

# 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.

(CONTINUED FROM LAST WEEK'S ISSUE.)

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.

THOUGHT IS IMMATERIAL but substantial. The human brain is a thinking machine whose possibilities for mental operations reside in the fact of the relation of the center to circumference, with a reciprocal interflow of essences and electro-magnetic transmutations dependent upon the polarization of mental function related to organic form. The cortical area of the cerebrum is divided into a system of thought groups, of which the mental zodiac constitutes the crowning glory. There are two distinct areas or planes of the gray matter of the encephalon covering its entire surface, and at some points this is augmented by a third layer. There are, consequently, three degrees of mental function operative in the cortex, the signification of which is that there are, in the activity of every mental operation, three degrees of thought—external, middle, and interior.

There are five universally recognized channels of influx into the mental machine, four of which are the nerves of special sense—the optic, auditory, olfactory, and gustatory. The fifth sense, that called the sense of touch, passes through the spinal cord to the point of the union of the four nerves of special sense, where in

the union of the five there is the function of so called intuition. The fifth sense is the tegumentary sense. In the brain accompanied by normal conditions of the organs of special sense intact, sensation is first conveyed to the center, where the congeries of sensation forms a focus from which they radiate into the circumference of the mental organ, the cortical area of the brain.

We may best comprehend the character of thought by locating a special character of thought, as for instance, the simple mental action of the desire to take a walk and the act of executing the desire. A combination of circumstances conspires to arouse the thought, but the act of walking locates itself at that portion of the cortex situated at the upper portion of the fissure of Rolando. The serum of the arteries distributed to the point in question begins to flow more rapidly, the essence of the afferent nerves terminating in the cells of the part increases in intensity, and there begins an increase of alchemical change in the part, beginning with the outermost plane or layer of cortex. The electricity generated in the operation passes into the delicate fiber of the tissue which divides the layers of cortex, and in its motion induces an action in the second layer; and

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this again by another induction to the third, and as there are three degrees of mental action, there are consequently three channels of transmission for the fluids precipitated in the mental processes.

The nerve fiber is a cylinder; through this minute tube the finer essences generated in the inner cells of the cortical area are conveyed to their ultimate goal, the conarium, where they center in a unity of operation in a congeries of mental impulse and radiation. The fluid of the second degree passes through the channel made by the aggregation of fibers into the fasciculi, the fluid following the course of the fibers within the sheath, while the fluid of the third degree passes through the channel made by the relation of the pia mater of the nerve to the arachnoid portion of the nerve sheath. There is still a fourth current; this is electric, passing through the tissue of the dura mater. These all convey the reflexes of the mental action, because they are the precipitates, the ash, so to speak, of mental performance. It will be seen, then, that the activity of the conarium is as multiplex as the entire cortical area which constitutes the mental circumference, it being the central pole of activity. Of the millions of cells which constitute the cortical area, there are no two which generate exactly the same quality of mental force; hence there are no two which generate the same quality of the essences which the nerves convey toward the mental vortex, the pineal gland.

The alchemical reagency which is operative at the pineal gland is as multiplex as the entire activity of the mental dominion to which the gland is related. The mental forces are not transmitted from the cortical area to the conarium, for these are radiated through channels of mental communication; but that which corresponds to the mental force falls as the precipitate of mental generation, and as it holds all of the principles of mental force on the physical or physiological plane, it reproduces—in a resurrection, at the pole of generation—the mental complexity derived from the circumference related to this pole. The conarium, then, is a central reproducer of mental energy, it being the pole of rest of the entire encephalon. It is called the pole of rest because it is the terminal point of one condition, the point where that condition ceases to exist; it is the point of transmutation. The point where all qualities of the physiological essences terminate their career is the point at which they cease to be as belonging to that plane and quality of existence; hence at that point they come to an instantaneous rest, but as instantaneously the alchemical transmutation changes the essential fluids and electric currents to a corresponding multiplex central consciousness. The pole of rest becomes the center of greatest activity. It is the point of death, and also the point of resurrection from the dead as to its central function.

We will consider, in a broader sense, the channels of influx into this receptive and radiatory center of mental force. The food taken into the system, the air we breathe, the water we drink, all find their terminal point of transmutation at this center of rest. It is at this point that the material things taken into the system are finally converted to mental substance, where it is no longer matter, but spirit. The second channel of entrance is through the organs of sensation, through the nerves of special sense and the tegumentary medium of communication. The impartation to the mind from extraneous sources, through the channels of special sense, is the intromission of substance not material, but as substantial as matter, in the qualities of light, heat, electricity, magnetism, sound, taste, tegumentary contact with electro-magnetic intromissions, all of which convey an increment of spiritual substance distinguished from matter in that it does not possess any of the properties either belonging or attributed to matter, yet substantial. Thus, associated with corporeal and physiological channels of intromission there are sensate channels of spiritual substance which pass through the processes of mental digestion corresponding to the processes of physiological digestion.

The reasoning faculties constitute the teeth of the mind; and mental mastication is as much a function of incrementation as that the teeth of the anatomical structure perform the function of mastication for the stomach of the body. External impressions upon the brain from external sources, through the organs of special sense, are of no benefit to the mind until digested and assimilated; and the changes in the mind, wrought upon the things taken into the mental machine, are as much the processes of mental alchemy or transmutation, as that the changes wrought in the physiological operations are processes of alchemical physiological metamorphosis.

The physiological and sensate resources of the mind are not the only sources of mental pabulum. Every mind is radiating the generations of its own activity, and every other mind is receptive to these emanations. In every mental effort there are three pairs of spiritual force generated; these constitute the three degrees of mental activity. Each degree corresponds in kind, not in quality, to the others. These are the degrees of mental light and mental heat,—degrees of intellect and mental affection. They radiate in six wings, each of a specific character determined by the quality of the mind operative. As these mental forces radiate they seek their vortical points in other mental centers; and as the pineal gland is the vortical center of each brain, it becomes the terminal point of influx to the rest point of the mental flux from every other brain. It is the center of assimilation, and above all others is the point to be guarded, against the in-

fluxes of fallacy and evil. The custodian of this entrance of the mentalities to which its doors are either opened or closed, must be ever vigilant if he would maintain the integrity of the imperial dominion of consciousness and of power.

There are two phases of guardianship to the mental domain from pneumo-psychic resources. The custodian, with spear and helmet, may be actively conscious, vigorously alert, ever awake and on the offensive, or he may be lulled into a false security through hypnotic

influences where vigilance is substituted by indifference, and the gates are open to the ravages of the usurper of mental liberty and voluntary control. If the rational faculties are not wide awake, and the processes of contrast, comparison, and differentiation are not predicated upon the premise of demonstration, the custodian at the door of intromission cannot call down from the region of the faculties, the forces of discrimination by which the spirits that would gain entrance are admitted to the mental domain, or are driven from its courts of entrance.

