

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

**The Organ and Function of Individuality Or Undividedness;
The Fundamentals of Koreshan Phrenology and Psychology**

PART XVI.

(From the Writings of KORESH, Founder of Koreshan Universology)

A LONG the frontal and lower margin of the anterior division of the cerebrum, is a gyrus or convolution of the brain phrenologically divided and defined as individuality, form, size, weight, color, order, and number. These exist in pairs, beginning just above the apex of the nose, and extending in a line corresponding to the eyebrows—the superciliary ridge. The central pair of these organs is the one in question; namely, individuality. The group of organs whose location we have just defined, possesses double functions,—like all other centers of the cerebral mass. These organs constitute centers for both mental and physiological activities. They are not only centers for the generation of mental essence of a specific character, according to location, but they are also physiological centers, in which are elaborated the essences and electromagnetic potencies which supply the organs and actuate the functions which correspond to them in the physiological body.

Let us here premise the statement that no man, however much he assumes to know, can correctly define the character and function of any cerebral center, while possessing a knowledge of only one phase of the qualities and direction of its operations. Individuality, as a center and organ of the encephalic mass, has its antithetically co-ordinate pole somewhere in the body, to which it bears a reciprocal relation, and upon which it specifically depends for its normal action.

In the normally constructed and active organism, the eye is the primary channel through which the inferior gyrus of the frontal lobe of the brain receives its impulse. If we would follow the course of the visual line from the retina, where the first impression is made of material objectivities, to the local point of the cortical area where those impressions are first landed, we must carefully traverse the course of the fibres of the optic nerve to the optic commissure, thence through

the optic tract to a group of cells located behind the ears, in the occipital lobe of the cerebrum.

The retina is the sensitive plate of the camera obscura, upon which the individuality or undividedness of the object is impressed, and upon which the form, size, weight, and color are also pictured, to be conveyed to an equator of their particular axis. We have here enumerated five distinct functions of the eye as pertaining to an objectivity, the differentiations and co-ordinations of which are determined through the intermediation of brain cells upon that part of the cortical area located in the occipital lobe; that is, a part of the cerebrum behind the ears.

One of the first and most important questions to be considered,—in the study of the mental and physiological offices of not only individuality, but the tract of the other six cerebral organs to which it is related most specifically,—has regard to the channel of communication from the occipital cortex back to the inferior gyrus of the frontal lobe, when the circuit is closed. It is a simple and easy matter to physiologically trace the course of communication from the retina, where the first impression is made of an objective field, along the optic nerve, through the optic commissure and over the optic tract, to the cortex of the occiput, the first landing place and station of transportation; but how is the circuit completed to the points of differentiation,—the points upon which depends the analysis of the impression made upon the retina?

Before we locate and define the line of transportation from the visual cortex, the location of which is determined through a knowledge of anatomical structure and the principles of cerebral physiology, to the coördinate and reciprocal pole of analysis, let us compare the points of coördination and their channels of reciprocity, from the basis of anatomical development and physiological force. When we behold an object

through the function of vision, we may be able to outline its form as an undivided thing; we behold it in its entirety, not only so, but we may distinguish it from all other things of a similar or dissimilar character, and denote its form, size, weight, and color. These qualities of function are carried from the retina of the eye by different species of vibration, to the primary landing place of the impress; namely, the local area behind the ear. These impressions are conveyed over the nerve fibres,—if not through distinctive nerves, at least through specific vibratory impulses.

The Battery Cells or Cells of Elaboration of the Brain

The volume and tension in amperes and volts must depend upon the quality of the battery cells (cells of elaboration) at the cortex, and the fibre of transmission as well as upon the character of the pole of differentiation; namely, the inferior gyrus of the frontal lobe. The organ of individuality might be large; the channel of communication between the retina and the occipital cortex being anatomically or physiologically defective, the organ would fail to display its function normally; or the fibre might appear to be normal as to its anatomical structure, and its passage free, or the elaborating cortical cell at the occipital area being defective, the organ of individuality would abnormally operate.

The organ of individuality might be normal in size, in its relation to other cerebral organs; its function could be distorted by a supertension of the fibre, or a superactivity of the cell at the occipital cortex, the first landing place of the impression, and thus the organ, normal in size, could be overwrought and distorted in function; hence, it will be seen that a successful phrenologist must also possess a critical knowledge of anatomical structure, of physiological function, and of pathological conditions. Without these, the boasted phrenological prestidigitator is an unmitigated empiric.

In the examination of the organ of individuality, or the "bump" as defined upon the cranium, not only has the reader of the head to deal generally and specifically with the organ, as related to surrounding organs and groups of organs, but more specifically with its relation to that cortical equator of vision situated at a specific point on the occipital lobe. The phrenological function of the organ of individuality cannot be analyzed or defined, then, without its specific study in relation to its coördinate "bump" on the occipital bone.

Prominences on the external surface of the cranium are generally accompanied with corresponding prominences on the internal surface, with a corresponding depression of the cortex where the prominences occur. This is an anatomical fact, urged by anatomists and physiologists against the claims of the phrenologist. The objection has no weight when the law of osseous deposit is comprehended. Craniology cannot be understood without a knowledge of this law.

The entire cerebral mass is covered with a cortex of gray matter, composed of two (and in some places three) distinct layers of cellular substance, connected with intervening layers of fibrous tissue, woven together

of the most delicate and innumerable skeins, their continuity determining toward, and merging into, that frontal pole of the cerebral axis denoted by the *falx cerebri* and the *crista galli*, the crest of the vertical plate of the ethmoid bone. Whenever there exist coördinate poles of activity, there are also axes of connection, and consequently equators. The central pole of impression of that gyrus or convolution of the brain of which individuality is the center, is, of course, the eye.

The opposite pole is the group of organs already noted, and the equator is that cortical area in the occipital region where the optic nerve and tract first land the impression. It will therefore be seen that the axis is doubled upon itself. The pole and equator of the return half of the visual axis, that is, the return of the visual impression from the occipital cortex to the gyrus of differentiation in the inferior convolution of the frontal lobe, must be connected by some other line of continuity than the fibres of the optic nerve and tract.

The question of such connection is most natural, and the answer is scientific. In general terms, we may designate the connection to be magneto-electric. Extending from equator to pole of the optical limit, that is, from the cortex of the occiput to that of the organs of differentiation, are definite lines of fibre which connect the cells at the occiput, where the visual impress is landed, with the cells of the organ of individuality, thence with its associate organs of the group. These elongate fibres are interwoven with, and fortified by, all intermediate fibres of connection along the tract of cells lying between these two points of conjunction. Every intermediate cell, therefore, in the course of the fibre, lends its magnetic force to the magneto-electric current. We have thus far only considered the currents of the intervening intercellular tissue.

In addition to the above described channel of communication, the membranes covering the cortical surface afford channels for the impartation of spirit elaborated in the visual cortex from the optic impulse. We allude here to the *pia mater*, *arachnoid membrane*, and *dura mater*. To comprehend the functions of these membranes, as regarding the transmission of specific mental essence from equator to pole, it will be necessary for the inquirer and student to possess something of a critical comprehension of the character of the cell as an anatomical structure, as a physiological center, and as an electro-magnetic battery.

The cell is composed of an elastic cell wall, of a substantial parenchyma, nucleus, and vascular or circulatory apparatus. It has as distinctively a heart, an arterial, and a venous circulation and nervous system, as has the entire organic body of which it forms so minute a part. The cell is the terminal point of the minute ramification of an artery; it is also the spring from which the vein has its beginning. It is the terminal and initiatory point of the nerves of the brain, and the seat of influx for the surrounding aura, and the source of aural radiation. The brain cell is the elaborator of the physical essences which supply the blood from the cerebral functions, and also of the mental essences.

That the cell may perform the functions above described, it is essential that it be subject to the law and performance of motion; for without motion no function could be operative, nor could cerebral essence and mental potency be elaborated; therefore, the cell expands and contracts. This is not true of one cell merely, but of every cell of the cortex of the brain, and of all the gray matter. When the cells of the brain expand, the fluid of the arterial system and that of the afferent nervous system flow into and meet in the cell; and their alchemical reactions, being of specific differences, unite in an alchemical combustion. This combustion elaborates a new fluid for the efferent nerve, with the magneto-electric currents for the brain and the body.

We have thus far confined our description to the anatomical form and the physiological function of the cell. We shall proceed to elaborate the subject of its supreme mental mission, after which we will give a brief exposition of the physiological relation of the organ of individuality to its corresponding organ in the body.

Motion and Statism Are Co-ordinate Principles, Elements, and Factors of Mental Power

There can be no motion (vibration) or excitement without something in motion, or to be excited to action. Spirit could not move matter except that it be substantial; because to move an atom of matter there must be an inherent principle of motion, or an extrinsic something tangible enough to displace the atom. Each distinctive mental phenomenon, from an extrinsic impulse, must depend upon its own quality or kind of motion. For instance; the principles of individuality, form, size, weight, and color are distinct and definite, and consequently depend upon different modes of motion. These modes of motion are implanted upon the retina of the eye, and transmitted to the brain cell.

It may aid the reader in comprehending the mental function of the brain cell, to know something of its processes by comparison with the *modus operandi* of the photographer's camera. The sensitive plate upon which the impression is made, is covered with a thin film of collodion, or corresponding substance. The plate, through the motion of light, takes the individual (undivided) picture; it takes its form and its comparative size, but it fails to perform all of the corresponding functions of the eye. It will be noticed that when the motion of light has performed its office, there remains the static impression; the arrangement of the picture remains upon the plate.

The retina of the eye is like the sensitive plate in the camera, with this difference,—that there is a succession of pictures upon the same plate in the eye, hence the film has to be replaced as often as a picture is formed. This film is a secretion of the nervous system, and its action is as rapid and incessant as the vibration of the motions which operate to emplace the impressions. Every picture planted upon the retina is carried to the brain cell.

Another great and specific difference between the film on the photographer's plate and the impression on

the retina of the eye, and thence upon the brain cell, is, that the picture made upon the retina of the eye and upon the cell retains the motion and color, with other principles of animation, as well as the form of the object. Now, when we consider the myriads of impressions of forms and motions of the objectivities of being that are made on the brain cell, and that the cell is sufficiently large to embrace the macrocosm in its microcosmic (diminished or least) form, we begin to comprehend something of the possibilities of the cell as the location of the spiritual world.

It would be impossible for the human brain in one embodiment or incarnation, to take the impression of the universe. It is therefore provided that every visual being shall pass through a succession of existences, both in the objective and subjective worlds, or the material and the spiritual worlds, that the experiences of both may so aggregate as to constitute the individual, when ripe, the microcosm or little universe.

One can form no adequate realization of the mental function of a cerebral cell, without first embracing something of a knowledge of the form and functions of the greater cell—the macrocosmic world. Man is the reproduction of the universe on the smaller scale, and the brain cell is man or the microcosm on the still smaller scale. The cell of the brain is the active, living manifestation of the universe in its infinitesimal form and function. The sun, moon, and stars (with their forms, relations, and motions) are pictured permanently upon the mind; the cell itself constituting the material basis of that implantation.

We behold the solar and the stellar universe; that objectivity is planted upon the retina of the eye, with all its active phenomena. This again is conveyed, through the optic nerve, commissure, and tract, to the minute cerebral cell, where, in its least form and living manifestation, it lives in the cell. The sun, moon, and stars are there with their forms as perfect, and their functions and motions as distinct, as in the objective world. Mountains, oceans, lakes, and landscapes; forests and fields; rivers and rivulets; cities and towns; human and animal life in all its varied forms and activities,—all are retrospective in that universe, the brain cell.

The microcosmic world is large enough for, and does constitute the spiritual world. The spiritual world is in the mind, and its basis is the organic human form. There is no mental phenomenon independently of, and that does not rest upon, its physical basis—the brain cell. All psychic and spiritual phenomena depend upon organic matter; and the brain cell, depending upon the organic structure, the body, is its material basis and foundation.

The Nerves of the Organ of Individuality and the Occipital Region May be Traced to that Point of the Spinal Column Supplying the Stomach

The nerves of every spinal center develop by two roots, the anterior being motor, and the posterior being sensory. Sympathetic ganglia accompany, and are produced from, the sensory roots. We have already

outlined the relation of the visual poles to the equator of their axis. We have shown the organic and the functional relation of the organ of individuality to the cells of the occipital cortex, relating to the optic function. We will here state, in a general way, that the occipital cortex at the center of the optical function, supplies the nerves and the motor currents which control the motions of the stomach, and that the organ of individuality correspondingly furnishes the sensory nerves and currents.

Individuality is the stomach of the alimentary canal, involved in the mental and physiological organs of the inferior gyrus of the frontal lobe. In other words, individuality, form, size, weight, color, order, and number preside, through the cerebro-spinal system, over the alimentary canal of the body; that is, over the stomach, duodenum, jejunum, ileum, cæcum, colon, and rectum. Upon the health of the bodily organs, therefore, must depend the normal function and the mental potency of the phrenological organs.

The function of individuality, admitting that the organ be located as defined by the Fowler system of Phrenology, determines its work by virtue of its relation to consociate organs. Individual discrimination depends upon form, size, weight, and color at least. Individuality, as a phrenological organ, being ever so large, can operate only in unison with its group. Location and comparison are also factors in the powers of individual discrimination. The organ of individuality performs its best function when fortified and supported by an equilibrium of all cerebral and physiological centers.

