

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 Alchemical Laboratory of the Brain.

A View of the Mystic Circle or the Cerebral Zodiac; Analysis of the Function of the Pineal Gland, the Focal Thought Center of the Cerebrum.

KORESH.

BOUNDED BY THE LATERAL hemispheres of the cerebrum, by the cerebellum, corpora striata, optic thalami, fornix, corpora quadrigemina, medulla oblongata, and pons varolii, lie the four great ventricles of the encephalon, the reservoirs of organic life of man's central being. The two supreme poles of this mystic circle are the two specific centers of rest of the two primal planes of the longitudinal and transverse axes of the encephalon or the brain. Our present study is of the character and function of the two correlate poles of the alchemical laboratory; namely, the pineal gland, the conarium or epiphesis, and the glandula vitæ, or hypophesis.

The conarium is a small gland about the size of a pea, immediately above and upon the nates of the corpora quadrigemina, and in juxtaposition to a minute opening, the posterior foramen, called by the ancients the anus, over which it presides as custodian. The pineal gland is conical in form and spirate in motion and is supposed to have derived its name from its conical shape. It is sometimes called the conoid and also the conarium. The shape of this organ is somewhat a key to its office, hence its form and function must agree as in all things of organic being and activity. It is the terminal point of two specific lines of fiber, the first extending from the cerebrum through the optic

thalamus, corpus striatum, posterior commissure, and the crura pinealis; the second being the projected fibres of the cerebellum extending along the course of the corpora quadrigemina, called the processus-e-cerebello ad testes. These two systems of fiber meet and marry, as it were, their two constituent essences in an alchemico-vital union in the pineal gland.

In the alchemical activity in operation, a process which involves the generation of electro-magnetic energy, there is a residuum of alchemical deposit described as follows: "The pineal gland consists of a number of follicles lined by epithelium and connected together by ingrowths of connective tissue. The follicles contain a transparent viscid fluid and a quantity of sabulous matter, named acervulus cerebri, composed of phosphate and carbonate of lime, phosphate of magnesia, and ammonia with a little animal matter. These concretions are almost constant in their existence and are found in all periods of life." If this compound alchemical deposit were not in a constantly active process with a continuous vital change, there would be a destructive decomposition and decay of the organism, beginning at the conarium and ending with the annihilation of the entire organic fabric; there must, therefore, be as constant an elimination of the secretions of the gland as there is a deposit through its alchemical

activities. Under the pineal gland and at the point of connection of the aqueduct of Sylvius and the third ventricle, is a small opening called the foramen commune posterius (anus), which constitutes a coördinately acting foramen with the foramen of Monro, situated at the opposite extremity of the third ventricle.

The pineal gland is not only the terminal point of the projecting fibers of the cerebellum, but it is also the extremity of certain fibers of the cerebrum, which are determined there through the mission of the optic thalami. The thalami constitute the marriage chamber of the functions of the two brains; namely, the cerebrum and the cerebellum,—the conarium being the terminal point of the union. The fibers of the cerebrum and cerebellum are not traced directly to the pineal gland, nor is this an essential factor in the transmission of the nerve essences into the body of the gland. The substance of the essences of the cerebrum and cerebellum are converted to electro-magnetic fluid before entering the gland, and flow thence indirectly through magnetic induction, where they enter into a vortical alchemical reagency whence the solid contents of the conarium are deposited. It may be set down as an axiom, that wheresoever there are fibrile extensions of an organ with no afferent fibers determining to the same, the inflow of substance into that body is of a more refined and subtle character than can be conveyed through a nerve sheath or fiber; and that electro-magnetic influxes supply the organ with its substance of transmutation, and that the electric and magnetic supply is the source of the material deposit.

The influxes into the conarium are spirito-psychic (electro-magnetic), but as substantial as the nerve fluid itself. Every faculty and function of the cerebrum and cerebellum throws its influence toward and into this central vortex of the encephalon, for this is the terminal of the forces of Nature from the cerebellum, and supernature from the cerebrum; and for this reason the gland operates from its own voluntary functions. If the fibers of the cerebellum and cerebrum were derived into the connective tissue and epithelium of the gland, and thence were direct channels into the follicles of the conarium, it would be entirely subject to the influence of these organs, the voluntary influence of the will and the forces of Nature. But because the gland is supplied by the spirit of these resources of its power, and from thence creates its own material structure and deposits its own material secretions, it is voluntarily recreative. It therefore sends forth its own fibers, which it dispatches both to the optic thalami and to the corpora quadrigemina.

The conarium has its own projective system whence it issues the fibers of its own creation, projecting them superiorly through the optic thalamus into the posterior commissure, and inferiorly into the anterior

tubercles of the corpora quadrigemina,—their influence to be distributed wheresoever this imperial center extends its dominion. The pineal gland is the vortical apex of all the reflex activities of the mental aggregation. There are forty-two primary complex centers of mental and physiological activity in the cerebrum; these are divided into many subsidiary centers. Wheresoever there is an active mental force there is a corresponding physiological operation. There is a cortical center for every organ and muscle of the body; that is, for every physiological operation, and corresponding to this there is a mental operation, the mental function having its source at the cortical area where the physiological operation takes its rise. For instance, the organ of conscientiousness is the center for a man's moral walk, and is specifically located in the cortical area. His physiological walk has its origin at the same center. This is true of all the organs and faculties of the cerebrum. Every cortical center derives an influence from the conarium either through the distribution of fibers, or through the currents of the blood, which impart their influence through their specific channels; and through a more subtle channel the conarium derives from all these centers the spirit which is here recreated for the uses of the general body.

The coronal area of the cerebral cortex may be defined as twelve general groups of cortical cells, constituting the belt of the cerebral zodiac, the fibers of which converge to the optic thalamus. These cortical areas consist of duplicate layers of gray matter, divided by a most delicate septum of fibrous tissue, but at their summits they are augmented by a third layer, hence there are, mainly, two lines of fibers converging toward the pole of the cerebrum, but centrally there are three, the inner and most refined having their origins at the poles or summits of the twelve cortical areas, and extending centrally until they meet the fibers of the cerebellum—the goal of their currents being the pineal gland. Their fluids terminate in a double spiral vortex where the volume and activity of their motion convert the essence of their flux into electro-magnetic spirit, which completes its function in the vortex of the gland in two opposite products; one material, the other spiritual; the material product being deposited in the follicles of the gland, whence it is subsequently made to ooze through the interstices of the gland, and through the foramen into the aqueduct of Sylvius, where it is dissolved for its use in the third ventricle.

The cineritious cushion upon which the conarium rests constitutes the zone of coördination with the vertex of the conoid, and is mainly operative in the creation and deposit of the acervulus cerebri found in the pineal gland. The function of the conoid comprises the very starting point and first motion of the acervulus (sandy matter) entering into those further metamor-

phoses through the third ventricle, tuber cinereum, and glandula vitæ, which elaborates the osseous fabric.