## The Mission of Elijah the Restorer.

The Rock-hewn Foundation of the System Founded by the Prophet; the Lord's New Name or Personality; the Church-Triumphant and Scientific Communism.

BERTHALDINE, MATRONA.

THE ROCK-HEWN FOUNDATION of the Koreshan System makes it a fortress impregnable for those who long to say with reason, "I know whom I have believed," and "I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth,\* \* shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Knowledge is essential to love. It is the Lord alone who can give man the knowledge of the love of God. The sane cannot love an "unknowable unknown"—a non-entity. The delusions of modern unscientific religion are legion, and they have relegated the only living and true God—the Almighty, to practical oblivion. The war between truth and error concerning him is on, and it is useless to declare peace to any household, vidual or collective, when there is no peace, neither can there be any till it is declared by a restored knowable and known Lord God with proven authority to say, "I am the Lord, and there is none else. I form light, and create darkness: I make peace, and create evil: I the Lord do all these things." The Lord alone has power to establish equity and speak peace.

The absurd hope of knowing holy peace in a system of competitism rooted in and animated by the love of money, is one of the leading absurdities advocated by false prophets today. Dr. Dowie, or any other priestly potentate of competitism, may send his emissaries of fallacy not only to every house in New York, but to everyone in this broad land, to leave at the door the printed word "peace." There being no peace, the inmates will receive but the sign of the dying cry of fallacy—"peace, peace, when there is no peace." The fact is, the Eloah of Jehovah has openly declared war against every formulated system of iniquity incorporated in the world-prevailing competitive system. The Christian Catholic church, a visibly glaring new patch on the old garment of modern Christianity, will but weight its fibers with gravic encumberment, to precipitate it and hasten its dissolution in the coming fires of

a wholesome purgatory. The Christian Catholic church as a representative of modern Christianity, is giving a dazzling coat of whitewash to its private sepulcher of competitism—on a par, in corruption, with that of the scribes and Pharisees of old. The false prophets look on the woman-power of a church debased by harlotry in its various forms of adultery with the money power, and think to wield it, to their exaltation to practical deification of themselves as leaders. A Mount Carmel scene will ere long be provided this world by the Eloah of Jehovah; and the prophet of modern Christian Catholicity will have a chance to prove himself the chosen "Messenger of the Covenant" of the only living and true God of Israel, the Savior.

Koreshanity fearlessly presents its demonstrated premise to the universities and governments of the world, challenging them to openly and conspicuously refute it. The truth is feared. The devil in men shrinks from the triumph of a system demonstrably true and totally destructive of his power with them. The Founder of a true religion (based upon the love of and obedience to a law which his individuality fulfilled and incorporated) who lived in the flesh nineteen centuries ago, which religion has since been called Christianity, did not come to send peace to the world but a sword. He came to set up a standard of integral life which would prove through an entire dispensation, a power of cleavage and disintegration, till the time for his own reincarnation in multiplied forms should come as the divine kingdom in earth. The sword he sent works in the war-path of life, and "overturns and overturns till he whose right it is to reign shall come" in the Lord's "new name" as his appointed Apostolic successor. His new name will embody the all-power given him by right of acquisition through his inheritance of the might of righteousness. A man who honors the laws of Jehovah's divine being in a scientific presentation and fulfilment of them, takes precedence in Godliness of all other men, who through failure of ignorance to fulfill laws, forfeit all rights to deny to the man preëminent,

that his *name* is to be made holy in the image and likeness of God. The man preëminent in the applied science of Godliness, is the *elect* personality of the Godhead, empowered to speak with authority to all intellectualities.

Men seem to be stone blind to the fact that the mongrel, beastly thing called Christianity today is, as an organic power, but the devil in disguise in his macrocosmic form, "going about as a roaring lion seeking whom he may devour." It will require the Lamb of God to satisfy and transform him to the Lion of the tribe of Judah. The Lion of the tribe of Judah was a man in God's image and likeness, who believed in the power of truth to regenerate Godliness. Being the truth in personality He, as a sacrificial lamb, projected himself into the race to separate as with a sword, all truth from all fallacy, and all forces of truth and good from all forces of fallacy and evil. The looked-for Elijah to come as His new name, is the Lamb or Ram of God, the begetter of the Gods in their every degree of being, come again among men to reproduce from himself the ultimates of their divine being, their forms of Godliness, like unto that of the Son of man who was the Son of God. The Elijah of this age has a specific vocation which the laws of cosmic development and scientific Scripture statement clearly define. He is to come as a restorer to life of that which was lost through death in obedience to the law of the cross. It is written of Jehovah that he poured out his living soul unto death. Man in the image and likeness of God is made a living soul. The Lord Jesus, the one known Jehovistic man, poured out his living soul unto death by his crucifixion with a race of mortals. The pneumatic ego or Fatherhood in Jesus—whom Jesus said was the active origin of his words and works—said by the mouth of his personal manhood, "I lay down my life, and I take it again." "The life of all flesh is the blood thereof;" and the essence of the blood in its supreme refinement is the psyche or living soul of the ego. The primary vocation of Elijah the Prophet is the re-

union of his spirit with the resurrected soul of Jehovah, to the end that life (life that is "life indeed") may again be manifested in human form; not one form only—"for it is not good for man to live alone"—but in a multiplication of the seed of Jehovistic life—called the "many" Sons of God. Repossessing himself of his psyche, the Elijah spirit of the Lord is no longer widowed, but empowered to gestate and bring to materialization the forms of living Gods—Sons, like unto the "living soul" which the manhood of the Lord Jesus revealed.

All form is revealed in the natural world through the mediumship of matter, for form is a property of matter defined by the dimensions length, breadth, thickness and time limit or duration. It is for the Elijah of this age to bring into material revelation the Motherhood of God, the materializer, as the climax of Jehovistic glory; and "she shall be called the Lord our righteousness." It is for her to reveal the glory of Eloah in the materialization of his many Sons. Her personality, when visible, is the manifestation of the restored living soul of Elijah the Prophet, her head and prime counsellor, in the day of her Lord, called by poets and prophets the Golden Age, "in which the Gods walk with men." The mission of Elijah the Prophet in this age of universal regeneration is so exalted, that one scientifically aware of its character cannot fail to be repelled by mountebanks profaning his name by claims and deeds which only serve to whitewash a modern Christian sepulcher of competism full of rottenness and dead men's bones. The Holy Spirit of Jehovah impuled its recipients to exemplify Jehovistic communism, as a fulfilment of the summary of the laws of immortality and eternal life. "Thou shalt love the Lord thy God with all thy heart, might, mind, and strength, and thy neighbor as thyself." The equally holy Spirit of the true Elijah will reorganize the Church Triumphant in earth on the basis of the fundamental principles of scientific communism, the laws of universal organic unity, and make the enemies of the Jehovistic order in earth, its footstool.