The Higher Function of Individuality

Exoteric mental functions depend upon the outer plane of cortical cells. Underlying the superficial cortical area, is a second area separated from the superficial cortex by a very thin fibrous tissue. Subjective mental phenomena, or the phenomena denominated psychic, of various qualities depend upon this second stratum of cortical cells. These are both related to the interior gray substance through the lines of fibre connecting both. That the highest mental conditions may be reached, the two areas must coöperate in unison, and these in harmony with the interior cerebral centers. When such is the case, and the entire encephalon (coöperating with its body) operates in harmony, and in harmony with the objective world upon the basis of a rationally demonstrated premise as a foundation for universal and undivided truth, the organ of individuality perceives the universal undividedness of all things, and thus determines for the mind the great fact that the universe is one, moved by the governing center, the central mind.

The organ of individuality, or undividedness, determines for the mind the fact that God and man are one, and that harmony of form and motion must depend upon the centralization of all human thought in the power of the central throne of intellectuality, to determine the form and motion of all. Individuality knows

the undividedness of the microcosmic form, and discriminates between all distinctive things and personalities, by recognizing their universal relation and interdependence.

In pursuing the discussion of the mental and physiological functions of the organ of individuality, we desire to urge upon the student of Koreshanity the important fact that all of the organs of the cerebrum (including individuality) are classified in pairs, according to both physiological and mental requirements, for which we will adduce specific and cogent reasons. Some writers on mental and psychic science and phenomena have attempted to convey the impression that the hemispheres of the encephalon are respectively male and female; the right side being masculine and the left side feminine. This is a radical error founded upon general and specific misconceptions, through ignorance of cerebral anatomy and physiology.

Co-ordinate Functions and Faculties of the Cerebral Hemispheres

The conarium (pineal gland) and glandula vita (pituitary body) are respectively the masculine and feminine poles of the sexual axis. The lateral hemispheres are inversely masculoid and feminoid. This inversely coördinate mental and physiological coöperation depends entirely upon the construction of the cortex and fibre, which we will proceed to describe.

The cortex is composed of layers of spherical cells; these may be denominated spherules. In some places it consists of but two, and in other places of three distinct laminæ, separated by a very attenuate film of fibrous tissue. The cells are centers of organo-vital elaboration, and the fibres are channels of communication both of the cerebral essences and the electro-magnetic potencies generated through cellular respiration, the basis of which is a vital alchemy.

The external layer of the cortex of the right hemisphere exercises the mental function of the affectional substance,—the love of being, or the desire to be conscientious, the love of coördination as in individuality or undividedness, the love of form, size, weight, color, order, number, etc., throughout every organ and faculty of the right side; while the left hemisphere exercises the general mental function of the scientific use and direction of the faculties. The second layer embraces the wisdom of the faculties on the right side, and their good or uses on the left. This is what is implied in the inverse coördination of the right and left mental function.

If we make an anatomical examination of the organ of individuality, extending this analysis into the chain of its associate groups of cortical cells, we are enabled to disclose a spiral revolution from sinciput to occiput, enclosing in the circuit of the gyrus or spire not merely the series of seven organs situated along the line of the superciliary ridge, but a corresponding and coördinate group in the middle gyrus of the occipital lobe. This last we have denominated the equatorial circle of the alimentary axis.

Between these, the intercellular film affords the magneto-electric communication, by means of which

the gyrus is established and maintained. By the gyrus, we here mean the convolution or circuit of spirit, through its media of communication, the cells and fibre, not the portion of the brain merely. The attenuate film of fibre between the cortical area is composed of innumerable insulated wires, so to speak, infinitely finer than the most delicate web of the silk-worm or the spider. These are the channels of intercoördination of the cells of the distal regions of the cortex. A communication between the sinciput and occiput, through a fibrous connection of the two points, is reinforced by every cortical cell along the line of communication; for every cell sends out its line of attachment, and thence its spirit, into the general current.

Were the organ of individuality ever so large, as an organ, for the exercise of a mental function, it could not perform its use except in association with its coördinate faculties. If we confine our consideration of the use of individuality to the least of all its functions, namely, the discrimination of individual persons and things, we must include form, size, weight, color, etc.; because it is by the aid of these faculties that the organ in question is able to differentiate one individual from another.

Not only does individuality, as a mental organ, apply its avocation in consociate effort with the other divisions of the inferior gyrus of the frontal lobe, but its coördination with the equatorial limit of the optical or visual axis has as much to do with the execution of its function, as has its merely local attribute. This is true, because the motic zone or annulus of the mental spirit involved in the exercise of the faculty, is as important for the accomplishment of its use as the sensory; for as the organ of individuality is sensory as to its mental quality, therefore, in the region of the occiput must we find the motic power of its mental activity.

This is true, because every sphere of the universe, whether in the field of merely alchemico-organic (astro-nomo-physical) form and motion, or in the corresponding domains of mental and spiritual being, there are axes, poles, and equators of relation.

(To be continued.)

Immortality cannot be insured except through equilibration of the desire and the conviction; the desire must be in accord with fact, as inhering with inexorable law. This is obvious from the fact that the laws of being are not the arbitrary creations or productions of a voluntary potency, but obtain as inherent properties of life itself. Laws exist because of being itself; God himself could not, either by voluntary or involuntary act, annul or violate them.—*Koresh.*

The end of the world is supposed to mean the time in the indefinite future when the world is destroyed. This, however, was not intended by the writers of the New Testament; the end of the world is the end of the age or dispensation, a period marked definitely by astronomical signs—as indicated by the Scriptures.—*Koresh.*

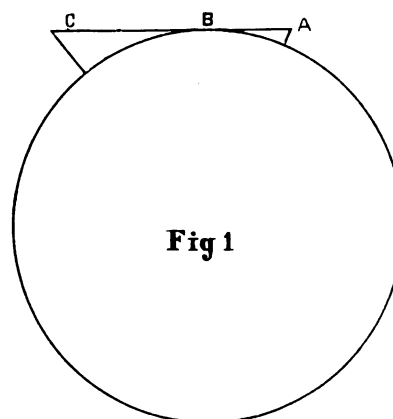
The Koreshan System of Cosmogony

By KORESH

PART V.

IT WILL FIRST be noticed by the reader, that the perpendicular pole forms a right angle in both directions with a chord, the extremities of which meet the verge or horizon. This is given as the first fact, a fact supported by the statement of every scientist, and corroborated by thousands of experiments. When a man views the horizon, he does so along what is called a horizontal line, which is always at right angles with a perpendicular one. Now let us compare the above facts with the diagrams and theory given by the advocates of the accepted theory of cosmical form.

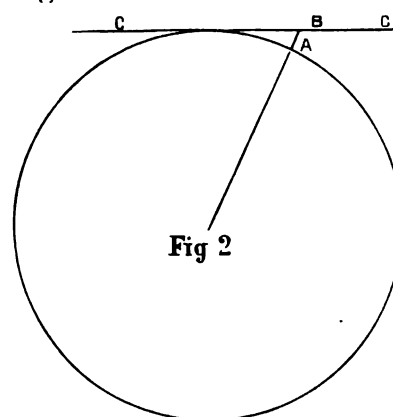
No. 1 is the usual diagram employed as the first step in the demonstration of the convex rotundity of the surface of the earth. The subjective point, the point



of vision, is at A. The horizontal line, or line of vision, is at B, and C is at the objective point. The subjective point usually represents a man, and the objective point a ship in the distance. Let the reader carefully note the relative angles of the line representing the man at A, and the

horizontal line B. It will be observed that the man at A stands obliquely to the horizontal. If this relation of the two lines is compared with the facts as actually observed in natural phenomena, there is discovered a disagreement. Man stands perpendicular to the earth, and at right angles to the horizontal line. No scientific man living can reconcile this disagreement with the commonly accepted cosmical theory.

In diagram 2 is shown a continuation of the horizontal line G B to C. The vertical line A forms an acute angle with the horizontal line G, but an obtuse one with its extension B.C.



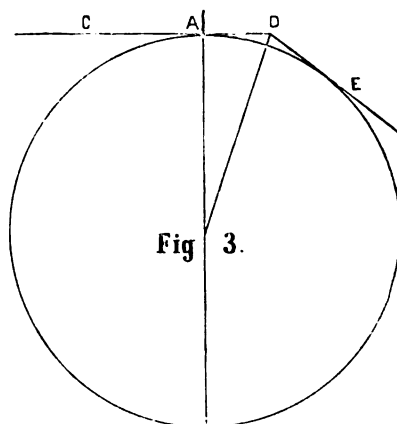
These angles as represented on the diagram are contrary to facts as observed in Nature.

The physicist has but one escape from the dilemma he has gotten himself into, and that is the denial of the fact of the horizontal direction of vision toward the point

where earth and sky, or water and sky, seem to meet.

Let the reader hold the book in such a position as to give the axis A B, diagram 3, the vertical direction,—A up and B down. C will be a horizontal line, forming an acute angle with D, which represents the point and

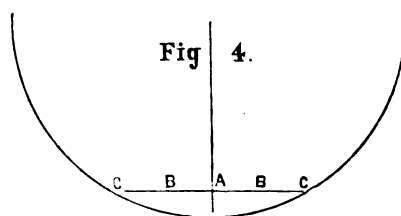
relation usually given in the diagrams presented to school children, as a rudimental step in their study of cosmogony. While C is a horizontal line, and D an



oblique one, and while a spirit level would indicate the horizontal toward C, the spirit level would indicate a declining line toward E. This is not true according to fact.

If a man place his point of vision ten, twenty, thirty, forty, fifty, or a hundred feet above the surface of the earth, and it be un-

obstructed by natural or artificial interferences, he can observe the horizon on a level with his eye. A, in diagram 4, represents the visual point, B B the line of vision in both directions, C C the points indicating the verge at horizon, D the base of his position, resting upon the earth, which describes a curve downward from C to C. The straight line, C C, forms a chord, and the curved line, C D C, the arc of the chord.



From certain cognized and indisputable, collected factors, we have formulated a premise as absolutely indisputable, upon which we establish the great and

cardinal scientific truth of Koreshanity; namely, the concavity of the earth's surface. The first factor is, that man standing plumb with the "center of gravity," (base of gravity, which is on the circumference of the sphere, and center of levity, which is at the center of the sphere,) maintains a perpendicular or vertical relation to the surface of the earth.

The second factor is, that a line drawn from the eye, or point of vision, at any given distance from the surface of the earth, in opposite directions from the visual center, touches the verge or horizon on a level with the visual center, and that the chord thus described from horizon point to horizon point, is at right angles with the perpendicular line maintained by the vertical posture of the man. These are absolute facts, easily verified by any person who may take the pains to inquire into the physical phenomena. These facts are in direct contradiction to the cosmological theory of modern science.

The Koreshan Premise

The premise, then, from which we demonstrate the concavity of the surface of the earth, may be stated as follows: A horizontal line drawn in opposite directions from any visual center, touches the earth's horizon at the two extremities of the chord, and the arc of the chord forms a depression from the center of the chord, equal to the depth of the perpendicular radius-vector.

The extension of the curve necessarily completes the circle of the earth, which comprises the circumferential sphere of the solar system. The astral center, or central star, is at the nucleus of this sphere, around it being the luminous sphere comprising what forms the sun proper, from which proceeds the projected sun at the limit of our atmosphere.

Between the earth's concave surface and the solar sphere there are three atmospheres. The first one is composed of oxygen and nitrogen; the second one of hydrogen, and the third one of aboron. These atmospheres occupy the first dimension in space. Occupying the same space but comprising a second dimension, is a series of spheres composed of physical spirit located at seven distinct distances between the astral center and the circumference of the earth.

The earth constitutes a circumference, the focus of which is the astral center. The diameter of this circumference is about eight thousand miles. The distance, therefore, from the center to the circumference is four thousand miles. From the center there constantly flow toward the circumference the physical spirit-substances generated within the sun, or at the astral center. These spirit-substances flow toward the circumference, and are met by coördinating spirit-substances flowing toward the center from the circumference. At the point where the outflowing and inflowing substances meet, a new substance is generated from the action of the two, which comprises the potency of revolution. (This sphere of spirit-substance is one of the spheres already noted above.)

The earth's crust or shell is composed of seven metallic layers, and five mineral or earth deposits. The location of the metallic strata may be determined by taking common atmosphere as the zero point, water as the ratio, and the given specific gravity of any one of the metals, as indicating the point or location of the aggregate and static sphere of the metal. The metallic layers form a compound pile or battery, of which the voltaic pile answers as a sort of representative.

Between these spheres, that is, between each pair of metallic strata, there is generated a spirit-substance which flows toward the center. There are as many kinds of spirit thus generated, as there are spaces or conjunctives between the layers. These seven qualities of spirit-substance meet as many outflowing substances, and at the points of meeting in space, produce seven spheres. These are the planetary spheres, the planets being the focal points. There are seven metallic planes, from which are focalized seven planets in the physical heavens.

The Law of Visual Deviation Accounts for Deceptive Phenomena

Thousands of objections will be urged outside of the argument thus far instituted, against our cosmological theory; but such objections, not coming within the logical steps of our argument already taken, do not demand any reply. We have opposed an insurmountable argument so far, founded upon indisputable factors. We need not, therefore, urge further demonstration of

our Cosmogony until these objections are overcome.