It is impossible to comprehend the character of the functions of the conarium without a knowledge of the fact of the substantiality of what the physicists have heretofore called energy, and which they are now cautiously assuming to be a more refined kind of matter. Let us reiterate, however, that while light, heat, electricity, and magnetism are substantial things, they are not the substances of matter but the substances of spirit, and from these spiritual substances matter is reformulated. It is because of the fact that the coronal zodiac, while determining its essences toward the conarium, stops short of the conarium itself, only contributing its life in the character of electro-magnetic substance, that the conarium is supplied with the substance of the zodiac through an interior way rather than through a system of afferent nerves converging into the body of the gland. The conarium is the focal thought center of the entire cerebrum, and the focal

nature center of the cerebellum. It becomes an original thought generator by virtue of the fact that it metamorphoses the fluxions from the cerebral areas to the material deposits, whence they are alchemically dissolved to the most refined essences and to the finer spiritual magnetisms and electricities of mental action.

Thought is not material, but it is as substantial as the matter from which it is generated. Though certain scientists have ventured the statement that the time will come when "we shall know what kind of matter mind is," the fact remains that no man will ever know what kind of matter mind is, for it is not matter; but if any man desires to know what kind of *substance* mind is, we can tell him, for it is the substance (spirit) of every kind of matter having entered into organic form, and through its relation to every other kind of matter, gained the experience of touch or contact with all organic combinations. The conarium is the positive pole of the masculine brain, while the pituitary gland is the positive pole of the female brain, and vice versa.

The Glory of the Arch-Natural Manhood.

The Degrees and Order of Divine Manifestation; the Law of the Cross of God and Man; the Great Aim of the Human World; Man's Origin and Destiny.

BERTHALDINE, MATRONA.

IT MUST BE REMEMBERED that there are four degrees of being in which the Almighty successively, and at given periods simultaneously, manifests himself. It is in the fourth, in the arch-natural degree, that the celestial, spiritual, and natural are simultaneously and visibly manifest. In the arch-natural manhood Deity is in his holiness and fulness of power. The arch-natural degree bears the most holy name of Deity, ELOAH-JEHOVAH; and is visible to men with minds matured in discriminating discernment, as "the express image of the Father's person," and the holy seed of the divine being of the universe in its greatest form. All that can evolve from the planting of this holy seed it takes eons of eons to demonstrate. The holy seed of arch-natural manhood possesses the bosom of the Almighty Fatherhood, which is his inherent divine Motherhood. Into this sphere of rest, for gestation into his divine image and likeness, he carries the lambs of his flock which he gathers with his arm. His arm is the extension of his begetting power in the human race, the field for the growth and development of the Gods into arch-natural manhood, the fifth kingdom of formate being, evolved to supersede all others. Jehovah is greater than God, being the ultimate of all operative Godliness which exists spiritually in natural men to produce from them as soil the arch-natural or Jehovistic beings—the formate Sons of God.

God aims (and he does not miss the mark) to become the light and life of all men, and through them to let down from degree to degree the light and life of the

symbolic language of all his thoughts, of which the universe as a whole is the continent and most orotund expression. The universe at this hour awaits the sound of "Gabriel's trumpet." The solar annulus of this great instrument which voices "Glory to God in the highest, and on earth peace and good will to men," is the outshining of the eternal order of Melchizedek—the order of the Gods in their appearance in earth as the Sons of men. The mouthpiece of this great vocal instrument is the recurrent Son of God in the guise of mortal manhood as the King, invisible to all who have not an ear to hear the music of the descending celestial spheres which, phonographed in the natural world, electrifies the mind as the science of the law—the "song of Moses and the Lamb"—in natural, scientific language. The song in the New Jerusalem is sung by those who have washed their robes and made them white in the blood of the Lamb. It is borne down to men unborn of God and in the throes of mortal agony premonitory of birth. It comes to them as the science of the law of their deliverance from death and hell. Its Messenger is to such the great Physician, the very soul of science borne on wings of eagles—the wings being the knowledges attained in God by his investigative rational faculties. These knowledges are absolute in their fullness of truth concerning man's origin and destiny in God, and God's origin and destiny in man—for if there were no Jehovah (man in God's image and likeness) there would be no eternal life of Deity.

The Messenger comes to comfort man as one whom

the divine Motherhood comforteth; as one who knows how to nourish man back to divine life, from the only source of divine nourishment—the wisdom and understanding of the law. This pabulum alone can give progressive, God-aspiring manhood the solid comfort he seeks. To attain this means to rest in the “bosom of Abraham,” “the father of the multitude,” or multiplication of the Son of God planted in the church nineteen centuries ago. It means to be born ultimately Sons of God from the fulness of the divine Motherhood,—the Church Triumphant in the Messenger raised from the dead, her living son restored from Joseph’s tomb. The Sons of God born arch-natural men constitute the great antitypical temple of Solomon. In this temple dwells the Father-Mother Deity—love and wisdom, faith and charity, truth and good, science and art, in such conjunctive unity of counterparts that divine Sonship is an inevitable concomitant of the being of twain expressed in one form of complemental comeliness. Korshanity in its chief exponent, the Messenger of a renewed covenant relationship of God and man, is the embodied science of the laws of life and immortality. As such he is denominated “the man standing in the Sun” of divine arch-natural being. Did his *persona* fail to veil the Sun in mortal flesh, man in his present state of corruptible dissolution could no more endure his Lord’s presence than the physical eye can endure the intense potencies of radium, Eloah’s mineral symbol, it being the composite deposit and medium of all the physical forces of the alchemico-organic universe.

God remembers mercy in the extremity of man’s sore need, and meets his need of extreme unction in his dying hour. He subdues the radiant power of his divine selfhood with a *persona* or mask of mortal flesh, the likeness of which to our own tells the story of his cross and passion, and proves himself touched with a feeling of all our infirmities, and a man of sin like ourselves as to birth and nurture. Nevertheless this “man of sin” is the cherished of the Gods, and seen by them as one without sin in his obedience to the law of the cross which has placed him in our midst to shine as a light in a dark place. His lumen is slowly irradiating the world to dispel its darkness—slowly because sunbursts are blinding. Longfellow says, “Between the dark and the daylight is known as the children’s hour.” Men have to enter the kingdom of the Gods as little children in teachableness and the spirit of obedience to the law. “Except ye become as little children ye shall in no wise enter.” The normal child is teachable, and believes that he can learn to *know* what he is taught. He does not aspire to agnosticism; he loves truth. The Shepherd, the Stone of Israel, feeds his flock like a shepherd; and with the rod of the law, a covenant of merciful promise, indicates the way of life. His own choice of “the way” was made nineteen centuries ago. “*Via crucis, via lucis.*” He chose the way of the cross—the only way by which he could give the love of his light and life to men. The way of the cross was, is, and ever shall be the way of wisdom and understanding of the law which manifests the love of God by the

greatest of all his gifts—that of his own image and likeness. The way of the cross is the way of self-sacrifice for the perpetuity of the divine selfhood recurrently in many that the many may be recurrently gathered into one whom their soul loveth, the name above every name—the name of the Eloah of Jehovah. In his name the great temple of the Sun is the tabernacle of the Most Holy, the dwelling-place of the Most High, whom to know through conjunctive unity is life eternal.