## The Character and Object of Life.

Divine Life Distinguished from Mortal Existence; the Universal Principle of Appropriation; the Nourishment and Rejuvenation of the Apex of Being.

AMANDA T. POTTER.

**W**HAT IS LIFE, and what is the object of life, are themes which have alike puzzled the most profound thinkers. Neither proposition will be fully understood apart from the full understanding of its fellow. That which is called life on the common human plane, is the interaction of spirit and matter. When the spirit leaves the flesh—the *persona*, mask or covering of the spirit—human activity ceases and the riot of disintegration begins. Worded differently, the higher activities cease, and the lower activities, the processes of corruptible dissolution, supervene.

But correctly speaking, there is no life on the plane of the common humanity. Life is only found in the central and perfect personality. In all the domains below Him no form embraces other quality than that which *corresponds* to life. Life, the most wonderful manifestation in the universe, is the procedure of those two matchless endowments, the perfect flesh in which dwells the perfect Spirit. Their function is necessarily a perfect function, the issue of which is the perfect life. The Lord, the central personality, created all things; hence from him all things proceeded. Whenever and wher-

ever any form other than Himself appears, right there is witness of decline from the organic unity which alone embraces genuine life. A distinction between the genuine and the quasi-life, which should be patent to any reader of the Record, is to be noted in the antithetical character of the attending dissolution.

The Christ-life chooses time and manner for ceasing spirito-natural manifestation. An electro-magnetic fire is the immaculate agent of a double transaction—the cessation of spirito-natural life and the speedy reduction of the Deific form to its invisible essence, which seeks, as seed, its habitation in the sensual humanity, to the end that its members be lifted up. Thus closes the Deific existence—the personal life of Deity. On the contrary, the mortal man has little option of time and none of manner. When he disappears none can say whether or not the drugs to which he resorted prolonged his putative life; it cannot certainly be said that they did not prematurely close it. And now is presented that terrible difference attending the two characters of dissolution—the first life-giving, the second death-dealing.

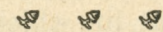
One would look in vain to the mortal mass for consensus of opinion concerning the object of life. There would be as many opinions as there are varying interests. The case is hopeless if its revealment depends upon a humanity that fails to recognize the first and last links in the chain of existence. Men do not discern that life exists as unique attribute of the God realm,—the domain above them; and that the analogies of life reach to and through the lowest domain below them,—even the mineral kingdom,—equally with the human, lower animal, and vegetable kingdoms.

Men have reasoned that the chief object of life is reproduction of species; each becoming the food of other species. Man consumes the life below him; but who or what consumes the man? Lack of knowledge of the higher domain compels a turning back; and man, "in reason how like a God," in this the primacy of his beneficent use, is wholly consigned to nourish the sometimes beast of prey and the at all times present and convenient worm. But how shall these profound thinkers construe the invitation to the supper of the great God? Doubtless the ready answer will be that this supper is to be served in the heavenly regions; and to this we do not object so long as heaven remains unassigned to locality. The Lord Jesus was said to be in heaven while here ministering unto men. But the modern Bible student is sure to relegate this supper to the spiritual realms; and so we must ask him how spiritual beings may eat the "flesh of kings, and the flesh of captains, and the flesh of mighty men"? And by what stress are the denizens of the angelic spheres reduced to cannibalism?

In his ascending degree the Son of God, *when transmuted from flesh to spirit*, was absorbed (*eaten*) by God the Father. In His descending degree he was eaten by the humanity into which he was sown as the seed of reproduction. The ascending degree went to the nourishment and rejuvenation of the Apex of being; the

descending degree, planted primarily in His followers, in its precipitations, reaches even the farthest limit of the mineral kingdom, literally verifying this testimony: "Now that He ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things." In its ascent and descent the sublimated body of the Lord Jesus constituted the creative energy. "There is no new thing under the sun;" hence creation is recreation; and His ascent and descent fulfilled the declaration that by the Lord Jesus were all things created. It is explanatory of the process by which He could say: "Behold! I make all things new."

This endless chain has a chain of counter revolution; for the process of appropriation (eating) pertains equally to ascent and descent. It may perhaps be better understood from a simple illustration in optics: The ray of visual substance generated in the brain and transmitted through the eye to come in contact with objects in space, is the invisible viaduct of a retransmission from every object of the ray's impingement; thus carrying back the impression and implanting it upon the retina as a picture. This retroaction accompanies the sum of specific and general activities. Our daily occupations proceed in the midst of an undreamed-of stupendous and universal downpour of energies from the central sun. This cathodic determination is supplemented by the anodic or upward flow; and this is but the correspondence of the activities of the anthropological Sun.



*The Physical Basis of all Mind.*

KORESH.

THE BASIS of mental science is a material organism. The organic arrangement is comprised of the brain and its body, to which the brain is related and of which it comprises a part, and with which it performs its functions. There can be no mental science without a knowledge of the mental machinery in its form and functions; hence the matter of gravest importance connected with the study of mental science is a knowledge of the mental machine and the methods of its operation. There is a whole lot of mental quackery on the wing, and the mental quacks are flocking like ducks to their havens of supply. Mental quackery does not imply mental science. Mental science must have a material fabric for a basis, and mental science separate from physiological science is no science at all, but the merest empiricism. There is no thought without brains; and the character of the brains determines the character of the thought. If the brains are Godlike the thoughts are Godlike; and if the thoughts are Godlike then the brain is Godlike, for there is a reciprocal relation between the quality of the organic pediment and the mental substance which it generates. The mind generated in brains is not righteous, but in the righteous man.

# New Century Studies and Reviews.

LUCIE PAGE BORDEN.

## POETIC SELF-EXPRESSION.

### *Lyric Poetry Contrasted with Epic, and the Different Ways of Interpreting Nature Defined.*

LYRIC POETS put themselves into their songs. If thereby they express the universal need, they simply show the intimate relation between man and man. All men travel the same road. At a given point in the career of each, his thoughts center upon similar objects, but unless he be a poet, he is not a maker nor a builder. He is not able to construct for his thoughts a beautiful palace of words wherein they may dwell. The poet writes because he is constrained by the monitions of the life within himself. He marries words to music and he sings his songs because he loves the task. Within himself he carries great and swelling thoughts that will not be confined.

The laws of poetic self-expression dictate that a man shall utter the best that is in him. He must not flood the world with a stream of pessimism and call it poetry. Nor, like so many of the poetasters, must he be convinced of the supreme importance of his personal and petty woes. There are men who stand upon a hill and screech their griefs like peacocks into the ears of a long-suffering world. They are none the happier for thus taking the public into their confidence. Poetry implies construction, but these men are only rearing mud hovels.