We will, however, answer the very common objection in the mind of almost every person not willing to accept the Koreshan theory of Cosmogony. The objector urges the fact that a ship seen approaching in the distance, first presents the top-mast to the perception of the observer. If the old cosmogony were true, that is, if the earth were convex, the point of observation would be vertical to the center of gravity, this being at the center of the earth. Such being the case, the vertical point, A, represented in diagram 5, would be perpendicular to the earth.

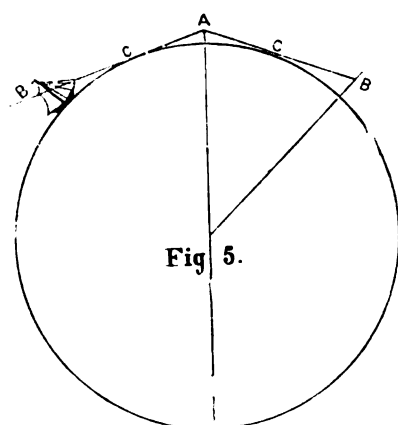


Fig 5.

This describes and locates the center of observation, which is the subjective point of vision; B B, objective point or top-mast; and C C declining, not horizontal lines. The letters C C are located where the lines touch the circumference, but these would not be horizon points, because

not on a line level with the center of observation.

Any reasonable person can see that diagram 5, (barring exaggerations of diagram,) would be the correct description of facts, if the convex theory be the true one. School children should be presented with this diagram instead of the one usually employed. This diagram cannot be used, because the line of vision is horizontal, looking toward and observing the horizon point, and because the deflection of the B C A, A C B lines, as shown in the diagram, is not true to Nature.

How, then, shall we account for the phenomenon which has so long deceived the "scientist;" namely, the observation of the top-mast of an approaching ship, on an apparently horizontal line from the subjective visual point? The law of visual deviation, which determines upward curvilinearization of the visual line, accounts for the deceptive phenomenon, and settles the question of the concavity of the surface of the earth.

Diagram 6 represents the earth as a concave sphere. A represents a man standing vertical to the center of

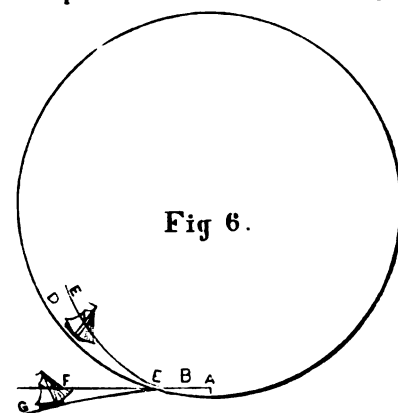


Fig 6.

the sphere. The horizontal line of vision extends to E, the point where the line of direct vision touches the curve of the earth called the horizon. From this point the visual line curves upward. The visual curve is decidedly marked at this point. The curve of the concave earth is

designated by the letter D, and the visual curve by E E. The theoretical and deceptive visual line is designated

by F, and the theoretical and deceptive earth curve by G. The line A F is the apparent, but not the real line of vision. The top-mast of the ship appears to be in a straight line, for the obvious reasons given below.

It is a commonly accepted law of optics, that any observed object is seen apparently in a line corresponding to the direction of the ray entering the eye; as, for instance, let the vision be directed toward a surface of water, shown in fig. 7. A A is the water surface, B D,

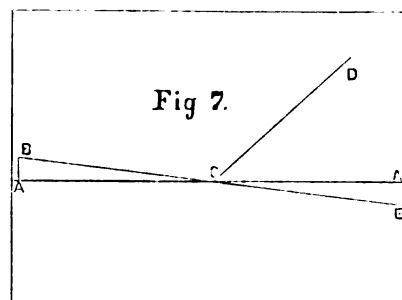


Fig 7.

the water. D is an object in the air, but apparently seen at E, in a straight line from B. The perception is not conscious of the reflection. The rational faculty has therefore to be applied, to reconcile the

facts with observation, and reach the real truth regarding the phenomenon.

If by any law there be a curvilinearization of the visual line so as to make it deviate from the earth's curve upward toward the top-mast of the ship, the vision would be deceived in proportion to the amount of the curve from the horizontal or straight line, because the mere perception could not appreciate the curve; this appreciation belonging solely to the office of the reason as founded upon the facts of optics.

There is an upward curve of the visual line when perception is directed horizontally. This curvilinearization depends upon a number of factors in optical law. The elucidation of this part of the subject involves a study of optics, as specially applicable to our cosmogony. Vision does not depend solely upon the entrance of light into the eye from without. It is produced by the action of extraneous spirit-substance entering the globe of the eye through the pupil and lens, merging to a focal point in the center of the posterior chamber, whence it is radiated in all directions. This substance stimulates the retinal coating of the globe, acting upon the retina (the expanded portion of the optic nerve), whence the impression is conveyed over the optic nerve and tract to the portion of the cortical substance of the brain upon which the substance of vision depends.

The cells of the visual cortex are stimulated, whereby they transmit visual substance back to the eye, through the optic tract and nerve, focalizing at the center of the globe, again radiating in all directions. The rays, passing toward and through the double convex lens, are brought to a focus just outside of the eye. From this focal point they diverge in every direction, passing out from the eye, and touching objective points wherever there exists an obstructive point to reflex, or send back the impression of an object. The rays passing out from the focal point act as telegraphic wires, so to speak, to carry back to the point of vision the return flow of substance, by which objective things are rendered visible by the impression these

objects make upon the cortex of the brain. The real cause of visual curvilinearization, technically stated, is refraction of gravity. It is the reaction of visual substance with gravic substance.

The Science of Koreshan Cosmogony Dispels Illimitability

One of the first objections arising in the mind to the Koreshan Cosmogony, is the apparent impossibility of sun, moon, stars, planets, etc., being limited to so small a space as the area of a sphere, the diameter of which is only about 8,000 miles. Our system being true, the circumference of the sphere is about 25,000 miles, and its diameter 8,000. This, of course, would be an impossibility if these objects had the dimensions usually ascribed to them. The science of Koreshan Cosmogony dispels this hallucination, bringing the mind back to its rational conception of physical form.

According to the Mosaic description of creation, God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also; and set them in the firmament of heaven to give light upon the earth, and it was so. Koreshan Cosmogony fixes the astral center at about 4,000 miles from the circumference of the solar system, this circumference being the earth. Around the astral center is the solar sphere, which we call the sun. Outside of this sun are three atmospheres; aboron, hydrogen, and our common atmosphere, composed of oxygen and nitrogen. These three atmospheres extend from the sun to the circumference; namely, the earth, filling the entire space; and within these three atmospheres are the planets, stars, moon, etc.

The stars are the focal points of physical spirit, produced by its reciprocal reflection and refraction, flowing from the astral center through the solar sphere which surrounds it. The focalization of the stellar (star) points is produced by two systems of radiation and convergence, by which the transmitted energies of the sun, by virtue of the activity of the astral (star) center, are broken and converged to stellar points.

Material creation is the outmost expression of the thought of God. The Creator projects into outermost form and function only that which obtains in the divine mind, and that which He expresses, represents the divine character and purpose when correctly interpreted. A false translation of cosmical form, which is the expressed form of both God's desire (will) and wisdom, and the manifest phenomena of that form, is the basis of a fallacious theology; for man's conception and comprehension of Deity must agree with his interpretation of God's manifest expression in the physical universe, which is the unfolded cosmical speech, or language of the Creator. Astronomy is the law of astral or stellar motion and relation, and the concept we entertain of the physical universe, which is God's expression of himself, must correspondentially be the concept we entertain of Deity.

The sun is supposed to be the great center of the solar or sun's system. The emplacement of the "heavenly bodies," according to the modern physicist,

is supposed to depend upon axillary and orbital revolution, and centripetal and centrifugal energy [so called]; that is, motion toward and from the center. If axillary and orbital revolution are laws of emplacement; in other words, if every heavenly body depends for its maintenance in its position upon the two motions, the one upon its axis, and the other upon its revolution in an orbit, then no center, no matter how aggregate the universe depending upon it and reciprocally related to it, could maintain its emplacement without both axillary and orbital motion.

(To be continued.)

The Universal Law of Vibration

(From the Writings of KORESH)

THERE CAN BE no knowledge of the relation of the natural and spiritual spheres, nor any attainment of the science of intercommunication, until there is a true understanding of the relation which the atom of matter sustains to its equivalent spirit. The transmutation of matter and spirit is induced through the law of agitation or vibration. Matter and its spirit are two conditions of the same general substance; matter is the basis of every function of the universe. If matter did not exist as the constant pediment and groundwork of all the operations in being, being could not obtain.

Matter as an atom can be destroyed as matter, but not as substance; for when an atom of matter vibrates to the extent of its annihilation, it immediately becomes the spirit of the same substance. In the interchange of matter and its physical spirit, on the plane of physics, we have the law of all the interchanges which can obtain between natural and spiritual things.

At the center of the brain there is an organ called Lyra, the harp. It is the instrument of vibration, in the performance of the function of vibration in the human mind. Without this instrument or organ there could be no intercommunication between the natural and spiritual spheres. This being the case, the science of vibration must depend upon a knowledge of this organ and its relation to all the other organs of the brain and body. The Lyra is a part of the mental mechanism, and the man who thinks he can understand the functions of the mental spheres without possessing a knowledge of the organs upon which those functions depend, is verging on idiocy.

Mental science has its foundation in matter. Mentality is generated in brains. The foundation of the spiritual spheres is the natural humanity. So far as time is concerned, neither existed before the other, because neither could exist without the other. The structure of the physical (alchemico-organic) universe, as a pattern, furnishes us with a complete example of the relation of all spiritual realms to the natural humanity. The alchemico-organic rind, the shell of the cosmic structure, is the firmament in which is grounded the alchemico-organic spirit, which focalizes and flows into, and forms and perpetuates the stars.

The stars exist because they radiate their essences to

the circumferential shell, which reflects the spirit of matter back to the stars. The stars are interior to the rind, but not interior as to space. Correspondentially, the spiritual beings of the interior spheres are environed by the natural man, who is their pediment, and who, by the vibrations of their material atoms, constantly supplies the spiritual realms with the substance of their perpetuity. The spiritual world is interior to the natural, without the quality of space, because the spiritual world has no space.

The quality or degree of agitation in which an atom of matter is dissolved into the spirit of matter, inaugurates a vortex in which a corpuscular form emerges. This is not the shivering of the atom into more minute forms than the least form of the atom, as some have supposed, but it is the new form of nebulous aggregation intermediate between the original atom and the formation of the new atom about to be created. The misconception of the metamorphosis of an atom by the shivering of the atom, to the condition of more minute forms of matter, grows from the ignorance in the mind of the existence of a condition of substance which is not matter, but as thoroughly substance as matter itself.

When an atom is dissolved into the spirit of that atom, the atom ceases to exist. It has become spirit, and is diffused incalculably. When, however, the atom is shivered, so to speak, and its equivalent spirit is generated from its dissolution, there is a corresponding precipitation which immediately begins to take the form and quality of matter again, hence the vortical spiral and corpuscular phase of metamorphosis. It is the cloud of condensation which partially partakes of both spirit and matter, but is completely neither.

The law applying to the atom in the particular sense, applies to the universe in the general or greatest sense. The Lord was the unit of being in the universal sense. The law of agitation (vibration) applied to Him in the function which he performed in his theocrasis. That theocrasis depended, primarily, upon a certain central thought. It was the confession of the humanity of God resplendent in the glorification of Divinity in that confession. This confession was a consciousness, amplified in a conviction proceeding from a knowledge of the importance of the law of life, and the purpose to perform that law to the very letter.

Confession signifies obedience. When the law is understood to the extremity of obedience, the Lyra vibrates in unison to the purpose, and confession is made. Hence, the law provides that confession is made with the harp, as the Scripture declares. Jesus was translated because he attained to this knowledge and confessed the humanity of God in himself and denied it in others. He confessed it in himself because he could and did keep the law; he denied it in others, because they neither could nor did keep the law of God. In the dissolution of His form there was the vibratory vortex in which not only the form of his personality was obliterated, but the atoms of his organic being were dissolved. This was the vortical center of the universe. It was not only central as to the visible humanity, but

it was central as to the spiritual spheres of the universe, which had their focal point at the same center.

The visible humanity could see the Lord Jesus; the invisible humanity could see the spiritual center focalizing in him. The Godhead was a focal point both materially and spiritually, the focal point of the spiritual world being within the visible personality. When the Lord dematerialized by the law of vibration, he was absorbed into his own invisible center, which was the throne of Deity. This throne is a focal point, and the Lord became that center in his theocrasis. When the function obtained, there was the cloud of metamorphosis, the transformation of the one condition of matter obtaining in him, to another condition of matter to obtain in those who received the cloud. This is a transformation through corpuscular metamorphosis.

The science of vibration is in the harp, hence the vibration of a chord across the material atmosphere is the most simple illustration of the law and act of vibration. There is coming another vibration through the law of confession, wherein thousands will not only confess the name of Jesus as the manifestation of the fullness of the Godhead bodily, but the new name under which he appears at the end of the age. This universal confession, the vibration of the Lyra, will dissolve thousands, and their material forms will disappear; they will lose their personalities, but their conscious individualism will remain. This vibration will transpose the material quality to the corresponding spiritual state.