The blind lead the blind by a way which they know not; the end is destruction. Yet those who go through the valley and shadow of death by the way of the cross fear not, for they know that God is in the generation of the righteous, and that in the reproduction of the righteous he destroys the wicked. Only the wicked need salvation or seek it. Those who seek the salvation of their God, in their God shall be saved. “Out of the mouth confession is made unto salvation.” A high priest of the order of Levi, experienced in the suffering of all human infirmities, awaits this world’s confession of its wickedness, and the opportunity to indicate the works of the law meet for repentance—to be accomplished ere absolution become impossible. “Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.”

The gospel of faith without works has had its day and sway of power, and has served its purpose. The day of a new order of things is dawning—the great and dreadful day of the Lord God of Sabaoth. The gospel of faith without works has nerved man to pass through every school of human experience essential to the maturity of his mind, that at last he might be born of God and worthy of his embodiment as the Lord our righteousness. “The time is short” for men “to continue in sin that grace may abound.” The sin against the Holy Spirit of the law again becomes possible as the science of the law goes forth to make way for the liberty of the Sons of God to establish righteousness in earth. The time now is for men to get the wisdom and the understanding of the laws of life and immortality from the science of the laws of the universe, which maintains its form and function in its inherent creative potencies. The time now is for men to apply their hearts unto wisdom, and to do works of righteousness that this mortal may put on immortality and this corruptible, incorruptibility.

Arch-natural manhood, the fulness of the Godhead bodily, is due to man’s divine origin and destiny; it is the supreme attainment and purpose of universal existence, for without it the earth would remain forever without form and void, and darkness would forever rest upon the face of the deep. “The glory of the celestial is one and the glory of the terrestrial is another;” but the unity of all glories and powers is found in the arch-natural sphere of him who overcomes and sits down in the throne of Jehovah’s glory waiting to be revealed—the glory of the Church Triumphant in earth, the Motherhood of the Sons of God, whose King, eternal and invisible to mortal eyes, writes the Father’s name in the brow of every living Son.

The Existence of Good and Evil.

The Inconsistencies of the Cult Called "Christian Science;" Declarations of Scripture Concerning Good and Its Antithet; the Central Spirit and His Visible Environment.

AMANDA T. POTTER.

PURE WISDOM AND LOVE constitute the invisible God, whose environment from everlasting to everlasting is the visible man either in estate of perfect flesh, or in varying degrees of fleshly imperfection. God, the hidden, the perfect, the undivided, the central Spirit of the universe, the highlight of goodness, is, by his own assertion, the source of conditions antithetical to himself: "I make peace, and create evil," is as undeniable declaration of the divine authorship of evil as it is of the existence of evil. God declares that evil is his handiwork; but there springs up a class of people who contradict the Almighty's assertion. That God is good is incontrovertible; but that *all is God* is a subtle way of charging falsehood upon the Almighty; and it brings to mind those majestic words in Job: "Shall mortal man be more just than God? shall a man be more pure than his Maker?" The chapter closes with the portrayed conclusion of such attempt: "They die, even without wisdom," which is supported by the declaration of Proverbs, that "Fools die for want of wisdom," which is a substantiation that they who die the mortal death are fools in the eyes of Righteousness.

Sin, iniquity, evil, wickedness, with death in their wake, are as unerringly recorded in Holy Writ as they are in the everyday experiences of life. Death may not remove the infant from the cradle to its narrow lodging beneath the sod—death may wait the expiration of the three score and ten years; but its coming to the mortal is inevitable, and the denial of its existence and coming is but an added leaf to the volume of iniquities which precipitate corruptible dissolution. It is one of the most stupendous conceits of a diabolical deceit that rears a cult upon an affected Scriptural basis which denies Scriptural teachings. It is not unusual to meet the assertion that "God is mind" without the explanation that differences mind, or points out its antithetical qualities. The added utterance that "God is good and all is God," puts differentiation out of the question. It makes struggle for higher ground unnecessary; it makes a Savior a superfluity; it makes denial of the mission of the Savior a logical certainty, and yet this mass of contradiction thrown in the face of the Son of God, is embraced in the tenets of the cult that, of all others, through the assumption of its title, claims to exposit the Christ! Science is but the Latin equivalent of the English word knowledge; hence, "christian science" to be true to nomenclature, should be knowledge of the Christ.

God, the invisible center of humanity environed by humanity's visible center which, was the Lord Jesus Christ, manifested through this visible environment as the central mind of the universe. It was to this central mind dwelling within him that the Lord Jesus prayed. At the crucifixion this Centrality withdrew pending the

time when the Savior should quit for a brief season his tenement of flesh. Then came the agonized cry: "My God, my God, why hast thou forsaken me?" That there was an intellect in diametric contrast to the Deific, and manifesting in consonance with its quality, is as apparent as any other Biblical teaching. It is the condition which produces the need of Biblical instruction. The Christ, whose teachings are caricatured and perverted by the "christian scientist," met the question of the existence of evil with that masterly stroke which graphically sets forth the opposite origins of man. He declared that He was from above and that they were from beneath; that he proceeded forth and came from God but that they were from their father, the devil. Men strove to rob Him of Deific character and prerogative by charging that he cast out devils by Beelzebub, the prince of devils. In most subtle guise this same power holds forth today in that deluded army that labels itself "christian scientists."

The theocrasis of the Lord Jesus and his implantation in a portion of the human race, was one of the grand culminations in the war waged between antithetical intellects. The desire of the heart is man's sole avenue to absorption and culmination in Deity. The desire for Godliness which inhered in the Apostles and Disciples was augmented incalculably by receiving the Holy Spirit—the Lord's dissolved body. Such was the Seed and such the soil which is to culminate in the harvest of the Sons of God.

The lily and the deadly nightshade are equally recipient of the sunlight. The difference of issue lies in quality of appropriation. Now, when from the central Sun of the anthropostic existence the science of life irradiates, man manifests the ability and the inability to correctly appropriate. Satan marshals his forces as never before, and one of his strongest delusions is embraced in the belief that all mind is God.

Modern Astronomy a Stupendous Fallacy.

KORESH.

IF IT WERE NOT a serious matter, it would make us smile to see how important the wiseacres are in their own estimation when expatiating upon the wonders of modern astronomy. Only recently, the "sciences" of chemistry and physics were predicated upon the assumption of the indestructibility of the atom and the nonsubstantial character of "energy." Now, a discovery of the *ultra-penetrable* ray and the phenomena manifest in radium has entirely upset the science(?) of physics and chemistry. That which the physicist has positively asserted for a hundred years to be nothing but a mere mode of motion, is now as positively assumed to be a condition of matter. What about astronomy? The fabrication is but a stupendous fallacy built upon assumptions which have no foundation in fact. The universe is a cell definite in structure, size, and character. It has its limitation, otherwise it could not exist as a material thing.

New Century Studies and Reviews.

LUCIE PAGE BORDEN.

THE COMING SCIENCE.

No American University Can Afford to Neglect Koreshan Discoveries.