Self-expression is the utterance in appropriate language of the dominant life which actuates the person. If a man is a congregation of spiritual beings, their anthems set his soul on fire with the ardour of divine purpose if he is able to attract the concourse of heavenly spheres. When he serves the hosts of hell, sensuality controls his mind and all the images which he presents are inclined toward the earth. His influence tends to repeople the hells, and the birth of his songs is contemporary with that of beings steeped in every form of sensual desire. Wine, women, and song form the theme of the epicure of pleasure. His thoughts do not rise above sense delights.

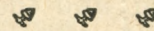
There is another class of poets who find their inspiration in Nature. They do not write about themselves, but if they see in Nature the handiwork of God, the songs they sing are very different from those of one who looks at her myriad forms as springing from dead matter. Addison's hymn, that beautiful paraphrase of Psalm xix, is lyrical in that it expresses the poet's interior thoughts of Nature. His conception is radically different from that of the modern lament over "Nature red in tooth and claw with ravin," a conception tinged with the pessimistic doubt of the unity of God and Nature—a feeling which Tennyson has expressed in the lines:

"I stretch lame hands of faith, and grope,  
And gather dust and chaff, and call  
To what I feel is Lord of all,  
And faintly trust the larger hope."

So it is true that the poets of Nature while they praise her loveliness are affected by it according to

their interior life. The most enduring poetic monument of the Greek civilization is Homer's Iliad. He sees all Nature as instinct with Deific purpose. The thunderbolt is Jove's weapon forged by Vulcan in the crater of the mountain. Pestilence is caused by the arrows of Apollo. The rainbow is swiftfooted Iris who brings the messages sent from the council chamber of the Immortals. Homer saw more than one god in the universe. He saw many, and they walked the earth in mortal shape. Homer could not tell the story of creation and regeneration, but he peopled the earth with a race of immortal beings, preserving thereby the traditions handed down from times long past. He did this in a manner to challenge admiration, but he did not express his own thought and life. He is the custodian of the annals of the past, not like the sweet singer of Israel who from the wealth of his treasury poured out his soul in lyric harmonies as spontaneously as the bird trills its notes.

In the supreme sense, the expression of self is imperfect until man enters into the state of communal life wherein all things are held in common. He is then in a position of ease as opposed to disease. He has found his proper place and can perform his own function toward the body social.



### *Study of "The Sphinx."*

THE RIDDLE of the Sphinx is the old, old question of the nature of man. "What is man that thou art mindful of him?" In treating this theme, Emerson shows, first, how the Sphinx in presenting herself to the mind of the neophyte of knowledge insinuates the thought of man, as being cut off by his vices from the universal harmony which distinguishes Nature. Why is it that he, alone, should stand aloof in sadness when the table of Nature is spread so bounteously with store of good provision?

The answer to the old Sphinx who propounds her riddle in no merry mood, comes from the lips of a poet. He declares that the fiend which harries man is love of the best. The heaven that today invites him, once gained, for new heavens he will spurn the old. His spirit, seeking to explore the deepest realms of Nature, will not find a goal. It is his struggle to rise out of the peaceful innocence and contentment of the brute creation that causes him to sorrow.

When the Sphinx hears the poet thus interpret her riddle she cries out that he is the unanswered question. She rises thereupon out of her chilly stone into the cloud, the sky, the flame, the blossom. Mountain and wave alike receive her. She speaks now through a thousand voices, challenging him to explain these myriad forms, telling him that whosoever knows even one of her meanings thus expressed, is master of herself.

Had Mr. Emerson known the hill which man is to climb he would not have permitted his poet to say that

man will find no goal. He does say, it is true, that love works ever at the center, sending its heart-beats outward to comfort and bless humanity. But the poem, though containing this assurance, does not convey enough to satisfy the aspirant to knowledge, albeit a great truth has been uttered in the closing lines. It is necessary to understand Nature in order to know what man is destined to become. He cannot rise into the dignity of the divine Sonship unless he has become the master of the Sphinx. She is *the throttler*. He is master of his fate when he is able to throttle his passions. What Emerson says in the last two lines is true. Whosoever is able to perfectly interpret even the smallest of the forms which Nature weaves and has become master of her handicraft in the atom, knows how to control his own fate. The secret of the atom involves the law of the cross—transmutation—by means of which man is destined to reach the goal, eternal life. Emerson was not acquainted with the scientific fact which is implied in the generalization he was wise enough to express. Had he known what is involved in his own statement, he would have been able to master the Sphinx, throttle the lower nature of man and pass out alive. That he did not do this is plain from his death.

*Waste No More Time Over Panama.*

THE NECESSITY for providing a waterway across the southern portion of the North American continent imposes an obligation upon the United States. She is now in a position to reconsider the whole matter and make a free and unbiased choice. By the provisions of the Panama canal treaty, full jurisdiction over the Isthmus was to have been granted her. But the Colombian government, for reasons best known to itself, has refused to sign this treaty. It may not be indispensable to the United States to treat with Colombia. There are other routes known to her, and it is an open secret that the Panama bill was put through by a party of men secretly in league with the faction whose purpose is to retard the execution of the project. The people of the United States want a canal, and what is more, they are going to have it, despite the machinations of any number of experts paid to further the schemes of the great railroads. There are several persons in this country besides Senator Morgan who are confident that the Nicaragua route is the better one. For one reason, it is more direct and offers shorter passage to ships sailing between New York and San Francisco. This is an important item. It should be remembered that the traffic in California fruit demands swift transit.

There is no doubt that the interests of the fruit growers would be better served by the northern route through Nicaragua. The odour of the de Lessepps' scandal still hangs about the Panama route. It has been found after a fair trial that the Colombian government is unwilling to grant what has been asked. Why waste any further time in negotiations with a people

that has no more sense of its own interests than Colombia has shown?

One of the chief considerations in connection with the proposed waterway is that it shall be under the complete control of this country. Were the legislators of Colombia willing to grant our demands they would never regret the favor shown. As it is, they seem likely to draw upon the state, revolution, and secession. Generosity is the best policy.

*The Turkish Horrors.*

THE UNSPEAKABLE Turk whose name has become synonymous with rapine and disaster is again at the front. Whatsoever the European powers may decree in the way of making onslaught upon him and forcing him to desist, will undoubtedly commend itself to the minds of thoughtful men. Those who read and think are convinced that the Turkish empire is a blot upon the civilization of the world. It is a disgrace to history that such an empire should stand as a perpetual reminder of the fact that nobody will wipe it out of existence because each is afraid that his neighbor may get the larger share of booty. The Turkish empire might be made the garden spot of the world, an international territory under the joint supervision of the powers. Why not make it a kind of world's capital, owned and controlled in the interests of civilization? The government might be vested in a representative assembly composed of members of every nationality. What a spectacle it would be to see them meet in amicable agreement to consider questions of international import! Let it be understood that there are to be no exclusive rights, but that the country is to be governed in such a manner as to give every nation a voice in the administration of affairs. How much better this would be than to see the morning papers filled with accounts of massacres which make the blood run cold. The sooner Abdul Hamid is deposed and the Turkish soldiery disbanded the better for the reputation of Europe. There are times when patience with an existing scandal ceases to be a virtue.