Now, while the name of Jesus is being desecrated, and his function as the Savior of the world diminished by tens of thousands who think they are as good as he without the performance of his works, there comes a new recognition of his greatness as the only Begotten of the Father. And we rejoice exceedingly that we are reinforced with the science of the reincarnation of the Godhead, in the personality of the Son of God in the Son of man. Millions may approach the conflict with the declaration that God is a great universal spirit, all pervasive and vague as the windy sphere of the brains which announce the fallacy. We will meet the combat with the declaration of the Son of man. His theocrasis, comprehended as the science of the *Flaming Sword* placed at the East of the Garden of Eden, will be our weapon, and we know that we will put to rout the multitudes whose science consists of wind.

We declare the Son of God. "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." The man comes in whom the Godhead reappears; he is the man who took upon himself the sins of the world. He is the man who was made to be sin, therefore he is the man of sin. He comes now at the end of the age, and overcomes, and becomes the Son of God. This is the Messenger of the Covenant. His process of overcoming is the cleansing of the sanctuary. The Lord Christ was the sanctuary, and when he entered the hells of human existence, taking upon himself the sinful conditions of the race he came to save, the sanctuary became polluted, and the Lord became the man of sin. As He appears, the sanctu-

ary becomes cleansed, and God reappears on the stage of the visible humanity to redeem the world.

While the prophets of Baal and the prophets of the grove are fallaciously declaring the illimitable and incomprehensible spirit as the great god, we will declare the only begotten Son as the fulness of the Godhead bodily, and his children who come from his planting, as the only Sons of God. We have no fears of the final result. The Word of God, the only begotten Son, is our armor. We will put in opposition to those who declare that they are the Sons of God as much as the Lord was the Son, the Scriptural declaration: "He is the only begotten Son of God." Other Sons will be born at the end of the age now being fulfilled, because the only Begotten fertilized his church with the germs of Divinity through his seminal fluid, which was shed upon the world as the Holy Spirit. The Sons of God to spring forth as the children of the only Begotten will constitute the new race. Koreshanity will make war with reinforced vigor, as the enemy more and more shows his hand in the spurious conception of what constitutes Deity.

Not only will Koreshanity wage the conflict, but with the assurance of victory, because we know the line through which it has come to the world, and for what purpose it stands at the forefront of every effort to reform (re-create) the scientifics of cosmogony, religious, moral, and social life, and we are here at the ordinating authority of the Lord God Almighty to enforce his purposes in the evolution of his Sons. For the Lord hath declared to CYRUS: "His right hand I have holden to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates [the two-in-one]; and the gates shall not be shut."

"Thus saith the Lord, the holy One of Israel, and his Maker [the maker of CYRUS], ASK ME of things to come concerning my sons, and concerning the work of my hands command ye me." "I have raised him [CYRUS] up in righteousness, and I will direct *all* his ways: he shall build my city [the New Jerusalem], and he shall let go my captives, not for price nor reward, saith the Lord of hosts." We know whereof we speak, because we have our authority immediately from the throne of the great God. We are familiar with our ground and the campus of the arch-enemy of the truths we promulgate. The puny efforts of the enemy are of no avail, and there is no ground for discomfiture.

Solving an Incalculable Problem

[From the Writings of KORESH]

OF ALL the absurdities of the Koreshan System, the world thinks the cosmogonical is the most senseless. "How can people entertain the belief that we are on the inside of a shell, contrary to the known truth that the earth is convex?" The fact that man occupies the inside of a spherical environ does not essentially resolve itself to a matter of controversy, for the statement of the truth carries conviction to every open receptacle of its fluxion. Our promulgation of the cellular theory of the universe is not instituted without

due consideration of all that it involves. We are prepared not only to show the contradictions, absurdities, and impossibilities of the Copernican theory of astronomy, but to meet every argument that may be adduced against our own, and to conclusively demonstrate the correctness of the Koreshan System.

In the original conception of the so called Copernican system of astronomy, in order to provide for the rapid passage through space of the occupying and moving worlds,—without their destruction by the friction that even the most attenuated substance would effect,—space was declared to be vacuate, as the most ethereal and attenuate substance imaginable would destroy, first, the atmosphere, then the water, and finally the substance of the solid earth of which the worlds are composed.

It was subsequently discovered that, as light and other [so called] energies were but the vibrations of ether, and that a vacuum was impervious to the transmission of "energy" of every description, space must be filled with something to provide for their communication. Here was a study for the mathematician. A body flying through space at the enormous velocity of 640,000,000 miles in three hundred and sixty-five days, besides the additional motion of 25,000 miles in twenty-four hours, must necessarily be free from the slightest encumbrance, hence the vacuum theory.

Now it is found that the vacuum theory will not work because "energy" cannot be transmitted through vacant space. How to calculate an incalculable problem was the rub. Somebody scratched his head in profound thought, and here is the result. As we must have a vacuum to provide against friction, and substance to fill space to provide for the transmission of "energy," we must supply space with an imaginary something just thick enough for the "energy" business. This must be purely imaginary, for otherwise we would have the friction. It must also be thin enough to obviate friction; and as the easiest way to find a solution to an incalculable problem is to jump at a conclusion, the difference was a compromise between the two extremes, namely, impalpability and nothing, and the great problem solver split the difference between these two points. It was a great achievement for astronomy, and one of the first steps toward the overthrow of what the world, up to that time, thought to be a revelation from God.

Cannot any one see clearly, in the solution of the above problem, at the gait at which the great philosopher of attenuate ether notoriety conquered the obstacle, at what a rate the revelation theories of creation must fall into discount? What a mighty tumble for God and his visionary theories of creation; what humiliation for Moses, the medium of their communication to a benighted world, and what an opportunity for the lights of agnosticism to "don't-know" things out of existence!

The "don't know" theory—beginning at the point of attenuated ethereal solution for the accommodation of champion guessers, and the Godless Copernican basis of atheism, and ending with the unknown and unknowable god of modern Christianity—may answer for the ignorant who have not yet cast off the mantle of darkness adopted in the mediæval age; but for those who are emerging from the bliss of ignorance, nothing less positive than the perfect solution of the problem of life can afford satisfaction. The Koreshan Cosmogony will thrive because it is true. Its adherents are multiplying, and are the most intelligent of men and women.

The Indicia of Human Progress

BERTHALDINE, MATRONA

OLD THINGS SHALL PASS AWAY

Men & Women Demand Greater Freedom;
But the Truth only Will Make them Free

WONDERFUL in a way are the nation-wide attempts of present-day reform. "The old order changeth," has become a familiar phrase. Students of the Sacred Scriptures, who believe that holy men of old spake and wrote as they were moved upon by the Holy Spirit, the central mind of the Almighty, cannot be satisfied with reforms not founded on the sound doctrines of genuine science. They know that when Moses stood before Pharaoh to do mighty works in the service of the chosen people, the Magi of Egypt stood up to duplicate as far as possible those mighty works. They know that when Elijah contended with the great priesthood of Baal, he did what none other could do; namely, call down the fire from heaven, that restored the law and its testimonies to their proper elevation in the thought of the elect people, and put its enemies to shame and confusion.

The fire from heaven in the supreme sense was the love of the truth, the God of Israel, the Savior. Elijah, God the Lord, worked out the application of the uses of this fire with the symbols at hand, but his supreme desire was the restoration of Israel to exemplary service of the Most High; to the joy of obedience to the law.

The woman's movement of the old passing order which it is attempting to reform and preserve, is but another "sucker growth," as KORESH defines political socialism, destined to be cut off that the "blade" of the Lord's planting may grow, flourish, and bear its appointed fruit. Pruning is an essential factor in perfecting the highest product of a tree; yet nothing is lost, and all things have a divine, as well as a diabolic use, and all effort, however frustrated, is preparatory for final success.

San Francisco women define its woman's club as a sort of "clearing house of civic ideas." It and the majority of woman's clubs engaged in civil service reform are clearing out of public confidence, with a fell swoop, thousands of effete, society controlling fallacies. One aim of the Los Angeles Woman's City Club is declared to be, to produce in women alertness of mind and sanity of judgment. This is splendid, for women have been so long credited with being such irrational creatures.

The Almighty winds up his relationship with the mortal race, with his most powerful appeal to his highest intellectual power, rational discrimination, which enables him to choose demonstrated truth and good in preference to fallacy and evil. The woman is the maternal constructive side of the race man, which becomes perfected only as it becomes biune or individual. As viduals approximate the perfection of the undivided form, man will become less passionate and more rational, and seek to know truth above all things. The interests of women in common with men are rapidly

widening. The writer of the article referred to declares that the Woman's Club of Clubs of California may say with Terence, "Nothing that is of interest to mankind do I consider foreign to myself."

These clubs are reaching and educating, as far as possible, women of all grades of intelligence, and all are grasping the idea that the great thing to seek for is the truth; for they have realized the fact that the truth shall make them free. Men and women alike, all over the world, are struggling, fighting, demanding greater freedom. What do they want this freedom for? Some will answer, "life, liberty, and the pursuit of happiness." When free, how will they get what must then become the supreme desire, immortality and eternal life?

Males and females alike, when they have the vote and the total wealth products of their industry, will not be satisfied. They will want to perpetuate the best they know, and add to it the joys of eternal life. The happier earthly creatures become, the greater their reluctance to die. But one source of satisfaction is promised any living intelligence, and that is the image and likeness of Jehovah, with all its possibilities and powers. Is it attainable? If so, how? To these queries, Koreshan Universology alone gives the rational, scientific answer.

The Koreshan Armor

KORESHANITY recognizes the necessity for war till the New Jerusalem descends and becomes the Church Triumphant in earth. Carnal weapons have their uses, but Koreshans should equip themselves with those more potential, and brace up for discipline insuring their most efficient use. The wars now on, and looming on the horizon, will be equipped by the forces of capital and labor with implements the most death-dealing ever conceived. Wars plus the inevitable physical cataclysms attending them will, according to Biblical prophecies, lessen the earth's population about one third. This seems a horrible fact for the human mind to contemplate, yet that same mind is used to the knowledge that the human life of a generation does not average forty years, and the entire population fills graves in about that period.

The Koreshan Science of reëmbodiment sheds such light on the creation of man, the highest product of the Tree of Life, that the sweeping away of mortals, generation after generation, in small or great numbers, fails to excite much lamentation. The Koreshan Science of reëmbodiment fixes one's hope in the *anastasia*, resurrection of the order of Melchizedek, the Grand Man, who absorbs the ultimates of all mental consciousness. The Koreshan, knowing he cannot be a Koreshan till the appearance of the Lord of the harvest, is alive with this hope of absorption into this Godhood of his origin and destiny, and because so alive, he expects to remain for its accomplishment.

There is nothing in all the ages of the greater cycles given to humanity in the spheres of time, change, and decay, so reconciling to all things incident to mortal existence, as the science of the universal law of seed-time and harvest. It so rests the mind, because it supplies it with the veritable keys of knowledge. With these keys the mysteries of all hidden things may be unlocked, till life and death are no longer mysteries. With these precious keys a time, place, and divine use may be found for every known thing. It sanctifies to each human being its own portion in the distress of nations, and makes him a "good soldier of the cross" on every plane of being.

There is no variety of riches better worth having than scientifically well-founded religious convictions. They make a man quite at home and at one with God, and the friend of his every fellow-man. The Lord, the highest involved product of the universe, supplies himself with but one rock as the firm foundation of his faith, and that is the man who knows him for all he claims and proves himself to be.

To know means to know; and the foundation of all evolved and involved knowledge must be a fundamental, demonstrated premise. From such a demonstrated premise logical reasoning will not bring convictions to the human souls that are belittling to the Almighty—the most potential form of the universe, its seed form. This seed form, which involves its own matrix, will not ignore it when it reaches its fullest and finest expression of universal Motherhood, limited only by the confines of the earth, and its involution of the Lord in his "more excellent glory."

No one can behold that glory who ignores the science of the law of its being, and its application for the subjection to its behests of all the mortal appetites and passions which bedim and obscure it. The science of the law is established as the law of immortal manhood; namely, of overcoming death at the seat of its cause, by the man with the plumb-line. He gives to the reasoning world its demonstrated premise for the attainment of all knowledge. He furnishes the weapons of self-defense to the man who chooses to wear the whole armor of God, and to fight his good fight with the Word of the Spirit of Truth. Such a man has ceased to need the carnal weapons of modern warfare. He may call down the fire of heaven upon his enemies and convert them to friends. He may leave the dead to fight the dead, and bury them to fertilize the land, fearing no evil.

Elijah, God the Lord, has been here. He has left the world the fulfilment of his supreme promise, the knowledge of the truth, the science of the law. It is here to be espoused as the first great cause, and applied for life, or to be despised and rejected, as when fulfilled of yore. How can he come to his own till his own return to the law and the testimony, and follow on in the way of life they indicate?

To your tents, O Israel, was the call of old. The true prophets are the tents of the Almighty, and the priests, the tabernacles. True prophets never make

void the law; true priests make every sacrifice for salvation from their own sins, and for the sins of the people. Once again sounds out the cry of the true Elijah, now the Eloah of the Almighty,—if the Lord be God, follow him; but if Baal, follow him.

The Revival of Alchemy

CHEMISTRY teaches that an atom of matter is always an atom of matter. This is fallacy, and the fallacy is being exploded by up-to-date experiments. Alchemy, though the oldest of sciences, is also the newest, and destined to make all things new. Men made new by the light of alchemy,—"light out of darkness,"—are going to glory in the cross of Christ, as its supreme efficacy warrants. The highest efficacy of this cross is to make immortals of mortals, Gods of men.