EVERY UNIVERSITY and college in America would do well to found and equip a chair of instruction in Koreshan Science for the benefit of its pupils. When it is remembered that the principles exemplified in the most recent scientific discoveries in France and England in regard to the destructibility of the atom have been taught in America for over thirty years,—the proof of which is furnished by printed matter,—the importance of such a step is seen. America should not be reluctant to claim the honor which is hers. She has given to the world the most original demonstration of facts in rebuttal of the Copernican hypothesis. The Geodetic Survey in Florida, all the details of which are printed in the CELLULAR COSMOGONY, challenges the attention of the world because it disproves *in toto* many opinions long accepted but never proved, just as the indestructibility of the atom was quoted right and left, but had to be abandoned.

Koreshan Science has an explanation for every phenomenon known to physics. All its conclusions have been synthetized into a coherent body of scientific instruction. It is not in a position to furnish a laboratory equipped with all the latest apparatus, but it is prepared to take these implements and by their aid show the inconsequence of professional educators. No university, especially one where research is encouraged and every theory, even the most unusual, is given genial attention, can afford to neglect what Koreshan Science has to offer. Not long ago a young professor in an American university accidentally found the ultra-penetrable ray. He did not publish the phenomena disclosed in the course of his experiments, because he did not grasp the importance of his discovery. A little later the world rang with the news of the Röntgen ray. Then he knew what he had missed and what his university had missed, for he saw it was identical with his own discovery.

No university can afford to slam the doors in the face of an honest investigator, and no university can afford to miss the honor of being the first to promulgate ideas which are to influence the destiny of millions. Koreshan Science has something to offer which no other system of instruction can give. It furnishes a reasonable, logical, and convincing proof of the concavity of the earth's shell. It does not rest this proof entirely upon the operation in Florida, but it brings other demonstrations of a different character to reinforce the testimony of the air line. The first university which has the courage to break through the lines of tradition to investigate these facts will be surprised at the avidity with which its pupils will take hold of these subjects and assimilate truth. The mind is so constituted that it enjoys the exercise of the logical faculties.

The very first point to be clearly and definitely settled is the question of the form and size of the physical universe. Cosmogony is the foundation of science. Lacking the data which are supplied by an accurate knowledge of universal form, no department of research can progress.

Take, for example, the science of Optics. One of its primary assumptions is that light moves at the rate of 186,000 miles a second. This number has been found, as stated in various text books, by observing the eclipses of one of Jupiter's moons. The basis of the calculation is the supposition that the earth revolves around the sun. In the Cellular Cosmogony the earth is shown to be a hollow sphere, while the planets, the real planets, are inside the crust. So that in watching an eclipse of Jupiter, the spectator is simply looking along the ultra-penetrable ray into the very bowels of the earth.

Logical Necessity for Some Quality of Substance Opposite to Matter.

IT IS A COMMON principle of philosophy that qualities are distinguished by comparing them with other qualities directly opposite to themselves. Thus heat is contrasted with cold, moist with dry, light with darkness, good with evil, and so on, through the whole category of intellectual and moral percepts. All action tends to produce counter-action whose intensity is equal. It is just as necessary to apply this law to substance, and to reason by induction from what is known, that matter, which can be seen, handled, tasted, must exist by virtue of its co-ordinate and opposite, invisible and intangible to the physical senses. There is a logical necessity for the opposite of matter, for only by this means can it be determined what matter really is, how it is maintained, and whether it is liable to extinction.

The physical universe exists by virtue of certain laws. How do we know this? Because we see the operation of these laws working in and through matter. A person who knew nothing of them might deny that there were such principles, just as a man who is color blind might say that there is no such color as scarlet. Those who have observed, compiled instances, collected facts, know that certain principles capable of being stated abstractly rule and operate in the world of life.

Why then should the materialist who admits the function of law, deny the existence of something back of matter to which law is related? Granted that such a force or power capable of producing such results as are seen, does exist, it is plain that it must have its seat in some definite locality. Place or space implies matter. The seat of law in the human world is the brain through whose activities it is manifest. Let the materialist remember, therefore, that in admitting law he is admitting a quality opposite to matter and which is

invisible and intangible. He sees the effect of law. He does not see, taste nor handle the law itself.

It is impossible to define matter without something with which it may be contrasted and which shows just what it is. Given, then, an opposite to matter it should be distinguished by some generic term. Why not call it by the name which the ancients used to distinguish between the animate and the inanimate creation? Life as they conceived it was the wind, the breath, *spiritus*. Spirit, then, is a descriptive word fit to embrace all forms of activity which present themselves working in and through material forms, but which are never visible apart from these forms.

Those who call themselves or who are called materialists urge that energy is an inherent property of matter. The claim is not without foundation since the two are found in unison. It is, however, necessary to make a philosophical and a logical distinction to cover the whole number of facts. It would certainly be unphilosophical to call heat a property of cold, or vice versa. They are both properties or states of quality belonging to matter, but material substance is acted upon by something unlike itself, and this something ought logically to be the product of the dissolution of matter. Destroy heat and cold is produced. The same is true of every opposite. Destroy matter and you have spirit.

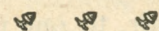
An Incident of the Coronation Ceremony.

THE CORONATION of the new pope, according to account, was among the most imposing of earthly rites. This magnificent ceremonial which took place in the basilica of St. Peter's church where the dome with its lofty arch rises skyward, was conducted with all the solemnity and majestic pomp which are characteristic of the Catholic ritual. It was a scene for an artist to seize and perpetuate in a great historic canvas. Given such a background with the white-robed pope for its central figure, while around him flashes of color light the scene with almost indescribable brilliancy, gleaming richly from ecclesiastical vestments, gorgeous uniforms, the dress of foreign dignitaries, with Italian nobles, and the whole effect must have been dazzling in the extreme. Pius X comes to the papal throne as the representative of a defunct majesty, and it is significant that amid these splendid surroundings one of the chief ceremonies consists in the presentation of a pall. At a certain point in the proceedings, the pallium or, as it is sometimes called, the pall, is placed upon the shoulders of the man about to be crowned. The investiture is accompanied with these significant words: "Receive this sacred pallium as a symbol of the fulness of the pontifical office, in honor of Almighty God, the most glorious Virgin Mary, his mother, the blessed Apostles, St. Peter and St. Paul, and the holy Roman Catholic church."

The fulness of the pontifical office passed away from the Roman Catholic church in 1870. The fitting symbol of the office is indeed appropriately called by its other name, the pall. When the life, breath, or spirit has passed out of the body it is covered with a pall.

So sacred is the pallium that it is woven from the fleece of lambs kept for this special purpose, blessed by the Pope, and reared by the nuns. It is a long strip of white wool ornamented with a gold cross at each end. Before it is ready to be placed around the shoulders of the pope, it is suffered to lie upon the sarcophagus of St. Peter.