The glandula vitæ in the brain is a little gland snugly esconced in a niche of the sphenoid bone called the Sella Turcica or Turkish saddle. In this gland all the vital essences meet, commingle, and react upon one another. Why not make Turkey such an international center which shall bear a similar relation in its offices toward the body social?

The Lord knows the end from the beginning. He is not obliged to speculate concerning contingencies. He knows that all things work together for good—the ultimate good of all life.

It is said that God will not leave himself without a witness. The personality of Deity is periodically renewed, in order that the two witnesses (the Father and the Son) may testify.



## In The Editorial Perspective.

THE EDITOR.



“THE NEW CHEMISTRY” is the title of the leading editorial in the current number of the *Scientific American*; and while its editor does not positively commit himself, he points to the fact that the old chemistry is in its passing, and that the “new chemistry” now put forth by some of the most eminent scientists in the world, bids fair to make rapid headway in supplanting that system of chemistry which has been in vogue for the past hundred years. We take great pleasure in noting the change that has come over the scientific world—not that the new theory is correct, but that the old theory is admitted to be fallacious. A noticeable feature of every fallacy is the fact that its premise is assumed; and in this respect the “new chemistry” is but little better than the old. The astonishing thing about the new system is that having abandoned the idea of the indestructibility of matter, it should not incorporate the principle of transmutation—the interdependence of spirit or energy and matter. The old atom is now doomed to destruction; it is no longer the star actor in the drama of chemical change. Time was when the atom was the smallest conceivable and, at the same time, the most important mass of matter; the atom was “eternal,” and there were as many different kinds of atoms as there were kinds of materials. But now, according to the latest conceptions of eminent scientists, there is but one kind of matter, and but one kind of force—and that is electricity. Dalton conceived that the atom was the smallest conceivable mass of matter, and his conception was generally entertained; but now some one has conceived of a mass of matter almost infinitely smaller than the atom—for in the “new chemistry” the atom is said to be made up of millions of ions. It is marvelous how much a thing may be reduced when found convenient by men engaged in the field of speculation. The ion now becomes the unit of mass, and the electron the unit of force. A calculation has been made of the relative sizes of the atom and the ion. If an atom were magnified to the size of a church building, the comparative size of an ion would be represented by 711 grains of sand; or if we imagine that the sun (in the Copernican system) is an atom, an ion would be comparatively about the size of the smallest planetoid. Now, these changes of conception as to the nature and character of the atom and the part it plays in chemical activity are due to the newly discovered properties of radium. Why did not scientists conclude upon observation of the phenomena of magnetism, that the magnet is constantly radiating substance in space, and yet loses absolutely none of its mass? Because they were too materialistic to conceive magnetism to be a substance—and they were forced to change their views only by the fact that radium gave off something that may be seen! Now, in view of the fact that the old chemistry is being discarded, is it nothing that Koreshanity has taught for the past thirty-three years that chemistry is a fallacy? Is it nothing that in the place of the old conceptions, Koreshanity puts forth the doctrine that matter is destructible, and that matter and energy are but two states of the same sub-

stance? We maintain that it is a matter of great importance that KORESH discovered in 1870 that spirit and matter are correlated through the great law of transmutation. That which is now termed the “new chemistry” is but a *makeshift*, the best conclusions possible by the materialistic mind. Like its predecessor, it assumes its premise. We predict that the “new chemistry” will be comparatively short-lived; the world will not settle down to the basis of assumption. The present agitation serves a great purpose; it prepares the way, in a measure, for the successful introduction of Koreshan Alchemy, though the central spirit of the new system is as antagonistic to Koreshan Science as was the spirit of the old. Let the changes come in whatever way they will; department by department, branch by branch, modern science is doomed to go down, because the entire school has no foundation in fact. Koreshan Alchemy and its related branches are destined to become thoroughly established in the minds, hearts, and lives of the people of the world—and then the world will be full of the light of genuine science.

A timely article on “The Lawless Age” appears in a recent number of *Leslie's Weekly*, in which it is noted that “the spread of the lynching mania into every part of our land is only one phase of an alarming spirit of lawlessness that has many manifestations;” that the only radical and complete cure for it is the eradication of the traits of selfishness, irreverence, brutality, and cruelty; and that “that is the work of education, civilization, and Christianization that in the nature of things must be gradual.” But in the face of these statements, it is a remarkable fact that although modern Christianity prevails to a great extent in all parts of the civilized world, having now a greater number of adherents than ever before in the history of its progress, lawlessness is increasing. It is a tendency of the times, and the power of the spirit of lawlessness accelerates with every fraud perpetrated by industrial conspirators and with every deed of the mob. It has been argued that the cause of the numerous lynchings is laxity in the enforcement of law—that punishment of criminals is not swift enough, and that frequently on the basis of technicalities many guilty persons escape punishment altogether. Lawlessness is not due so much to laxity in the enforcement of law, as to the general disregard of law on the part of so called citizens. The tendency of the times is distinctly toward anarchism, which follows logically the premise and conclusions of democracy. In the article referred to it is said that lynching does not lessen even the most revolting of crimes. The same may be said of punishment as at present administered by the courts. The cause of crime and lawlessness is deeper than at first apparent. There is a general corruption of society; in the highest circles there is a general disregard of good morals. The competitive system is in itself a great school of lawlessness; tricks, schemes, and frauds abound in many apparently respectably conducted lines of business. The tendency has been to



evade law as far as possible; the impulse now is to disregard law altogether, and there is a growing element which threatens the overthrow of all systems of order. *Money is the root of all evil*; in the mad rush to obtain wealth the spirit of lawlessness is instilled into all classes. The cure is in the return to that righteous state of society in which false money and its evils will be abolished. There is a large amount of lawless force pent up in the modern world; the law of conservation of energy forbids scientific hope of a return to the righteous state of society without an upheaval produced by the lawless forces which are now rapidly accumulating. The situation is alarming; but it is not surprising to students of prophecy. Men are lawless because they do not love the truth. The state of things as they at present exist was foreseen and definitely described nineteen hundred years ago, and the remedy was then foretold and declared—which is the actual establishment of the new kingdom of righteousness through the manifestation of the power of the Almighty in the affairs of men. Christianity is now as powerless to apply the remedy for these alarming evils as it was to prevent their progress from inception to the present state of things in the civilized world.