Every time we strike a match we demonstrate the truth of alchemy, for the transmutation of the particles of matter to light, heat, electricity, magnetism, etc., is thereby illustrated. When coal lies piled in a grate unignited, and a man shivers with cold in the presence of it, the coal might, could it speak, say to the man, "ignite me and I will be transmuted to meet your need of a comforter such as I will become in you." The man obeys, and soon he becomes filled with the warming forces the fire has kindled. His circulation of life-blood is quickened, his powers alive for activity. The revival is, however, at the expense of the dissolution of the inert block of coal.

The Almighty, in his personal manifestations, evidently thinks the human race well worth a periodical elevation and renewal, to become anew the larger and higher expression of himself, for he makes of himself a continual personal sacrifice. This is done through a series of well-defined periods of time, for personality belongs to the sphere of time. He elevates the race, as his elect, from plane to plane of being, till it reaches the time and place of Sabbath keeping, when the Almighty finds, in the form of the Grand Man, with, like the Sphinx, the head of a woman, a place for the exercise of the power of truth in ultimates, for the reproduction of his sublime form of super-human intelligence.

Every time humanity has a visitation of the higher intelligences in the person of one man, the personality, mask, or covering serves a timic purpose. Like the match and the coal, it is dissolved that the dissolution of its revitalized atoms may convey the spirit and power of the organized man to the receptive intelligences of men enmasked before him.

From the riven rock, selected by Jehovah as the Rock to become his seventh personal manifestation, we have been led to expect—by the genuine science of his being and its dispensational activities—the true Elixir of Life. The glory of the Lord in its essence was his supreme intelligence, his divine wisdom, enabling him to master all his forces, to appear and disappear at will, and serve humanity in every desirable capacity, till he made it the highest, grandest possible expression of

himself as an assembly of intellectual and morally affectional giants.

Men wondered at, are the fruits of His self-sacrifice of limited personality. The life of that sacrifice He takes again in the heads and hearts of thousands who glory in his name and fame, as crossed with theirs as the secret of all their greatness. The crucified becomes their God, their Hero, and ages are too short for the songs of his praise and the mighty works of his true hands. The light of this body of the man is the eye; the elect prophet of all ages, the Father of all genuine sciences, beginning with Alchemy, that of his own cross of the divine Jehovah with his elect Savant, or all-knowing one; he knew him as Jehovah best of all, and became his fellow man, to be identified with himself.

Again we may love His appearing and kingdom, for he has given us light by which once again to perceive him, though masked by thick darkness round about him, and focalized upon him, making him by nature as black as the blackest, to be the Father, the Elijah, the Prophet, Ka Abba, to perceive the Father; the ability comes from his own imparted scientific intelligence, imparted by the alchemical dissolution of his body. His light will shine more and more until the perfect day, in which we shall see him as he is, crowned with glory and honor by every rational intelligence, quickened to newness of life by his living Word.

Wisdom Should Control Zeal

KORESH declares that "The man who will work for gold, at a price fixed by the gold speculator, for which he purchases food, when he could work for the food directly were the gold out of the way, makes a mistake if he does not destroy the tyranny of gold, when he comes to understand the Moloch. Men see the cause of the disease, but the remedy appears to be another consideration altogether."

Destroy the money power of gold, teaches Koreshanity, by destroying the necessity for its use. Let the purpose of government be, first, to efficiently regulate the industry of humanity for a superabundant production of all supplies for human needs with the least possible expenditure of human vitality; second, for the purpose of distributing according to human needs the supplies, with the same wise conservation of human force.

In regard to the life force or sex question KORESH says: "The purification in the domain of sex affords that energy denominated vitality, and when the vortices of life are full there is a baptismal font. In this rests the hope of the world, and that hope is in the power of woman to declare and maintain her integrity. Here must begin the revolution." It is for woman to take the stand that her function of motherhood must become so sacred in the eyes of men, that they shall regard her body as the possible temple of the most holy spirit; of future life. It is for her to refuse fatherhood to every man corrupted by anything that defileth his own temple.

The things most universally defiling are sex lust; namely, desire for passional experiences apart from reverence for motherhood and profound respect for all

the moral, intellectual, and physical rights of childhood; greed of gain making a man the oppressor of a hireling in his wages; inebriety, and indulgence in vile language. He that sinneth not in speech, the same is a perfect man. It is for ordinary mortal women to become strong in the Lord; to lift the standard of manhood to the peerage of that of her own life, as set for her by her Lord, who said: "Neither do I condemn thee: go, and sin no more."

Apart from the Lord, neither men nor women of mortal birth amount to much. Like worm-eaten nuts they may look all right as to their shells of existence, but within are full of rottenness and dead men's bones. Great zeal is being displayed for the regulation of vice in cities. Zeal is good if according to the science of the laws of human well-being; but a zealot ignoring the law of the Lord is a dangerous, damaging citizen. It is the Lord who will have all men to be saved and come to the knowledge of the truth. One can't do much with his zeal till a true science of government reigns in his intellect. This science is the mind of the Almighty concerning all creation, and offers men a viewpoint quite the opposite of most zealous social reformers. It teaches men of all the ways of wisdom, and the joys of obedience. It is worth consulting in its most approved form provided for a scientific age.

It is an appeal to reason made from a demonstrated premise from which to reason, and lands one in the embrace of the everlasting arms of the Lord, the power of truth in ultimates. Men and women are equally welcome receptacles for the mind that was in Christ Jesus. His Apostle Paul urged, "Let this mind be in you." Its perfect expression has at last come as the genuine science of truth promised. That it is being heralded in the name of its appointed Messenger, is a clear indication that it is God's remedy for all present social evils.

The Church and White Slavery

SINCE 1870 Koreshanity has called the attention of its heeding hearers in the world to this fact, that what the church, in adultery with the pagan state of competism, calls the sacrament of marriage, is but consortism under the curse pronounced in Gen. iii: 16. Marriage in the Lord has been symbolized by certain rare types of mortal marriage in the church militant. Marriage in the Lord comes in and with the marriage supper of the Lamb, through the entire emancipation of the woman. This marriage will restore man, as the offspring of the Lord God, to his own immortal image and likeness. The begotten but unborn children of the Most High await the joys of this great marriage supper.

In the seventies, John Cowan, M. D., published a book called the "Science of a New Life." It pertained to the marriage relation of mortals. Mortality is the wage of sin in this relation. Its marriage ceremonies are in statements in harmony with the curse upon the woman, pronounced for man's fall or degeneracy during the periods of his essential experiences in the hells or states of death. Dr. Cowan wrote in the interest of the

best estate of mortals. He was alive to the fact that the hidden forms of sex prostitution under the cover of a marriage license, were the source of rapid racial degeneracy and the most intense forms of human misery. This form of prostitution has been ratified and sanctified by ecclesiasticism for profit in wealth and numbers.

Dr. Cowan put forth a noble effort to lessen the miseries of sex relationship, but the hidden horrors of them have steadily increased. These horrors were made evident to this worthy physician in the letters of appeal to him sent by suffering wives the country over. Specimens of these letters appear in his book. They show a "white slavery" without hope of redemption.

In these days of the world's awakening to its sins, hundreds of reformers are at work as vice commissioners to end the reign of "red light" districts, and the white slave traffic as the hot-beds of vice. These commissioners should read Dr. Cowan's book and the letters of wives quoted, and locate just where it is the hottest hot-bed of all, for the perpetuity of sin and uncleanness, and chop at the root of the sex evil, in lustful parentage. To end the white slave traffic men and women must come up to the help of the Lord to end the production of the traffickers. Daily the millions of lustful parents are conceiving and shaping their children of sin and sorrow.

Wage slavery, the love of money as the price of industry and the subjection of the woman to the man, her deprivation of the right to her own body, and the science of guarding well the citadel of maternity from all that can defile offspring, produces all there is of white slavery. Woman requires industrial freedom, and the use of the voice the Lord gave her for its establishment, to be anything like a true helpmeet to man. When men for their own salvation and elevation to the divine right of kings and priests unto God, joyfully give woman all her natural and spiritual rights as the most constructive organizer in the universe, they will exclaim anew, what hath God wrought? Koreshanity scientifically foretells creation's wonders to be revealed, when the conservation and polarization of sex energies in obedience to the laws of life have done their work.

Dr. Cowan's "Science of a New Life" pertains wholly to the mortal planes of existence. He glorifies mortal motherhood at its best, as he knows no other. He tells the joy it may become under the wholesome rational conditions he thinks possible. He knew not to foretell the possible and certain appearance in earth of the real Divinity of the immortal Motherhood. His book is, however, a wise guide for all vice hunters who wish to locate the seat of sin just where 'tis hidden. They will find it under the covers of state licenses and marriage vows, if they will compare these vows with the curse on the man and woman, vidualized and driven from Eden as a result of race degeneracy till the time appointed for its regeneration. "Newness of life" is now due as the sequence of a restored knowledge of, and obedience to, the law of life immortal.

Dig deep in the prevailing social order, Mr. Vice Commissioner, for the seat of sin. You will find it in

the sacrifice of the woman of her divine right to the highest use of her own body, at the altar of the church in adultery.

The Uses of War

GOD'S TIME should be the time of his people. There is to be a time in which the nations will learn war no more. There is at hand a Golden Age of peace and plenty for all nations, peoples, and tongues ripe to learn righteousness from the cosmic science of the law of Moses. We have no evidence in social conditions that that time is now, though we declare it near at hand. It is when the judgments, the long foretold final judgments of the Lord, are in the earth that the inhabitants become receptive to the genuine science of righteousness. It is when the inhabitants clamor for a false peace on some other than the divinely authorized basis, that sudden destruction is foretold to come.

The great battle of Gog and Magog, that of society's roof and floor, capital and labor, must and will be fought. For this all nations are preparing, despite the clamors of degenerate Christianity and political socialism. The final conflicts of the old order will bring to light great characters, who will turn to the divine righteousness of the science of the law, as the flowers of the age to its rising Sun, which America has produced as the Sign of their appearing and kingdom.

There are some partially developed seers in the world, who know the value as well as the horrors of war. Horrible things should prove of great value in ultimates, to justify their existence in any period of time. Bishop Codman, of Maine, thus extols the value of war: "Without it nations would become effeminate, morally and physically." Disarmament a mistake, was some time ago his topic before an Episcopal conference.

He says: "War has developed noble soldiers, noble statesmen, noble women." "While we hate all the evils of war, we may agree in the unquestioned value of such an international code, and the development of a code of international equity. Yet I believe we should be on our guard lest we carry the talk of peace and disarmament too far. War is indeed an evil, and cannot be carried on without frightful suffering and horrible consequences. But war is a training in moral courage, in self-discipline, in zeal for righteousness, in patriotism, in the sense of the value of unity, and in the contempt for some vices that destroy national strength."

The Almighty declares himself a man of war; that for the so called Christian era he came, not to send peace, but a sword. The age has been distinguished by wars, and the continual overturning of national relationships. The sword of the progressive spirit of the Lord has caused nation to rise against nation, and will till the kingdom of our Lord and his Anointed or present-day Christ, "his New Name, is established."

The Lord declared his Word should not fail till all, every jot and tittle, of the law should be fulfilled in his world-wide kingdom of kings and priests unto God in earth, the harvest of his world-wide seed planting.

For the Younger Minds

Bertha M. Boomer

THE NEW ART

The New Art Will Come with a New Order: its Inspiration Will Be Divine

THE ART circles of America have recently been placed over a powder mine, which time alone can prove to have, or have not, shattered many previously conceived theories of what constitutes real art. In viewing the International Exhibition of Modern Art, recently displayed in America, art student, artist, art critic, and art lover alike have stood baffled before this concatenation of the various schools of art reform. Dare they denounce or approve this new manner of the soul's expression upon canvas and in sculptured materials?

History has told many a tale of new steps in art expression, rejected and hooted at first, and afterward installed in high places, imitated, and for which fabulous sums were paid. One lesson, at least, is being learned—to be broad, generous, and not too hasty in judgment; learning instead from fellow-workers. With a large amount of caution to back up the foregoing attitude, the modern art has been recognized by the leaders of art circles, particularly in New York and Chicago, where the works were exhibited, as something to which they must, at least, give serious consideration.

Mr. Arthur B. Davies, President of the Association of American Painters and Sculptors, which association we have to thank for making the exhibition possible in this country, where opportunities for seeing the very latest productions in art, whether they be good or bad, are more limited than in European countries, states the following to the visiting public:

"On behalf of the Executive Committee, I desire to explain the general attitude of the Association, and especially in regard to the International Exhibition.

"This is not an institution but an association. It is composed of persons of varying tastes and predilections, who are agreed on one thing—that the time has arrived for giving the public here the opportunity to see for themselves the results of new influences at work in other countries in an art way. * * *

"Any individual expression of opinion contrary to the above is at variance with the official resolutions of this Association."

The schools of art represented in the exhibit are principally the Post Impressionists and the Cubists. The Futurist were not available at the time. Works were shown in this exhibit by painters of the earlier part of the last century, portraying a gradual divergence from the trodden paths of traditional painting, down to the Cubists and the present time.