The fulness of the pontifical office rests with the only man who shall be able to reunite the severed unity of church and state in the inauguration of the perfect empire. The life has gone out of the Catholic church and out of the Christian church, to center in the holy City, the heavenly Jerusalem. Now John saw the holy City coming down from God out of heaven; its light was as a jasper stone most precious. It had twelve gates, and every gate was a pearl. Under this imagery the Apostle describes the descent of the perfect doctrine, which will ultimate in the perfect life.



The Principle Involved in the Destruction of the Atom.


IN AN ARTICLE relating to the recent discoveries the following statement is found: "Everybody is familiar with the disintegration of matter, which means a rearrangement or recombination of the elements. Thus water may be separated into oxygen and hydrogen, but it never before was imagined that the atoms themselves were capable of disintegration."

This definition of the process by which water or any other substance is destroyed does not express the truth. Here is just the point where Koreshanity takes issue with the world. There is not a recombination or rearrangement of the atoms, but an actual destruction of these atoms. This is the truth which Koreshan Science has been announcing so emphatically for so many years. In regard to the new discoveries it takes the same ground. Atoms are not, as some maintain, simply separated into ions. The smallest particle of matter capable of existing as matter is the atom. When matter is converted into ions, it is no longer matter but has been transmuted to its opposite and co-ordinate substance.

Why is it such an important point to determine whether matter is destroyed and converted to spirit by a process of combustion, instead of being separated into its permanent constituents? The point at issue concerns the perpetuity of the cosmos. If the universe is composed of two co-ordinate and interconvertible substances, then it is an eternally existing and vitally recreative unit. Its perpetuity is assured because it is seen to be constructed upon the principle of opposites which are mutually interactive.

The little question of the destructibility of the atom holds within itself the key to the solution of the problem of physical immortality. If one kind of matter may be converted to its opposite, so may every kind. The body of man offers no exception; and if one material particle can be changed to energy, this law extended to the realm of biology shows death outwitted.

It is a mistake to suppose that Koreshan Science is caviling over trifles when it insists upon the destructibility of every form of material substance. A great and vital principle is at stake, and the verification of this principle is to surprise and delight the world.



In The Editorial Perspective.

THE EDITOR.

THE FALLACIOUS CONCEPTION that at some time in the past the universe did not exist, and that through some creative power the world with all it contains was produced from a state of non-existence, perhaps enters more largely as a factor of interpretation of all phenomena and the formulation of the theories of modern times, than any other one conception of the human mind. From the basis of such assumption, the origin of all things in point of time, the beginning of all lines of activity whatsoever, is naturally the subject of speculation by men in all the departments of research and investigation. As the conception enters largely in modern astronomy, geology, and theology; as it is the fundamental idea of the historian and the zoölogist, and in the minds of those who attempt to trace the lines of human development back to an initial point,—to one family, to one pair, to one man,—so the philologist attempts to trace language to those elements of crudity which characterize the sounds produced by animals. Indeed, it has been conceived that the vocabulary of the "primitive man," who is supposed to have been but a wild denizen of the forest, was exceedingly limited, and that even the principal roots of so called mother tongues may be traced back to the cries or the imitated sounds of Nature. This supposition is founded upon the fact that in all languages there are words which in themselves are obviously vocal reproductions of sounds produced by the things described; but it must be admitted that such words are few compared with the extensive vocabulary of such a language as the English. Webster conceived that the origin of language is divine; but he entertained the fallacious conception of modern Christianity concerning the creation of man; he believed that Adam was the first man who ever inhabited the earth, and that the Almighty imparted to him the gift of speech. Now, while it is maintained in Koreshanity that the origin of language *is* divine, the science of that origin is quite different from the common conception because, instead of conceiving that the human race began about 6,000 years ago with two persons in a little park somewhere in Asia Minor or elsewhere, we hold that the human race has always existed, and that the universe itself is eternal. Without entering fully into the discussion of the principles of evolution of languages and their various dialects, we may point to the fact that the English language, of all languages the most prolific of words, owes its supreme origin and impulse to the existence of the one Word who was manifest in the world nineteen hundred years ago. The English language is a remarkable and unmistakable product of *fusion of elements*; its ground or basis is the Anglo-Saxon, for about sixty per cent of the words of its vocabulary are of Anglo-Saxon origin; but from other languages—the Latin, Greek, and French especially,—it has absorbed numerous roots. Now, there is an element in language which is overlooked by modern philologists—and that is the essential *element of life*. If we observe the essential origin of the life and thought of this age we find it to be in the impulses imparted to the world by Jesus the Christ; the

substances he imparted to humanity were vital, intellectual, and affectional. The church established a distinct and definite mental relation between all those peoples whose languages have entered largely into the formation of the English. If we may remark the fact that the course of civilization is westward, we may also observe that so has been the progress of the human race and its language. In the fusion or cross of the elements of languages which have produced the English language, we find unmistakable indication of the fact that the life of the Word of God, Jesus the Christ, *crossed himself* with the Latins and the Teutons. The English language is Anglo-Saxon clothed in Latin forms or letters, just as now the theology of the modern world is largely that of the Roman church. It necessarily follows, therefore, that the native language of him who is the product of the cross of Christ—the Messenger of the Covenant—is the English language.

Since the advent of radium into the field of investigation, remarkable changes have been wrought in the minds of so called scientists. It seems almost tragical that just at the time when modern chemistry and physics are considered as established sciences, a little speck of radium should overthrow the very essential basis of all materialistic conceptions—namely, the indestructibility of matter. The heading of a recent article in the *Chemical News*, "A New Development in the Radium Mystery," does not indicate that investigation of this wonderful bit of matter is giving the scientists much satisfaction, for mystery increases with the number of facts discovered. It has recently been ascertained that not only does radium emit a mysterious light, a measurable degree of heat, but also produces gaseous substances which may be pumped out of the receiver—substances which when allowed to stand, slowly lose their properties and disappear without leaving the slightest perceptible residue. In the analysis of the gas the presence of helium is detected; and in spectroscopic analysis of the radiations from radium, helium registers an impression in the spectrum. Sir William Ramsay, of the Canadian Society of Chemical Industry, in referring to these newly discovered facts, remarks: "At present I am as much in the dark about it as any one. I merely chronicle the fact that there is undoubtedly a production of helium continuously from radium." In view of the fact that radium constantly emits the substances of light, heat, electricity, magnetism, and other qualities of substance, which are in themselves remarkably potent as determined by the effect of radium upon materials, it should be obvious that there exists in radium the property of self-renewal through the inflow of substantial energies in the same proportion that substances are emitted from it. There is not a fact discovered or discoverable about radium that does not emphatically corroborate the Alchemy of Koreshanity, which has been taught for thirty-three years without change of premise or conclusion—but in the case of chemistry, how emphatically does radium contradict its conclusions!