A mental scientist writer emphasizes an article with lines of capital letters interspersing the matter: "I am what I think I am;" "I am what I claim to be;" "I am where I want to be," etc. It is true that according to the old proverb, "as a man thinketh, so is he," but the Man is meant, not the common human animal. Apropos the above quotations, a brief description of a recent comic cartoon will not be out of place. A gentleman observed a man with a paper crown on his head, coming down the highway. The man imagined that he was Napoleon, and ordered the gentleman to consider himself the subject of the man who thought himself to be the Emperor. The gentleman proceeded, for reasons of personal safety, to submit himself to the mandates of the self-proclaimed head of nations; but shortly he observed a man across the way running toward the new Napoleon; the third man proved to be an attendant from a neighboring asylum, and upon his approach the would-be emperor, seeing no escape, fell upon his knees and implored his erstwhile gentleman subject to save him from going back to the home of the lunatics! A prominent mental scientist has taught for years the sovereignty of the human will—that poverty, disease, and even death, may be conquered by sheer force of determination—that men and women have but to exercise the will to subjugate all things unto themselves. After accumulating a few millions of dollars through imparting instruction concerning the conquest of poverty, disease, and death, and charging exorbitant prices for "absent treatments," this vaunted conqueror of all things through the exercise of the will, is not now permitted by the United States Government to receive a single letter from any person whatsoever, on the basis of the charge that the business of the "healer" is fraudulent. Whether the fraud order of the postal department is just or not, the fact remains that the prominent mental scientist has found an apparently insurmountable obstacle in the way of free exercise of the will in controlling circumstances.

A question has been recently asked in scientific circles concerning the power by which sap in the capillary ducts of plants and trees is forced upward. It has been estimated that the pressure exerted by the fluid in a single capillary extension from the roots to the top of the tallest fir trees in California, is equal to about 350 pounds; but a scientist upon investigation affirms that no such pressure obtains in the trunk or roots of the trees. The mystery is not explained by "capillary attraction," for between root and leaf there is no open capillary channel. Concerning this point we quote as follows from a popular work on botany: "There is no separate set of vessels; and no open tubes or pipes for the sap to rise in an unbroken stream in the way people generally suppose. The stem is made up like the root, of cavities or cells divided off by whole partitions; and to rise an inch, the sap has generally to pass through several hundred such partitions. Where there is much wood the sap rises mostly through that. Now, the fibers and the vessels of the wood are tubes, most of them several times longer than wide; but their ends do not open into each other; a closed partition divides each cavity from the next, which the sap has to get through in some way or another. How it gets through we do not altogether know; but there is no doubt about the fact." The explanation of this mystery is quite apart from mechanical relations; there is an alchemical activity which involves the principles of life, and there must be a transmutation of the sap from cell to cell as it rises through the stem, stalk, or trunk, from root to leaf.

Radium emits substance without apparent loss of mass; but it is thought by advocates of the "new chemistry" that there must be an actual loss. A compromise is made on the basis of the supposition that it emits enough to produce the phenomena observed, and little enough to be absolutely inappreciable in a century's time. This is on a par with the idea that universal ether is just thick enough to admit of the transmission of light, but just thin enough to offer no resistance to the rapidly moving orbs of space. Radioactivity has been a subject of discussion and demonstration in the Koreshan System since the time of its founding thirty-three years ago. The central sun of the physical cosmos is eternal; it is constantly radiating substance into space, but it does not diminish in size because it is the center of a great vortex of inflowing energies. Radium is but a demonstration of this principle of self-replenishment through exchange of substance. Radium is said to be a new element. It is not an element; it is the product of a number of kinds of materials aggregated and blended by Nature in a substance called pitchblende, thence reduced to uranium, from which radium is obtained by complex processes. Perhaps all the radium in possession of the scientists would not make more than a spoonful; in the aggregate its mass is small; but it is exerting a powerful influence in the sphere of the old school chemistry!

Organic unity is as essential to social, industrial, and political life as the human body is necessary to the life of man.

Orderly despotism is better than the rule of the rabble.

# The Open Court of Inquiry.

THE EDITOR.

## Clairvoyance or Spiritual Vision.

Will you explain in your answers to inquirers, the difference between clairvoyance and what are called impressions—or perhaps I had better say symbols seen in spiritual visions? A friend who is somewhat interested asked me to tell her the difference, but I was not able to do so satisfactorily to myself. She is a medium, and claims that the two things are different. I have not made myself very clear, but I trust you will understand what I want to say.

I have been going over the file of THE FLAMING SWORD for the purpose of indexing the various subjects, and have enjoyed your department particularly.—MRS. N. C. C., San Francisco, Cal.

Modern metaphysicians generally have reached the conclusion that clairvoyance is the 'sixth sense'—the spiritually developed faculty of taking cognizance of states or conditions not perceptible to the senses on the natural plane. So we hear a great deal about the psychic sense, to which various names are given.

Let us observe in this connection, that there are seven natural senses—no more, no less; five of these are generally known, and two apply specifically to sex. The natural senses are mento-physiological, for they are presided over by brain centers which in themselves perform both mental and physiological functions. This makes each sense both mental and physiological—as, for instance, we see through the organs of vision; and we also see by means of the mental perceptives presided over by the same organ which presides over the natural vision. Similarly, smelling and investigation go together; also hearing and obedience, physical feeling and emotion, etc.

Now if we have seeing on the natural plane as one of seven senses, it follows that clairvoyance is *seeing* on another plane of seven senses, which correspond to the seven natural senses; so that we have not only clairvoyance, but clairaudience, clear-smelling, etc. Clairvoyance means clear-seeing; it is applied to the perception of things by spiritual processes—whether the things seen are in the natural or spiritual worlds. Many people possess the ability to see things as they transpire in the distance; we have known a number of cases in which scenes hundreds of miles

away were perceived as clearly as by those immediately present; and voices have been heard at the same time. These are instances of clairvoyance and clairaudience on a certain plane—on perhaps the lowest plane of the internal senses; but they are instances to which clairvoyance and clairaudience are usually made to refer.

The difference between seeing and hearing on this plane, and seeing and hearing scenes and sounds in the spiritual world, is simply the difference between lower and higher planes of corresponding senses. *All spiritual vision is clairvoyant.* We may see natural things in the distance by clairvoyant processes; in such case an interior brain cell is made active, and we see through a spiritual realm, as it were, and connect a distant point of the natural world with the natural vision. Or, one may see into the spiritual world through the agitation of a still more interior brain cell. The prophets saw visions of the spiritual world of various states and planes; they saw symbols, but the visions were clairvoyant. John on the Isle of Patmos, and Emanuel Swedenborg of modern times, saw visions of God and of the throne, and took cognizance of events in the domains of their spiritual research. John was clairvoyant in the celestial degree; Swedenborg in the spiritual.