The Cubists have a definite platform which may be talked about. They claim there is no need of suggesting Nature; whereas, the Post Impressionist distorts it. The Cubist, as the name suggests, paints in cubes, triangles, squares, and all manner of geometric figures, wonderfully fitted together. He depends on line and color alone to cover his canvas. He does not paint landscapes or figures as we know them. The Cubist may tell all about them with his shavings of color, but to represent Nature in art is false and a thing of the past to him.

There is one picture by Marcel Duchamp, a Cubist, which always excites much curiosity. It bears the title, "Nude Descending A Staircase." You cannot see the staircase, and you cannot see the nude; all you see is a clutter of lines and shaped planes covering the canvas. A series of long triangular shapes, starting from the upper left-hand side, continuing to the lower right-hand side, gives the impression of something coming down. One clever person, endeavoring to understand what the artist wished to convey, suggested that viewing the canvas was possibly intended to arouse the same emotion that witnessing a "nude descending a staircase" might.

This picture was partly influenced by the Futurists' movement, whose effort is to logically depict motion. A train speeding along would be represented by the Futurist, with many lines darting across the canvas in one direction, and glimmering through the attendant smoke, or confusion of brush strokes, would be the faces or parts of faces of the weary travelers.

The Post Impressionist is the most difficult to understand and describe. The lines and forms found in Nature are quite ignored, and a spontaneity of feeling or emotion expressed by representing Nature badly distorted, and the crudest colors spread upon their canvasses in great patches, is their idea of art. It matters not to them if they leave one eye unpainted, or provide a finned fish with frog's legs. "Mere enthusiasm is all in all," they say.

Their statuary is also anti-realistic. The "Woman Kneeling," for instance, represents a greatly elongated figure of a woman with one knee resting on the ground, and the other raised to hip level; her head, if such we may term it, is bent slightly forward. Probably the artist wanted to express beauty in long lines. Everyone approaches this figure wonderingly, until they obtain a view from the rear, when the utter ridiculousness of it overcomes them. An extremely long foot, with its plantar surface facing upward, attached to the long, slender limb, continuous with a peculiarly lengthened torso, all surmounted by a cylindrical head upon a giraffe-like neck, is rather convulsing to the observer, if not too much outraged by the artist's disrespect to the human figure.

Much has been said for and against the new art, and to do the subject justice we will quote here from both sides. First, let us note the warning by Mr. Frederick Gregg in *Harper's Weekly*. After he has given us an historical account of the new art's development, he says:

"The moral is, that there is nothing final in art, no last word, and that the main thing is not to be taken in on one hand, and not to be blind on the other."

Another writes in the pamphlet concerning the exhibit:

"The spirit of art is the same throughout the ages; the forms of art forever change as the needs of the new eras succeed one another. What seems a total break with the past may be only a readjustment to accord with what Elie Faure, in his splendid essay on Cézanne, speaks of as "the unknown well-springs that the incessant evolution of the world opens up each day in adventurous brains."

Kenyon Cox, an artist and art critic, comes out very strongly in adverse criticism. On being interviewed, he replies:

"The Cubists and the Futurists simply abolish the art of painting," replied the artist. "They deny not only any representation of Nature, but also any known or traditional form of decoration.

"They maintain that they have invented a symbolism which expresses their individuality, or as they say, their souls. If they have really expressed their souls in the things they show us, God help their souls!

"Talk to these people and they say: 'Here is a new language of art. You have no right to criticize until you learn it.'

"My answer is: 'What would you think of a poet or literary man suddenly inventing a new language and saying something that sounds like pure gibberish?' 'Ah,' he remarks in answer to your objections, 'you don't understand the language.'

"If this supposititious poet or literary man were to say, 'Wigglety-wagglety-wigglety,' and then tell you that that combination of letters gives the sentiment of dawn, how are you going to prove that it doesn't?

"Though I can't prove it as one can prove a sum in simple arithmetic, it is my conviction that the 'Cubists' and 'Futurists' are giving us a wigglety-wagglety-wigglety variety of art."

A more tolerant opinion is expressed in the following by Walter Pach:

"The Cubists are the men who propose to bring the graphic arts to the level which the race long ago attained in music most of all, and in architecture. Perhaps because we have within us the means of producing music (the voice), the art of music developed so long since from its rudimentary stage of imitation that we need to be reminded that it had such an origin. Nevertheless, we have sure testimony that the art which is today the purest and most abstract, was, in a distant era, nothing more than the call of the hunter imitating birds and animals, the shout of triumph of the warrior, the cry of pain of the wounded man, and the inarticulate crooning of the mother as she rocked her child. Little by little, these primitive sounds became organized into a simple form of music which we call melody.

"After the lapse of centuries once more, different variations of these melodies were combined into harmonies, and, again, successions of harmonies were built up into the complex structures that we know today as sonatas and symphonies. In these highest developments of the art, the original elements have become totally unrecognizable, and yet the force with which they moved our primitive ancestors has only increased, never diminished.

"By rhythms, harmonies, dissonances, sudden silences, and the movement of the crescendo and decrescendo, the composer evokes in us a mood absolutely like his own, and we have the privilege of sharing in the life of a master of life.

"After a century which showed, by the very perfection to which it brought realism in painting, the futility of that realism alone, it can be understood that the men in search of the great essentials should demand anew an art which should be not an imitation, but what it has eternally been—expression. If with sounds, certainly as efficacious in imitating as lines and colors are, men can render their most important thoughts without representation of the object, why should not the same be attained in the graphic arts?

"It seems to me that the pictures and sculptures in our Exhibition show that, in a short period of time, the men badly named 'Cubists,' have followed an exactly similar direction to that which was found in the art of music, and as, in the latter art, the possibilities of expression were infinitely increased with the change from the representation of the actual to the use of the abstract, I think that the men conferring a similar increase in freedom in the graphic arts, would be entitled to our profoundest gratitude."

Now let us consider what a Cubist has to say of his own art. The Post Impressionist does not argue about his art. His attitude is; "There it is; look at it. If you cannot see it (the art), it is not for you, that is all. It cannot be talked about."

"Art is one of the means by which men communicate with each other and objectivise the deepest contact of their personality with Nature. * * * The objective representation of Nature through which the painter used to express the mysterious feelings of his ego in front of his subject 'motive,' no longer suffices for the fullness of his new consciousness of Nature. This representation bears no longer a relationship to his new conception of life, and has become not only a limitation, but a deformation. * * *

"Reality imposes itself upon us not only under a special form, but even more under a qualitative form. For example: When we look at a tree we are conscious not only of its appearance, but also of some of its properties, its qualities, and its evolution. Our feelings before this tree are the result of this knowledge acquired by experience through analysis; hence the complexity of this feeling cannot be expressed simply by objective and mechanical representation.

"The qualitative conception of reality can no longer be expressed in a purely visual or optical manner; and in consequence, pictorial expression has had to eliminate more objective formulae from its convention in order to relate itself to the qualitative conception. * * *

"I may say that the traditions of art, like the laws of social existence, are the outcome of human effort extending over countless centuries.

"The great traditions of the world are not here by accident. They exist because humanity found them to be for its own good.

"Art has a social function. In all the great periods of art it has spoken to the people in a language that they understood and expressed what they would have it express.

"The men who would make art merely expressive of their personal whim, make it speak in a special language only understood by themselves, are as truly anarchists as are those who would overthrow all social laws."

When the International Exhibition of Modern Art was brought to New York, a suitable place to install it so that all might "see and judge for themselves" was difficult to find. Many were skeptical about its reception. So the Association installed it in the new 69th Regiment Armory, where they constructed temporary studios. The place was beautifully decorated with green foliage and pine trees. The setting, it is said, was a work of art in itself, had not a picture been hung or a statue placed. Again, when the pictures were installed in the Art Institute of Chicago, flowers came too, to grace the occasion. The Horticultural Society of Chicago had its annual exhibition there, soon after the arrival of the pictures. Flowers, music, and the modern art combined in entertaining the public. The eagerness with which the new art has been received is an encouragement in itself, for it displays the great underlying restlessness for a change toward something better.

A new art will come; and as over radical as the recent effort may seem, it is doing good in so far as it stirs up interest in the coming of a greater art, and only strengthens respect the more, for all that is good in the old.

Those who realize that there is a central mentality, just as there exists a central sun from which emanate light and darkness, know that freakish productions, creating such a tempest in a teapot as the recent exhibition, may be but a reflex from that center. We know that the basis of all truth is a geometric figure,—the plumb-line, the chord, and the arc; so the Cubist may be starting something that is of real value, or it may be simply a perversion of some truth concerning Nature. Otherwise the modern art appears to be in the last stages of corruption of art life.

The real new art will come with a new social order. Its source of inspiration and dedication will be a divine one, and all the fire of life that academic art now lacks, and the new art so vainly tries to present, will be portrayed in a manner that all will understand.

Light on Current Events

John S. Sargent

5% POLITICAL OUTLOOK IN & ABOUT US

A Glance at the World's Panorama
Of Shifting and Important Events

THE MOST sensational episode now on the boards of the political drama, is the imbroglio over the attempt of the Californians to close the Golden Gate to Japanese enterprise, by the passage of land laws excluding aliens from the ownership of real estate in that great commonwealth on the Pacific slope. The pugnacious Japanese have quickly taken umbrage at the mere suggestion of this offence to their dignity, and the populace of Tokio is reported to be wildly demanding a maritime descent upon our western shores. This hasty irritation of the slant-eyed Yankees of the Orient, at even a suggested restriction of their privileges in this country, evinces the jealous regard in which the American nation is held by them in their ambition for supremacy in the Pacific, and which bids fair to some time ripen into bloody conflict.

The complaint comes from California that the Japs, through their superior industry, frugality, and enterprise, are gaining possession of large amounts of the best lands in the above-mentioned state; and this, coupled with the innate antipathy between races, aroused a jealous alarm in the minds of the California gold-hunters, as to what may be the untoward results to them and their posterity, from this prowess of thrift. Hence the aforesaid bill, which, trenching so closely, if not absolutely, on violation of treaty rights, necessarily involves the whole nation in whatever trouble may ensue, the serious danger of which is indicated by the prompt dispatch of the Secretary of State, Mr. Bryan, to the West, to persuade the irate solons at Sacramento to forego a too rigid assertion of state rights, sufficiently to avoid offering a *casus belli* to our counterpartal Yankees across the seas.

What will result from Mr. Bryan's magnetic powers of persuasion, it is impossible at this writing to foresee. The Assembly at Sacramento and Governor Johnson appear to be quite determined in their purpose. We are just recovering from a bloody war fought to establish the status of States' rights, with the veterans of both sides of that great conflict preparing to shake hands across the bloody chasm at Gettysburg; still, like Banquo's ghost, this dead issue returns to plague us on the eve of this beneficent occasion. With the partisans of that disintegrative policy now in the saddle, we are all decidedly interested to know if it is to be revived, to the extent of permitting it to disturb the comity of our own, with a foreign nation, and that too by the partisans of the hitherto opposite side of that question.

Kickers for Tariff Favors

The tariff revision downward goes merrily on in the democratic caucus, with the "kickers" for favors in these horizontal reductions getting little comfort from Mr. Underwood and his confreres. Those clamoring for special favors are pointed significantly to the promises of the platform, with the rather unwelcome intimation that the interests of the whole cannot be sacrificed for the interests of a

faction. This is an example of statesmanship that has not been very prevalent for some years, and in which it is hard for the seekers after privilege to acquiesce. Consequently, dire threats are being bandied about. Little Hawaii wants to secede from the American combine, if free sugar is to be the program; and Louisiana would precipitate a break in the "Solid South." But the solons at Washington appear to be too well inured to these kicking proclivities of the democratic donkey, to be frightened at their flashing heel-plays.

It is somewhat amusing to the disinterested onlooker, to observe how the cotton, the cane, and the citrus fruit-growers of the South shrink from the application of the tariff policy—for which they voted, to their own interests. They apparently were quite willing for the other fellow's interests to be gored by tariff reduction, but not their own, and seem to be grievously outraged because their particular industry is not to be made an exception, in this scaling process. This scaling, it was thought, (with the Presidency and both Houses in control of the democrats,) would not be a very difficult job, as the republicans intimated that they would not make serious opposition. But it is doubtful if "big business" has been thoroughly reckoned with; and it is not unlikely that there will be a marshalling of all possible opposition to tariff reduction, for a strenuous fight; and if the disaffected democrats are held in line to a triumphal victory of democratic principles, it will be an extraordinary feat of leadership on the part of those who have the matter in charge at the Capitol.

Through the unnatural stimulus of protection, such an artificial industrial and commercial condition has been induced and fastened upon the country, that the stoutest hearted free-trader may well tremble at the consequences of any serious innovation upon the established tariff rates.

The New President's Innovations Upon Old Customs

President Wilson may as well begin the erection of that gibbet of public opinion, upon which he threatened to hang whoever started a panic. Already manufacturers are talking quite loudly of shutting down for the purpose, doubtless, of bluffing tariff revision. If they should make good the threat, as likely some will, if the reduction is made, and it should become epidemic,—as it may, if once started,—the panic will be on without anyone actually intending it. This will happen for the reason that the dollar, so almighty so long as everyone bows supinely to its sway, is the most arant coward when its tyrannical domination is resisted, and will flee into hiding at the least untoward thing that threatens.