Men of integrity and influence have learned lessons of experience and discipline; there are thousands of people whose success in life is due to the fact that through the force of circumstances they were compelled to endure hardships of one kind or another, while many others reared in homes of luxury have no depth of character. We may find an object lesson in the experiences of a surveyor and telegrapher in the campaign against the Moros in the Philippines. He went to the Philippines as a soldier, but was promoted to the signal service on account of his technical knowledge. In the enemy's country, where all kinds of dangers lurked, many inconveniences and hardships were endured, and the strictest discipline followed willingly. Concerning his experience the operator says: "A few months of constant wet weather, not knowing whether you are to have another meal or not, always on the alert for the enemy, going out into the darkness with a small guard to pick up and repair wires cut by the Moros who may be lurking there for a shot at you, disciplined according to army rules in everything, will make any man much better. The most modest conditions at home with plain food and hard work will suit me hereafter. Trivial discomforts can bother me no more, for the Moro campaign has made a man of me." And for what were these hardships endured? For the sake of advancing the interests of the United States in the Philippines. It is considered heroic to face danger and death for one's country; great sacrifices are often made, even of life itself, by those who engage in war. To be in the White Horse Army is a greater privilege; its discipline, its pioneer work, its experiences in adversity, if need be, and its sacrifices are for the purpose of making men that are men indeed. Let the experiences of pioneer work on behalf of Koreshanity be welcomed by those engaged in it, so that after enduring hardness as good soldiers, the era of recreation may be enjoyed by all the world.

In the traditions of many peoples we may observe striking forms of truth; this is due to the fact that there existed in the remote past a great system of truth which prevailed universally, and many of its doctrines have been handed down through dispensations until now, though in these traditions only the merest suggestion of truth remains. There are also elements of language which are common to peoples civilized and uncivilized the world over—to say nothing of religious rites and ceremonies, social customs, forms of government, and divisions of time. In the conceptions of the Mohave Indians we find a number of striking resemblances to truth as taught in Koreshanity, which is the resurrection of the ancient truth from which traditions have descended. For instance, the Mohaves believe that the moon dies every month and either comes to life again or another is born; Koreshan Cosmogony teaches that the moon is renewed every month—and this conception is borne out in the common use of the words "new moon." The Indians believe that God is dead: that his ghost is what the whites call the devil, and that the devil is male and female. Koreshanity teaches that the Almighty, as to his descending life, died in the human race during the Christian dispensation; that the devil is the product of Deity's death and the vitiation of the doctrines of truth;

and that satan is the feminine principle of the devil, while devil is primarily masculine—but the devil does not exist in a biune state. The Indians conceive that man possesses spirit and soul which enter the spiritual world at corruptible dissolution, and after passing through experiences and changes there, the spirit returns to the earth. Koreshanity teaches the scientific doctrine of re-embodiment and reincarnation. In the far distant future, after the declension of the ages of light, traditions of the truths of Koreshanity will be transmitted through the generations.

Professor E. M. Ott, of Chicago, deplors the fact that the modern Christ ideal is far below the true type of Messianic manhood, and that artists have too long pictured an effeminate character for the Savior of the world, without that force of manhood displayed in his words and deeds. He wants the church to get a new conception—a conception of the Christ who is virile, strenuous, masterful, brave in the presence of the mob, scathing in debate, and relentless in the presence of sin. Now, all this is very well in its way; but what good would it do to restore the conception without the personality in this age of the world? What the world needs is a present Messianic leader of men; a man who will dare to rebuke hypocrites, to scourge the money-changers, to solve all the problems of the hour, to preach truth with power, to impart vitality to the weak, to establish a new system of human relationship—in short, to rid the world of its evils and save men—spirit, soul, and body—through actually defeating the powers of death in them. A mere ideal, a mere conception, will never work the transformation necessary to the establishment of divine truth in the world. The *living Man* is essential—a Man among men, here and now. Koreshanity proclaims the existence of such a character, who is destined to meet the demands of the age—a masculine Christ with power and authority to declare the absolute truth, the science of all life.

The latest surprising fact concerning radium has just been divulged by Professor Curie, of the French Physical Society. Its heat emission is actually increased by subjecting it to the lowest point of cold possible. A report of the experiments closes with these words: "These remarkable results do not throw any light upon the process whereby radium maintains its constant emission of heat and radio-activity." Certainly not; empiricism is not capable of furnishing the key to the solution of any one of the numerous problems confronting the scientific world.

Concerning the possibility of attainment of perfection in human life and knowledge, which is better to accept—the opinions of the agnostic, or the testimony of the general trend of progress, the evidence of human momentum in the direction of the goal?

Good government is indicative of the sanity of the public mind, the soundness of the public conscience. Lawlessness of the mob is that phase of anarchy which may be denominated insanity of the masses.

The function of true government is to establish and maintain order in the conduct of human affairs.

The Open Court of Inquiry.

THE EDITOR.

The Imagination of Vain Things.

Sometime ago a gentleman to whom I was showing the illustration on the last page of THE FLAMING SWORD, made this remark; "Suppose a company should start to drill through the crust of the earth to the other side (the outside), and getting through, should drop the drill—what would become of it? Another gentleman, a doctor, made the remark that if water be put on a grindstone, and the grindstone be turned at a certain rate, the water will stay on. "Don't you think," he said, "that the Almighty knew how to regulate the speed of the earth just right so the water would not fly off?"—E. W. L., Colorado Springs, Colo.

We do not insert the above questions because they are important, but for an object lesson; not to answer them particularly, but to show the tendency of a certain class of minds when coming in contact with the Koreshan System. It is somewhat interesting to note from time to time, how differently the same thing is received and viewed by different minds. We know some to whom the Cellular Cosmogony even at first appeared to be a marvel of intellectual achievement, for to them it opened vistas of truth grand and sublime. They were prepared to receive it, and their minds turned to the great lessons to be learned from the great natural expression of creative power.

To see the universe as it is in fact and truth—to comprehend Deity as he exists and manifests his power in his great world of creation, in the universe as his outermost form of speech—is at present vouchsafed to those few who have that love for truth which leads them to appreciate the wonders of creation, and the value of genuine science in its many ramifications. The questions asked by such minds pertain to things of importance, and the more they ask the more they learn of the great truths of life.

There are others who, when the beauties of the Koreshan System are presented to them, turn their attention to some insignificant point or detail, and thus fail to grasp the import of that which is startling and inspiring to others. It is as though we stood with them before a masterful work of art, describing the intent and purpose of

the artist—and they should stop and inquire the meaning of some unimportant form or figure in the background. One could detect at once that such minds have no taste for art. We might view with them a magnificent landscape; and after pointing out its distinctive features—the cloud-kissed mountain yonder, the sun-bathed meadow-green here, or the winding silver stream there, and observe the tints and shades, and the meaning of the whole, with our sense of sublimity aroused—and one should break the magic spell of appreciation of the view by the interjection of some foolish observation. Greater by far is the difficulty of many to perceive a point of truth than the proverbial Englishman to see the point of a joke!

There are many people who are so narrowed in their conception of things that they imagine that jumping from point to point in a discussion of a subject is an evidence of versatility; and that they may readily and suddenly hit upon a new question which may at once baffle Koreshan ingenuity to answer. Perhaps the gentleman whose imagination conceived of the dropping of a drill through a hole in the crust of the earth, considered that he had raised an important issue on the question of cosmogony. What is the use of imagining vain and impossible things? No one can ever drop an object beyond the limit of existence, because beyond the limit there would be nothing into which to drop anything.