The Bible contains many instances of clairvoyance and clairaudience, and of the exercise of the senses on the several planes above the natural; we find not only spiritual seeing, but hearing, smelling, tasting, and feeling—and even spiritual begetting, gestation, and birth. There are instances where men have seen things in the natural as though they were before the eyes—though hundreds of miles away; many have had visions of the spiritual world, with the natural eyes wide open and the things apparently perceived in the external world; and the spiritual has been viewed entirely through the spiritual sense in various states of somnambulism; but all these things were seen clairvoyantly. Seeing is seeing, and hearing is hearing, whether external or interior.

There are specific times for all these things—these spiritual gifts; but at present we are merging into the scientific age; we are in the transitional period. The great need of the hour is the intellectual awakening, so that scientific truth may be resurrected in the external mind, and that science so applied as to save the external man. Our effort is to get the spiritual down into the natural; in the nexus of the spiritual and natural the greatest glory and power are manifest. The time will come when all the spiritual faculties and functions will have their specific and necessary uses; but at present the spiritual spheres are so corrupt that to open the mind to their influxes is to breathe the noxious gases that are generated in the interior atmospheres. The only absolute safety is in the purity of the Science of Koreshanity, the water of Life.

## The Universe an Incubated Sphere.

Please answer the following question in the Court of Inquiry: How is it proved that the physical universe is an incubated sphere?—O. W. B., Evansville, Ind.

Can you tell me where I can find the proof of the statement (or is it a revelation) that "each human seed is a sphere incubated—incubated"? This is a most wonderful thing, and I have never read of it in any book whatever. Can you tell me more about this, for I thirst to know these marvels, and to expound them better than I can do without absolute proof of some kind. Is it true for all germs and cells—of animals as well as the human? I have asked a most learned physician about it and he said, "It is only a fancy;" but that does not satisfy me.—REV. I. G. O., Brighton, Eng.

The simplest proof that the universe is an incubated sphere may be seen in the fact that it possesses the function of reproducing itself. The chick is the incubation of the egg; the egg was the sphere of incubation, and the chick is the incubated product. The physical universe is constantly reproducing itself through its own inherent functions, and it must therefore be the sphere of incubation which is constantly incubated through its own activities.

It is an axiom in Koreshanity that every form has its correlate form, and every function its corresponding

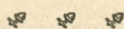
function. It is readily perceived that the correlate form of the sphere is the cube; the correlate form of the circle is the square; and the correlate form of the parallelogram is the ellipse. There are such mathematical relations existing between the circle and the square that the circle may be definitely and exactly squared—that is, we may find the exact quadrature of the circle, the square which squares the circle. Correspondingly, the sphere may be incuded—that is, a cube may be calculated or constructed, the contents of which will be exactly the same as the contents of a sphere of given diameter.

Now, the sphere and cube are the two perfect forms; they are correlates—and therefore, in the perfect physical universe, the two must be associated in harmony on the basis of correlation. But as the physical universe is *spherical* in form, the correlated *cube* must be in that which is the correlate of form, which is function; for if the universe is perfect and eternal, the function of form is necessary to its perfection and perpetuity. The relations of form and function are definite and mathematically exact; and if the function of the universe were translated into the domain of physical expression, or into the language of geometrical relations, we would have the perfect cube. Now, the relations of the universe are such that if we conceive of the cube in connection with the spherical form, the corners which would extend beyond the shell on the outside are turned in; and the mathematical function of the in-turned points or corners is in the first division of the atmospheres above the earth.

The statement that "each human seed is a sphere incubated—incubed," refers specifically to the great Seed of the human world—the perfect Man, the Son of God. Being perfect, he was the universe in its least form, and he was, therefore, the sphere and cube in one. But if we observe the state of his perfection from the basis of correspondence, we perceive that while he was the perfect universe in form and function, he was morally the square man. In the human world, uprightness is a moral quality; its symbol is the plumb-line. Thus the plumb-line when translated over into the domain of human life is something different

though analogous. The resurrection is the state of uprightness—for it means the "standing again."

From the basis of the above observations it may be seen that we do not mean to convey the idea that either the perfect man as the involved product of the universe, or the sperm or germ of mortal life, is in the *form* of a cube; but that in every perfect seed there obtains that correlation of form and function which makes it the incubated or involved product of a sphere of activity which the seed is destined to reproduce. Thus our testimony in this regard in no way contradicts the testimony of the most powerful microscopes. Attach to the word incubate the idea of hatching or incubation, and the subject may be made more clear in the minds of inquirers.



#### The Sphere of Eternal Life.

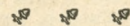
What will be the form of life after absorption? I understand that you teach that after absorption life will be on a higher plane, and not subject again to mortal conditions. Is this right? A short answer in the Open Court of Inquiry will be satisfactory. I may get the information I desire in the IMMORTAL MANHOOD.—J. J. W., Pomona, Cal.

The goal of progress in natural life is the arch-natural degree of the divine Sonship, which is the state of immortality in the flesh. The immortal state is temporary, and is the higher life; it is the stepping-stone to the sphere of eternal life, the highest life, into which the Sons of God are absorbed. Through absorption they are exalted to the realm of the uncreated and become one with the eternal Being; they enter the order of Melchizedek, in which there is neither beginning of days nor end of years. Therefore, when entrance is made into this the highest sphere of all life, all mortal conditions are transcended forever; the ultimate union with Deity in the central sphere of being is indissoluble.

The form or character of eternal life is essentially spiritual. The sphere of eternal life is substantial, and its inhabitants are individual and eternally perfect; that sphere is the most interior of the mental world, the Almighty having his throne in the enlightened intellect. From this it may be seen that neither the sphere of eternal life nor any other sphere of spiritual life exists in space.

Do not make the common mistake, therefore, of supposing that God and the hosts of heaven are ever outside of humanity. Let the mind be guarded against numerous fallacious conceptions of the "higher life," where it is supposed that the eternal beings possess *material* bodies so refined as to be invisible to the human eye. God was in Jesus the Christ as the invisible God; he was invisible because he was *spiritual* and interior. The personality is exterior.

A careful reading of the IMMORTAL MANHOOD will clear away many mysteries, and answer numerous questions concerning immortality and eternal life, and the processes of their attainment. For information concerning eternal life and the law of conjunctive unity, through which the Sons of God are absorbed into the eternal consciousness of the Almighty, read carefully chapter 1, section 2, paragraph 2, pages 26 and 27. It is there shown how the eternal cycle is perpetuated through recurrent manifestation of the divine arch-natural life, and absorption into the invisible, interior, and eternal Godhood.