Mr. Wilson is working a good many innovations upon past customs and policies, that are making "old timers" gasp. The readiness with which he disposed of the hungry office-seekers looking for the "pie counter," by referring them to the heads of departments, was astonishing in its simplicity and effectiveness. It was a "head-on" collision with one of the popularly regarded prerogatives of the chief

magistrate, which moved the political bosses to the ejaculation of "gee whiz!" as they looked aghast for the falling debris of an exploded administration;—but the President is going serenely on with the job.

His carrying his message in person and reading it to Congress, and his promise to occupy the President's room at the Capitol, for convenient consultation with the lawmakers, smashed some more ancient precedents, and aroused a disquieting apprehension that the President intended to take dominant control of legislative action; but so far there is no complaint to that effect.

Not satisfied with these variations of the Presidential customs, he announced that no cabinet meetings would be called unless there was something for the cabinet to do. This almost threatened to undermine the foundations of Washington society. So regular had been the custom of cabinet day, that the social calendar had been set and arranged to run, its fete and feast days, its balls and receptions, in such happy accord, that this irregularity was almost like overturning the Constitution itself. Then he made the reporters happy by assuring them that all matters discussed at such meetings, unless detrimental to public interests to do so, would be immediately made public.

Then again the "old timer" has to catch his breath when he visits the White House, to find no cards to be sent in, no one at the door to intercept him; he can just walk right in to Mr. Tumulty's room, and on into the President's room, if he has the audacity. The simplicity and publicity of it all have almost completely flabbergasted the ancient Washingtonians, schooled so long in official red-tape and royal exclusiveness. After this the President played another card or two of much the same character; he expressed a desire that none of the cabinet officials should recognize any of his relatives as applicants for office. Sad indeed, is it not, to have to be content with the empty honor of being second or third cousin to the Presidency, without any of the official pabulum or emoluments to give substance to their pride? And he has also notified Chairman Fitzgerald, that he would view with aversion any appropriation bill with a "rider" attached.

*Took Office to Re-establish
Human Rights*

What with all of these innovations upon old time precedents and customs, that seem to justify the claims of some that we have launched a new era in politics, we have still another to which all this so far mentioned is but the warning prelude to the trans-animation of the body politic; for the purpose for which he has taken office, as evinced in his inaugural address and subsequent acts, is the re-establishment of *human rights*.

This assertion of the new President is deserving of special emphasis, if he means it; because of late years "property rights" have so engrossed the attention of our statesmen, that the rights of the mere human have become almost entirely submerged and lost sight of. Either all his promises are empty phrases, presaging much, but meaning nothing, or else he means to steal the Bull Moose's thunder, and all of his followers, by occupying the whole road to progress, thus forcing that antlered quadruped to his native haunts, the dark-shadowed wilderness, to find room for his political nomadisms.

His inaugural address has elicited a surprising amount of fulsome praise, not alone from friends, but from political foes as well. Journal after journal has compared it to Lincoln's immortal Gettysburg oration; to Patrick Henry's speech at Williamsburg; or to Wendell Phillip's address at Faneuil Hall. Says the Bull Moose *Chicago Evening Post*: "The start of the Wilson administration seems too good to be true." And the Cincinnati *Times Star*, owned by Ex-President Taft's brother, says: "If President Wilson holds to the ideals outlined on Tuesday, and if he is only moderately successful in putting these ideals into effect, he will deserve what he asked for at the end of his inaugural address—the support not only of his partisan adherents, but of all patriotic and forward looking men."

But this republican newspaper, with an instinct born of party prejudice, could not refrain from a dash of cold water upon its own encomiums, by insinuating "that something more important than a difference of opinion on the tariff has loomed up on the political horizon, these last few years."

*What that "Something More
Important" May Be*

Without definite information as to what that "something more important" is, in the estimation of this political luminary, we venture the suggestion, with which the *Times Star* may not likely at all agree, that the "more important thing" in reality is the overweening power of that treacherous factor of our social fabric, the American dollar, or rather the love of it, that is going to jeopardize the President's well-meant program of reform. Said factor is not unlike the treacherous Florida alligator, which is brave and ferocious so long as not itself assailed; but the courageous attack of a penny dog will send it scurrying into hiding. The financial octopus has our social affairs so interwoven and enclosed in its powerfully constricting tentacles, that it must squeeze the life out of the nation if let alone; and if forced to let go, cannot but so rend us, that the nation will be left in an almost equally disastrous condition.

If Mr. Wilson is to realize his ideals, he cannot fail to antagonize this dread octopus, whose head and sinister eyes look out from Wall Street. He is apparently not unmindful of this contingency, and would placate the monster with soft words while steadily holding to his marked-out course. This is slightly evinced by the promptness with which he abandoned the "dollar diplomacy" and the sudden declaration of recognizing the new republic of China, without waiting to effect the six-power loan; much to the consternation of the other five powers, who had John Chinaman out on a limb, threatening to chop it off, if, like Davy Crockett's coon, he did not come down and let them flay him of his financial hide.

The Phillipines and Mexico

The proposition to set the Phillipines free, after a tentative experiment of eight years in the science of self-government, to thereafter work out their own destiny in their own way, is apparently an exhibition of generosity so unusual among nations, as to be an historical anomaly. But to do so without retaining some kind of suzerainty over them, with a powerfully fortified naval station in Subig Bay, or elsewhere, for their defence, would, with all those

robber nations scouring the seas for prey, be to turn a lamb out among a pack of hungry wolves.

Japan would pounce upon them instantly; may do it anyhow before that time, if our "state righters" persist in giving her provocation. Those islands are rather a costly toy to the United States, and we might find satisfaction in being relieved of them, if it were effected in some way that would leave our cherished national honor unsullied and our dignity unruffled. Therefore, the announced intention of setting them free, while being the most dignified way of getting this elephant off our hands, cannot in all honesty be claimed to have been altogether based upon pure and unadulterated generosity.

But what shall we do with Mexico, to save that unhappy country from committing hari-kari, and also to save ourselves from embarrassing complications with foreign nations, on account of our maintenance of the Monroe doctrine? So far, the new President is maintaining a discrete and diplomatic silence as to what he shall do in reference thereto. This discretion extends to the delaying to relieve a left-over Taft minister, rather than make quasi recognition of a government founded upon an assassin's bullet instead of the people's ballot.

This is one reason; but there may well be another, which is the justifiable apprehension that before the ink would get dry on the new ambassador's commission, there would be another presidential incumbent of that fickle nation to deal with. In the meantime various hostile factions, like mushrooms, are springing up over night, and slashing away at one another with reckless disregard of human life, and remorseless indifference to the suffering their ambition or their hatred occasions. At this distance it is difficult to conceive that all this turmoil is actuated by a spirit of patriotism; it looks more like unbridled blood-lust and a thievish desire for loot.

*Shall We Shake off the Responsibility
Entailed on us by Mr. Monroe?*

It is easy to say that all these depredations are no concern of ours, so long as they are confined to their own people; but unfortunately that is not always the case. Our own people, greedy for the undeveloped and unused wealth awaiting there the wand of genius and enterprise, have invaded that country with the American dollar, and begun a campaign of commercial conquest, and these internecine troubles of the natives are disconcerting. American property is being destroyed; mining and other plants thrown out of commission; owners levied upon for heavy contributions to the revolutionary exchequer; and life endangered and sometimes taken.

These things, irritating as they are, we have patiently and wisely borne, rather than take the other horn of the dilemma,—military occupancy of the Mexican country, involving as it must, a long, bloody, and costly armed repression of that restless people. This would be a "white man's burden" that we could not throw off as readily as we can the Philippines, for the reason that foreign interest and foreigners' lives are also very much at stake, in our neighbor republic; and having, through the endorsing of the Monroe doctrine, constituted ourselves guardian protector, policeman, and foreign debt-collector for, and in, these obstreper-

ous and impecunious republics of South and Central America, we cannot so easily wash our hands of the task. Hence, dropping the far islands of the Pacific, and taking in charge our neighbor to the south of us, would be jumping out of the frying-pan into a worse and much larger kettle of fish, which latter predicament, let us hope, our President will be as able as he is indisposed to let us do.

But there is that piece of political wisdom handed down to us from the fifth president, which enjoins non-intervention of foreign nations in American affairs. Having espoused and undertaken to enforce this doctrine, we have loaded ourselves with the responsibility, to a large extent, of our wards' conduct, so far as it may affect the interests of foreign peoples. This, as the years go by, and these countries are being more and more exploited by foreign capital, with the hot, mongrel blood of Spanish, Indian, and Negro almost constantly at the boiling point of revolution, makes the task grow more and more onerous, until we might find it the better part of discretion to accept Henry Watterson's suggestion to abandon the Monroe doctrine, and invite the leading European nations to join with us in Mexican intervention.

This alternative may not seem advisable; but if these little neighbors of ours do not soon begin to develop more capacity for self-government, we will, in the ordinary course of events, be compelled to do this, or else go in ourselves and compel some greater degree of order and law abiding among them. Koreshaus, of course, look for some extraordinary events that will change entirely this aspect of the situation, but it may yet become worse before it is better.

*The Peace of Europe
in the Balance*

The Balkan situation grows more and more acute, as each day the sun wends its circle around the heavens. Just as again the powers, at the request of the Turks, had about effected an armistice with the allies, upon an agreed basis for peace, little Montenegro got a bone in her teeth by the capture of her long-coveted prize, Scutari, and refuses, at the request of the powers, to let go. This might not disrupt the peace negotiations which the powers have undertaken to effect, but for Austria-Hungary. This country, having gotten a taste of Turkey by gobbling up Bosnia and Herzegovina a few years ago, has been hungering for more ever since, and she cannot bear to see any other country acquire her prospective aggrandizements. She demands peremptorily that Montenegro withdraw from Scutari, and this the latter country just as determinedly refuses to do, while preparing, with the help of Serbia, to give her big neighbor, or anyone else that dares to interfere, a warm reception.

Meanwhile Austria, impatient of the slow-moving deliberations of the powers' conference, is mobilizing her army on the frontier, ready to pounce upon the brave little country that has dared to cross her path, and threatens not to await the procrastinating efforts of the powers, to effect a peaceable solution of the difficulty.

The powers seem nonplussed with the plucky attitude of Montenegro, and are no doubt reluctant to crush her into obedience, even to secure (as they claim) the peace of Europe. For if Austria undertakes it, without the so

called "concert of Europe," it will surely set it all ablaze. Yet none of the great powers can, I am sure, relish the shameful job in which Austria is demanding them to take part.

For centuries Montenegro, with about 300,000 inhabitants, has maintained her independence against the cruel Turkish hordes, by her pluck and sturdy fighting qualities, working with a hoe in one hand and a gun in the other; and now, having regained her ancient capital, Scutari, that was wrested from her five hundred years ago, she and all other fair-minded people must feel that she has a right to it.

The latest plan broached is for England and Italy to join Austria in coercing Montenegro into obedience. Italy may, under stress of the triple alliance; but if England does, it will certainly be with a shamed face. And although the Russian government is acting with the powers, it is not at all unlikely, if little Montenegro refuses to be bluffed by the big bullies, and they are compelled to resort to bloodshed, that the Russian people will not join with their Slav brothers of Servia and Bulgaria in her defence, involving later, perhaps, France and Germany on opposite sides of the conflict. So the peace of Europe hangs only by this slender thread;—the grit of a poor little kingdom to stand out and fight overwhelming odds for her rights.

God and Man Interdependent

AN AGNOSTIC writer who does "scrapping," namely, paragraphing for the *Truth Seeker*, which in reality is mostly "scrapping" with the Bible and its advocates, has come to the conclusion "that man can live without God, but that God cannot live without man." In this he is half right and half wrong; neither can live without the other, any more than effect can obtain without cause, or cause can be without producing an effect; or that an acorn can result without an oak tree, or the tree without the acorn. The acorn is the savior of the tree of the oak species; likewise God, through his operation as the Messiah, saves the human race. In this He supplies the writer's demand for a savior on earth, but not to save the drowning, the diseased, the burning, etc., as this sceptic demands. It is not God's purpose to save man from the natural concomitants of his state and condition, while man remains in that condition. As mortal man is in a state of sin, which is nothing more nor less than a state of imperfection, necessarily man must suffer the pains as well as the joys that go with his condition.

The Almighty is striving to produce men, not "sissies." For this reason he lets them have the widest possible range of human experience, to develop the strongest and wisest possible manhood. But He does not stop with the best possible mortal manhood; he seeks and does raise up to a higher, a perfect manhood, that of immortal life, all who have reached adequate development. This is the same manhood which he, as Jesus, enjoyed.

These fellows, who presume to criticise the Almighty's ways of doing things, and assume that they are wise enough to suggest and advise him what to do, remind me very much of a city dude undertaking to direct a farmer how to grow his crops. But these agnostics, these fellows that are going to "don't know" the Almighty out of existence, would make such a dude everlastingly ashamed of

himself. This particular writer goes on to prescribe just what kind of a person God himself shall be, to satisfy his aesthetic tastes and ideas of what Deity should be. He wants to see a divine person; he wants, he says, to learn just what a divine person is like. He doesn't want a human Divinity, nor a divine humanity. He wants just a plain person of Divinity, unmixed with human nature. Anything that walks about in the form of a man, he takes to be a man. He thinks that a human person is not a divine person, unless Divinity means humanity.