Release hydrogen in the sea of atmosphere in which we live, and it will ascend, because hydrogen levitates towards its static plane which is above our sea of air. If an iron bar could be forced through a hole to a plane far below the stratum of iron in the earth's crust, it would "fall upwards" and come to rest at its own level—the static plane of iron. The law of the natural order of things governs the emplacement of all the substances of the universe. We suppose that the gentleman who attempts to establish an analogy between the universe and a grindstone imagines that the Almighty made the universe and operates it as

a man might make a machine and apply force to it. It is difficult to conceive how a rational mind observing how living, organic things are created from year to year, from generation to generation, could reach the conclusion that the universe could be produced by any other process than that of generation. The universe described in the book of Genesis was produced by generation—through the laws of reproduction. "In the beginning God [the Gods] created [generated] the heavens and the earth."

A knowledge of the great principle of hydrostatics (from *hudor*, water, and *statikos*, to cause to stand), the science of the balance of fluids, is not to be arrived at from experimenting with a device for whirling water on the convex surface of a wheel or globe. One might *imagine* that the earth revolves on its axis diurnally, but to prove it is quite another thing—an impossibility, for the reason that it possesses no such motion; and no scientist has ever claimed to show conclusively that it has.

The Living and the Dead.

In a number of THE FLAMING SWORD in reply to a question, you state that those who pass from the natural to the spiritual sphere have ability to remember their experiences in the natural. In view of this, I wish to inquire what is meant by the text in the Bible which distinctly says that "the dead know not anything."—E. C. D., Beartown, Pa.

How would KORESH re-translate the following? "For the living know that they shall die: but the dead know not anything, neither have they any more a reward, for the memory of them is forgotten. Also their love, and their hatred, and their envy is now perished; neither have they any more portion forever in anything that is done under the sun." (Eccl. ix: 5, 6). Also, "The last enemy that shall be destroyed is death." (I Cor. xv: 26).—INQUIRER, Liverpool, Eng.

While it is a fact that, owing to theological and other misconceptions of the translators, there are some serious errors in King James' version of the Bible, we accept it in a general way as a fair translation from the original Hebrew and Greek; and for all present practical purposes, we would allow the translation of the texts referred to, to stand without material change—substi-

tuting "are" for "is" in verse 6, to correct a grammatical error. Leeser's translation of Eccl. ix: 5, 6 is as follows: "For the living know that they will die; but the dead know not the least; nor have they longer any reward: for their memory is forgotten. Also their love, and their hatred, and their envy, are now all lost; and they will have no more a portion in all that is done under the sun." The literal rendering of Cor. xv: 26, is, "The last enemy rendered powerless is death."

If we should conclude that the common corruptible dissolution of mortals were the only kind of death in the world, then it would logically follow that the words of Solomon would admit of but one interpretation, and that is, that there is absolutely no resurrection of the dead, and no further consciousness nor reward forever for any one experiencing what is usually termed death. But are there not more kinds of death than one? What is mortality but the state of death? From the Scriptural point of view there are no living persons in the world today. Jesus the Christ was alive, because in him was life; all others were dead, and yet they were able to perform all the functions of mortal existence. Jesus was the Seed of all life, and therefore as such he knew from the basis of the law of seed-sowing and harvest, that he must die the death of his cross with the mortal world.

The world is mortal and agnostic; mortal men generally do not know anything; the man who knows things is the genuine scientist. Modern astronomers do not know anything; they have a number of theories regarding the universe, but they are ignorant of its form and of its functions. The modern scientists generally do not know anything—they possess no real knowledge. The people of the mortal world are dead in sin; they have no reward, neither can they remember experiences in the past embodiments because there are breaks in the continuity of their consciousness; "their memory is forgotten." Neither our declaration that the mortal world is dead in sensuality, nor the statement of the texts referred to, is in any way antagonistic to the fact that mortal beings possess a degree of consciousness in both the natural and spiritual worlds.

Now, it is a fact that the Bible is full of apparent paradoxes—in the mind of those who have no conception of the truths it declares; this is true of any expression of genuine truth. Our explanation of the text may appear paradoxical, but it is nevertheless true. There is a death that culminates in life. The curse upon Adam was, "dying, thou shalt die"—that is, his death was progressive. When a man dies completely and absolutely, he dies to all sin and mortal conditions and loves; he completely overcomes death in all its phases. If he die in this absolute sense, he dies through elimination of the evil that is in him—and he may thus be absolutely dead and absolutely alive at the same time. That which is cast off or out—the old love, hatred, envy—perishes; and that which is dead knows nothing truly, while that part of him that is made alive knows all.

Now, the way in which the man who dies absolutely has "no more portion forever in anything that is done under the sun," is by being absorbed into the Sun—the Sun of the human world; hence, he is no more under the Sun, but in it, there to dwell eternally. The last enemy is destroyed in all those who attain to the divine life; for them and in them death is rendered powerless, for the second death—which is mortality—has no more power over them.

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At Kimball Hall.

"Primitive Christianity vs. the Modern Church," Discussed by Koresh Sunday Evening.

The REV. C. R. TEED preached last evening at the service of the Koreshan Ecclesia, Kimball Hall, on the subject, "Primitive Christianity Versus the Modern Church." In part he said: "Modern science is making an heroic struggle to disentangle itself from the labyrinthine mesh of speculation and hypothesis, in its effort to make the newly discovered radium yield the secret of the 'philosopher's stone,' which the physicist in another speculation assumes may reside in this mysterious little mass of matter.

"The 'philosopher's stone' was the Lord himself, lost through the declension of the church, and sought for in vain by the materialistic alchemists of the medieval ages, but to rise again in the reincarnation.

"The Lord's personal ministry was a type of reciprocal intercourse between

God and men, and between men and men; and the subsequent operation of the Holy Spirit, which was the witness of his life and purpose, testified to the Father-Motherhood of God and the brotherhood of that class actuated by its influence. Through the efficacy of its potential force, the primitive church held all things common; while modern Christianity, through the application of the principle of competition, makes men like Rockefeller the custodians of the world's common boodle."—The Chicago Inter-Ocean, Aug. 17, 1903.

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Items of Interest.

Notes Concerning the Progress of Koreshanity in Chicago and Elsewhere.

We anticipated a larger audience Sunday evening at Kimball Hall than at any previous meeting of the present series—and we were not disappointed. The ushers report that every seat in the Hall (400) was occupied except ten. But anticipation of increase in attendance at future meetings need not deter our friends from attending, for we can throw open a wing of the Hall which contains a hundred chairs. Interest in Koreshanity at Kimball Hall still runs high; the last meeting was one of exceptional interest. A great deal of ground was covered by KORESH in his discourse upon the subject announced—"Primitive Christianity vs. the Modern Church." A few speeches were made and several questions were asked by members of the audience—and all these were clearly answered. Chas. J. Raby, one of our lecturers, talked in the open air to an audience at corner of State and Monroe streets, before meeting; and many who heard him came to hear the Founder of Koreshanity at the Hall, and afterward expressed themselves as being highly pleased—indeed, they declared that they never before heard anything like it.