#### Items of Interest.

##### Notes Concerning the Progress of Koreshanity in Chicago and Elsewhere.

The meetings of the Koreshan Ecclesia at Kimball Hall Sunday evenings are progressing very satisfactorily. The attendance is good—the Hall is filled, and interest is increasing with every meeting. On the part of the audiences there is the attitude of investigation more from the basis of the conviction that the System is true than from mere curiosity. The candid hearers feel the effect of the extraordinary which pervades the mental atmosphere. Koreshanity is the most wonderful system ever put forth in the world, and it cannot fail to make an impression when it receives a candid hearing. Strict attention was paid to the masterful address by KORESH Sunday evening, on the subject of "The Revelation of the Secret of Soul Power," in which he demonstrated that the secret of the greatest soul power ever manifest is in polarization. The spiritual world is in humanity; matter is the basis and continent of all spirit or energy; the brain is the basis of all thought. The system founded by Abraham was for the purpose of polarizing the minds of millions of his posterity in the Messianic fruit of the Jewish dispensation. The subject was clearly and forcefully presented; and at the close, instead of the usual criticisms, questions were asked; the tendency was to inquire rather than to

## The Flaming Sword.

combat; and the audience was delighted with the impressive manner in which the questions were answered. Great interest in the healing service at these meetings continues.

By invitation, Rev. E. M. Castle lectured before the Universal Truths Club at Handel Hall, sixth floor, Sunday afternoon. Her subject was "Physics in Relation to Metaphysics;" and the occasion called forth one of her excellent and able discourses, which was very favorably commented on by different members of the Club. Speakers who took part in the discussion following the lecture, though not accepting all the conclusions reached, complimented Sister Eleanore on her very able and eloquent address. A profound impression was made on all progressive members of the Society.

We desire to make special request of Koreshan workers throughout the world to report items of interest for this column of THE FLAMING SWORD—news-notes concerning meetings held, letters and articles on Koreshanity published in newspapers, etc. Our readers generally are interested in the progress of the work of promulgation of the Koreshan System; and it will be a source of encouragement to those engaged in the work to know what is being done in various parts of the field.

### The Koreshan Unity in Florida.

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

BY ANASTASIA.

We are in the midst of the guava season. Aside from our abundant use of them daily, we have made some butter and jelly, and this week canned about 160 gallons. When there are special efforts of industry necessary in any department of our Unity, our method of meeting the requirement is to make a "bee" from all departments, and thus by unity of enthusiastic effort we accomplish quickly what otherwise would become, for a few, irksome and monotonous.

A new program committee, to provide entertainment for the S. A. T. meetings, was appointed by Sister Annis, President of S. A. T., also chairman of the committee, as follows: Sister Annis Knowles, chairman; Sisters, Vesta Gratiana and Marguerite Borden, and Brothers Moses Weaver and Walter Bartsch.

The new walk in front of main building is ready for its layer of shells. The walks are first covered with sawdust—brought from the sawmill—to prevent the grass from springing up; then they are covered with shells which are brought up from the beach, making a solid foundation preparatory to a cement finish.

The carpenters from the shipyard, Estero Island, are here (at the main settlement) to hasten the erection of the new Koreshan store building. They have been building a new dock at shipyard. They

have completed repairs on the "Gladiator," and delivered the boat to her owner, Mr. Watson.

Bro. George Hunt, general business manager, and leader of Estero orchestra, being absent so often on regular trips to Punta Rassa, has appointed Bro. Jay Morgan as leader of orchestra. Bro. Jay was also appointed to lead the vocal music. He efficiently conducts a class in music.

The new bridge, 60 feet long, extending westward across the canal, down Royal Palm avenue to the Brothers' dormitory, is nearly completed. It is in conformity to the broad plan of the walks.

Much interest is taken by the members of the class in Spanish, which meets regularly on Wednesday and Saturday evenings. The class is ably conducted by Bro. Rollin Gray.

A fresh catch of fish (mullet) was brought up the river this morning (Sunday) by our fishermen, in time to fry for our Sunday dinner.

### 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 Tuesday evening, Sept. 1.

We would mention this week the names of Vera and Henry Hohensheldt added to membership in the Society Arch-Triumphant.

The class in etymology and orthoepy is conducted by Sister Annis Knowles with good results.

### Making the Sculpture.

How the Decorative Statuary of the World's Greatest Exposition is Produced.

St. Louis, Aug. 26.—The sculpture for the decoration of the buildings and grounds of the Louisiana Purchase Exposition is first modelled in the studios of the different sculptors commissioned to do the respective works, and is then enlarged or "built up" in a large workshop at Hoboken and at the World's Fair grounds in St. Louis. The work of enlarging requires the services of a large force of men and makes a busy industry. Many of those so employed are students and young sculptors who thus obtain a livelihood

while studying art, and at the same time have an opportunity to make progress in knowledge of the art of sculpture and skill in modelling.

The preparation of the decorative sculpture for so vast an exposition as the World's Fair at St. Louis is a monumental task. It engages the attention of over eighty sculptors, besides the large number of men—about ninety employed in the enlargement work. This activity goes on under the direction of the well-known sculptor, Karl Bitter, who is assisted in the discharge of his important task by an advisory committee on sculpture, composed of Daniel C. French, J. Q. A. Ward, and Augustus St. Gaudens. This committee inspects the sketches submitted by various sculptors and passes upon the enlargements made for decoration of the grounds of the Fair.

The committee reports that the work is advancing rapidly and satisfactorily. The designs show originality and are of a high order of merit. The designs themselves compare most favorably with those made for previous expositions and the enlargement of the sculpture is done with more skill than ever before. Fourteen great carloads of sculpture have already at this early day been shipped to St. Louis from the workshop at Weehawken, and the fifteenth will soon be on the way.

### NOTICE TO MEMBERS OF THE SOCIETY ARCH-TRIUMPHANT.

We trust that members of the Society Arch-Triumphant of the Koreshan Unity, whose annual dues are in arrears, will bear it in mind and remit as soon as possible. Respectfully, VIRGINIA H. ANDREWS, Sec. K. U., 6310 Harvard Ave., Chicago, Ill.

### Summary of the World's News.

AMANDA T. POTTER.

Aug. 19.—Nebraska republicans favor renomination of President Roosevelt; declare for protective tariff; suggest John L. Webster, Omaha, for Vice President.—Pedro Alvarado, most spectacular character in Mexico, dead; barefooted peon six years ago; discovers mine; becomes multi-millionaire.—Carrie Nation's aged ex-husband will sue her for property unlawfully held.—Aug. 20.—Call for national convention of farmers to meet in Chicago Sep. 8; combination to maintain prices and secure distribution.—Chicago's milk inspection force to be increased.—Dowie party, numbering 4,000 will visit New York City; Dowie will travel in most elegant car of Pullman company.—Dan Patch sets a new world's pacing record at Brighton Beach; time 1:59.—Foreign consuls at Salonica claim that their lives are in danger; reports of more massacres by bashi-bazouks near Monastir.—Reliance and Shamrock III. fail to cover course in first trial; race called off; will resume on Saturday.—Aug. 21.—Labor troubles and increasing cost of production compel