 1902.—Mob at Needmore, Tenn., kills Negro preacher and mortally wounds his son-in-law; both in-offensive persons.—Indianapolis flooded with circulars calling upon white people to keep Negroes subordinated.—Tornado menaces Chicago for one hour; one killed and many injured at St. Louis.—Aug. 6.—Pope Pius shows American pilgrims unusual consideration; given audience in advance of diplomats and distinguished persons; new pontiff sends greetings to