We present to our readers in this issue the first weekly news-letter from the Koreshan Unity in Florida. This is a new department we have opened for the purpose of bringing our friends throughout the world into closer touch with the practical side of our life and work. The news-letters will doubtless prove to be of special interest, as we thus record the history of the progress of our movement and its industries.

A number of requests are being received for the tract entitled "The Koreshan Unity," and the German tract, "Ein Kreuzer Inbegriff der koreshanischen Universologie." We print these by the thousands, and should be glad to have them go out rapidly. They may be had by our friends for judicious distribution. They are free—but requests for same should be accompanied with stamps for postage.

We are pleased to announce that Mrs. Pluma Russell, President of the Society

Arch-Triumphant at Springfield, Mass., recently lectured at Lynn and Pembroke; and favorable notices of her meetings appeared in the *Daily Evening Item* at Lynn, and the *News* at Bryantville.

The Koreshan Unity in Florida.

Weekly News Letter From Koreshan Headquarters at Estero, Lee County.

BY ANASTASIA.

Believing that the mention of a few events as they transpire at this pioneer center of Koreshan activity may reciprocate the desire of the many readers of THE FLAMING SWORD for such communication from us, we will take pleasure in noting for you, in response to your request, some facts and happenings as they occur in the progress of our continuous growth. For nearly a decade of years we have cherished from this point, those demonstrations of practical accomplishments, upon the permanency of which the superstructure of our future growth will ever rest. Because of the import of each initial success in its relation to the whole of ultimate triumph in the establishment of the life of Koreshanity throughout the world, we will relate for your readers from week to week some things we are doing, and hope—at least in thought—your readers may enjoy them with us.

The new store building of the Koreshan Unity is in process of construction—the lumber being furnished by the K. U. saw-mill. The saw-mill is situated two miles east of main settlement, at a place called Greenfield Park. Orders from outside parties for lumber are pressing beyond the capacity of the present mill force. An additional force of men is much needed. We have recently completed a commodious laundry building; a house for the boys; a generous passenger dock which graces the river front at the present entrance landing; small bridges, and mill shed, from lumber supplied by mill—besides many thousands of feet of lumber which have been furnished to outside parties. There are great possibilities before us in the development of Greenfield Park.

The Schooner SUCCESS of Estero—Captain C. Luettich—made a recent trip with cargo to Punta Gorda and Tampa. She returned with lumber and merchandise. The trip against head winds was made in two days from Tampa to Estero. The SUCCESS was launched from the Estero shipyard, after the christening and dedicatory ceremony by VICTORIA GRATIA, Pre-Eminent, and KORESH, Founder of Koreshanity. Those of us who were taken down the river on the steamer VICTORIA of the Koreshan Unity, March 14, 1902, remember the delightful occasion and the impressive spirit of the ceremony. We felt that our ship of success was indeed being launched upon the ocean of humanity in the voyage of her ultimate achievement.

The Koreshan launch VICTORIA is now making regular trips twice a week to Punta Rassa and return. She carries U. S. mail, passengers, and freight. She returned today (Saturday) from a trip to Myers, having taken all the young boys for an outing. They stayed the first night at Estero Island where they enjoyed the attractions of the beach, making the run to Myers and returning home the following day; having had in boy-like fashion, a jolly good time.

We who have lived among the roses of California find substitution without depreciation in the roses grown here. This morning (Sunday), before breakfast a quantity of choice cuttings were brought in and distributed in bouquets upon the tables. VICTORIA GRATIA when here, ordered a selection of choice varieties of rose bushes, and with proper care they have yielded their perfection of blossoms.

The plans for laying out the parks and walks, and beautifying the grounds of Estero are being carried out as rapidly as

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.

It has been decided that services of the Ecclesia, Sunday afternoons, at our Hall, 315 Englewood ave., will not be resumed while meetings are continued down town. The Society Arch-Triumphant will meet every Tuesday evening, beginning Sept. 1.

possible, and day by day we see the wilderness of Florida being transformed to the order, harmony, and beauty of a well kept park.

The 15-ton schooner Gladiator, North-bound, loaded with syrup, wrecked on sand-bar off Carlos Pass. The schooner was successfully raised and damages repaired by the Koreshan Unity ship-carpenters for \$200.

The members of our family are well, happy, and enthusiastic—determined in our purpose to "Hold the Fort" until others who belong in the service of the Lord shall come home. We are here to welcome you.

The prospect for syrup this Fall is good, as the eight-acre field which we have of cane is looking thrifty.

This is the season when the mullet are fat enough to fry themselves.

The guava trees at Estero are laden with luscious fruit.

World's Fair News-Notes.

The site of the British National pavilion at the World's Fair having been dedicated with due ceremony the construction of the building is being rushed with the expectation of having it completed before winter. It is a large building, being a reproduction of the Orangery of Kensington Palace, London.

The first exhibit from Australia for the World's Fair was received recently by Col. J. A. Ockerson, chief of the Department of Liberal Arts. It is a set of drawings showing the harbor of Adelaide, South Australia, and the extensive improvements now being made in the harbor.

Among the vegetable curiosities in Missouri's agriculture display at the World's Fair will be a cucumber two and a half feet long, weighing four and a half pounds; and a head of cauliflower which measures eight and a half inches in diameter and weighs five and a half pounds.

Hives of bees with their living winged occupants busily engaged in making honey will be a feature of Colorado's exhibit at the World's Fair. Nineteen counties of the State will contribute to the collection of bees and honey, making the display a large one.

A feature of Iowa's dairy exhibit at the World's Fair will be a statue in butter of John Stewart, the pioneer creamery man of that state. It will be life-size and will be kept frozen in a glass case throughout the Exposition.

Active construction operations have begun on the Pike at the World's Fair. The erection of the "Galveston Flood" and the "Irish Village" began recently.

Germany will make a complete medical exhibit at the World's Fair, including appliances, instruments, diagrams, etc., used in medical lectures.

The contract for the erection of the Pennsylvania building at the World's Fair has been let. The structure will cost about \$70,000.

Lincoln's famous private car will be exhibited in the Transportation building at the World's Fair.

Already 550 jars of fruit have been collected for Missouri's fruit display at the World's Fair.

The French national day at the World's Fair in 1904 will be July 14.

Summary of the World's News.

AMANDA T. POTTER.

Aug. 12.—Contractors' pools, heavy cost of labor and material paralyze building in Chicago.—Monday next the centennial anniversary of founding Chicago; also centennial of first complaint touching Chicago water.—Wall street said to regard Rockefeller as world's greatest financier in preference to J. P. Morgan. Destructive earthquake in Grecian isles; reaches Italy; shakes Rome.—Hurricane in Jamaica; fifty killed, hundreds injured; \$15,000,000 damage.—Aug. 13.—Secretary Shaw removes Henry Ives Cobb, architect Chicago federal building; investigation expected.—Business agents of Chicago unions charged with accepting "graft."—Pullman sleeping-car porters seek abolition of tips and increase of wages; fees decreasing,