Here is a sample of the armor-plated ignorance of these sceptics upon religious science. He has fixed up in his mind a cast-iron ideal of what the divine shall be, and he has so case-hardened it that he could rub elbows with the divine man for days, and never know that he was more than mortal.

Don't bank on the Christian fallacy that God is not a man, for that is just what he is; he is divinely human; and whenever it becomes necessary in the processes of creation for him to appear personally among mortal men, he takes on a human covering not essentially different from those he is to minister to. One has to be able to see a little more than skin deep, to discover what manner of man He is. There are two things that make Him infinitely superior to common man, neither of which will appear outwardly to the ordinary observer. The first of these is that He is biune; he is male and female in one form; he has reached the acme, the central potency of human development, wherein the two sex principles are blended into one, just as they are in most vegetable seeds. This superior accomplishment opens the way for the second, which is that He is the focal point of all the mental forces of the universe, the universal humanity, just as the sun is of the merely physical universe.

Our agnostics think they have no need of a God, or a creator. They are all-sufficient unto themselves, and are vociferously demanding that if there is such a being, He should show himself to them, or that he should do or should have done, or not have done, certain things that would enable them to believe, or prevent their disbelief, if so be there is such a being. That is like the wicked and adulterous generation; they seek after a sign, but like Dives' friends, they keep themselves well fortified against belief, though one rose from the dead.

Everyone who knows anything about Nature knows that an oak tree springs from an acorn; they know that the potential life of the acorn went over into the tree, and that the growth and development of that tree are proceeding along the lines of a pattern that must have been stored up in that acorn. And they must also know that the life principle of that acorn, interiorly active in the tree, was impulsing and directing the growth of the tree to the end that the acorn might be reproduced in multiplied form, at the top of the tree.

But now comes along our city dude and declares that "you need not tell him that the tree came from an acorn, or that it will produce acorns." He sees no acorns on it, nor how they can come; *ergo*, he is an agnostic. How silly; but is he any worse than the other agnostic? He sees this law in the vegetable kingdom and acknowledges it, but is incapable of carrying it over and applying it in the human

domain. He sees the great ethnic tree of human life producing men, but he cannot conceive it possible for a man to be the cause of that tree, or that the great racial tree is capable of reproducing its own seed-man from within itself, as does the tree the acorn. The agnostics are great reasoners, but they cannot reason out this analogical fact.

The Late Mr. Morgan

SINCE the death of Mr. J. Pierpont Morgan, our contemporaries have been holding a post mortem upon his remains of character in the rather difficult undertaking of finding a verdict that will effectually justify or condemn his career. In the judgment of his admirers, so far as it relates to his unequalled genius and success in his chosen line of operations, there is little room for detracting. There is not another parallel in history; he may well be called the Napoleon of finance. And if the ability to pile up a vast and unequalled wealth, and by it to mount the topmost rung of world monetary power, is an achievement worthy of human adulation and honor, then certainly he deserves our utmost meed of praise and glorification.

Other men have accumulated vast private fortunes, and other men have wielded vast power and influence through the possession of great wealth, which has usually made them both feared and hated; but where and when did the man ever live whose successful operations in gaining wealth for himself, so inspired the confidence and trust of his fellowmen in his financial judgment and moral integrity, that they would pile up billions to his direction and control, until he commanded nearly half the wealth of one of the wealthiest nations of the world? And then, when we contemplate the enormous and far-reaching power for evil which this overwhelming mass of wealth forbodes, what a menace to human liberty that no earthly power seemingly could circumvent, the wonder is that so comparatively little of malevolent and evil intent has been manifest, where the opportunity has been so great.

Mr. Morgan, so say his eulogists, considered himself a patriot, and doubtless flattered himself that his stupendous schemes of money-getting were benefiting his country because, forsooth, they benefited himself and those who entrusted their investments to his expert manipulation. But, inadvertently to himself, he has pointed the way and provided the means whereby that experiment of human liberty called American, may and perhaps will be overturned yet by others less scrupulous than he of the public welfare.

Blinded by the glamour of his own successful strides across the maelstrom of competition, he did not observe that the final result of his operations, and of those who would follow his lead, will force the ship of state into the vortex, and tear the present social fabric to tatters. It is because he has largely eliminated competition in his own combinations, that they can so readily overcome those who are yet struggling in its seething currents. In this way he will have shown to the world that in combination of effort in industrial enterprise, there are safety and success; while in competition there is no longer anything but danger and destruction. Thus his success will prove him a traitor instead of a patriot to the very institutions he is most desirous to maintain.

As these old institutions had need to be torn down to make way for better, it may only be said that he builded better than he knew; for which building, being mainly for his own ends and glory, he has had his reward here, and can claim none for it in the hereafter; although the modern church, as voiced by Cardinal Farley and Bishop Greer, is ready to give him a rich man's ticket through the eye of the needle. These representatives of the Catholic and Protestant branches of the church have been giving him a character for good works, "sincerity, and integrity," and an "affectionate nature," that measures up with the Christian standard of today, though it falls far short of the standard which He to whom Mr. Morgan in his will commended his soul, set up nineteen hundred years ago. That standard did not permit of taking profit from a Christian brother; Mr. Morgan made no such distinction.

Before attempting such a colossal task as to stop war, and to foist upon all history such an innovation as universal peace, it would be worth while to consider what, in human nature, is the inherent cause of war, that renders it so impossible, by taking thought, to end all such strife; for all effort to do so without removing the cause, would be to commit a similar folly in treating the body politic, that it would be to heal over a sore while leaving the root or core to fester and break again, more virulent than ever. So well illustrated is this very comparison in Scripture, that it would seem to indicate that the Lord should be referring prophetically to this very instance, when he said, Jeremiah vi: 14, and viii: 11; "They have healed the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace."

The people of today, as of old, are looking for a prophet to prophesy smooth things to them. They don't want a revelation with scare headlines; neither do they want a religion necessitating any sacrifice of selfish interest, or of self-aggrandizing opinions.

If, as is suggested, the Christian church endorses evolution, acknowledging their simian ancestry, then will the Christian people obey the commandment to honor their father and their mother ape?

An agnostic contemporary laments the great amount of money spent to keep men and women out of hell. It is all wrong there, for men and women are already in hell,—the expense is to get them out.

What would you think of a man's hospitality if he should treat all the guests at his table the same way he treats them in business? That is, grab all he could, and let those who get nothing go without.

The only genuine and effective reform will be that one that removes the heart of stone and gives us hearts of flesh; transforming us from the children of darkness to the children of light.

The prosperity induced by the protective tariff is effected by robbing the consumer to enrich the manufacturer, or robbing the poor to enrich the capitalists.

Literary Review & Comment

N. C. Critcher

BOOKS AND MAGAZINES

Men seldom improve when they have no other models than themselves to copy after.—*Oliver Goldsmith.*

THE difficulty in reviewing a book of such a nature as "Cosmic Poems," which has been received by us for that purpose, is enhanced by the fact of its vital, central point of view being exactly contrary to that of Koreshanity. There are some good thoughts in the preface, and some of the poems have merit, but the "God within," already attained universally, is diametrically opposed to the Messianism of Koreshanity, which demands the final baptism for the development of the Sonship. When the divine seed was planted in the progressive humanity by the crossing of the God-Man (the Lord Jesus), with that humanity, the harvest of Sons of God was made possible, and we are now approaching that time; but until then, it cannot, with truth, be said that God is consciously within us. We do not wish to appear unkind in our criticisms, but are compelled to expose fallacy wherever found.

The *Scientific American* of March 29 has editorials on "Reorganization of the Navy Personnel;" "Our Increasing Middle Age Mortality," very important; a correspondent treats of "The Control of the Mississippi;" Newton Frost has an article on "The Great Irrigation Project at Strawberry Valley," in Utah; death of Wilhelm Kress, pioneer aviator, who made his first air-propeller in 1864. April 5 gives views of the frightful devastation by the tornado in Omaha, with editorial on the same subject; Waldemar Kaempffert writes on "Harnessing Nature; Can the Free Energy of Space be Utilized?" He speculates upon the possibility of deriving energy from the "Rotating Earth!" the availability of transmutation as a source of power; the "Internal Heat of the Earth," etc., neither of which appeals to him as practicable; among other remarkable things is a picture of a 2000 pound sun fish, captured off the California coast; Major H. Bannerman-Phillips contributes article on the "Achievements of Military Aircraft." April 12 has editorials on "The Recent Great Flood; on the "Thousand-foot Ship;" "Why We Need an Aerial Navy;" the "Vegetable Hair Industry of the South," of \$600,000 value annually. In issue of April 19 we find a most interesting account of the German excavations in and around ancient Babylon, with three page illustrations; foundations of the famous temple of Esagil have been uncovered at a depth of forty feet, and an acre in extent, "below accumulations of the Arabs and Hebrews and Parthians and Persians, who have lived and built upon the site." "Notes and Queries," and "Inventions," as usual. New York City.

American Review of Reviews for April is largely occupied with the new administration. An excellent portrait of Woodrow Wilson is given as the frontispiece, and portraits of his cabinet and the features of the inauguration combine to make a very interesting number. There is a

special editorial on "President Wilson's Cabinet," giving short biographical sketches of each member; "The New Spirit in Southern Farming," by E. E. Miller; "Consumers' Coöperation," by Albert Sonnischen; "Coöperation in Wisconsin," by Robert A. Campbell; "The Cost of Operating Commercial Vehicles," by J. M. Van Harlingen; a short sketch of Joaquin Miller, with portrait; "Art Revolutionists on Exhibition," editorial; "Leading Articles" section covers a wide field of subjects, among which are: "The True Inwardness of the Balkan War;" "Will Japan Adopt the Western Alphabet?" "A Hundred Million People and Lack of Laborers;" "Vegetable Milk and Vegetable Meat;" "The New 'Constructive Quarterly,'" etc. "Some of the Best Recent Cartoons;" "The New Books;" "Financial News for the Investor," and "The Progress of the World," complete a most valuable issue of this magazine. New York City.

The *Woman's Journal* of March 29 says: "The Indiana Legislature that has just adjourned appropriated \$25,000 for the better care of hogs, and defeated an appropriation of \$5,000 for the better care of children!" There is a good story by Charlotte Perkins Gilman, taken from the *Forerunner*; a telling blow at the press reporter. In an interview, Capt. Amundsen of South Pole fame says: "The British suffragette is justified in the method she is employing to obtain the ballot: * * * Englishmen have not gone beyond the Esquimaux in their knowledge or treatment of women; * * * I'd like to help them in their fight for freedom." April 5 says Mayor of Portland, Ore., wants woman on the commission; Miss Lathrop will be retained by Pres. Wilson as head of Children's Bureau; John Kendrick Bangs is enthusiastic for woman suffrage. April 12 issue says, Mrs. Fifield, who has recently died, served twenty years on the Boston School Board; there is a strong movement in London against "forcible feeding," backed by the Bishop of London, Forbes Robertson, Bernard Shaw, and other prominent people. Bernard Shaw made telling speech at meeting held recently. April 19 gives form of resolution introduced in the U. S. Senate, and referred to Committee on Woman Suffrage; San Francisco women are working for recall of Judge Charles Weller, who considers rape less serious crime than petty larceny. Boston, Mass.

Correct English, in addition to its always valuable technical sections, has article IV, on "The Real Art of Acting," by Henry A. Witte; "Practical Lessons in Speech," fourth of series by A. Chester Tucker; "Style," by Frederick S. Baker; "The Lawyer's Use of English," by Benj. E. Seibert; and "Studies of Words," from "The Unknown Isle," by Pierre de Coulevain. Evanston, Ill.

April *Nautilus* gives many healing experiences, and other matter of interest to New Thought readers. May is called "Special Just How Number;" commences a new story, "Sunshine Jane," by Anne Warner; "Views and Reviews," by Wm. E. Towne, et al. Holyoke, Mass.




Topics of Interest & Importance

DECLINE OF ECONOMIC DETERMINISM

**The Microcosmic Character of Jesus,
the Infolded Miniature of the Age**

BY MADISON WARDER

 ONE OF THE most convincing proofs of the microcosmic character of the man Jesus lies in the fact that promoters of any phase of human progress can draw sanction and encouragement of their efforts from his philosophy. Although not all leaders of progress have acknowledged the source of their inspiration, it is nevertheless true that during the age just closing, no plan looking to the advancement of racial welfare has been conceived that could not find full justification in the teachings of the Nazarene. His mentality was of universal amplitude, specifically related to every department of social activity, and responsive to all qualities of ascending human desire.

As the Messianic character is the door through which the vitality of one dispensation passes over into the next, Jesus was necessarily the infolded miniature of the age that produced him, and as surely would, in the process of unfoldment, project the influential potencies of his being into the life of the succeeding age. Naturally, therefore, the entire Piscean order, historically designated as the Christian dispensation, has been dominated by His influence; its every line of development having been traced according to his prophetic forecast of the details of its consummation. Even now, when the activities of the age are drawing to a close, preparatory to the installation of the Aquarian order, we find the forces of social disintegration acknowledging their subjection to the same polaric center of cosmic life.

Chief among the agencies now massing for the final overthrow and destruction of the old order must be classed the labor forces of the world, with their aspirations centered in the international socialist movement. Up to the present, the great handicap of labor in its struggle for a broader life has been undue insistence by its leaders upon the economic basis. Especially has this tendency been emphasized in the socialist party. The doctrine of historical materialism, which ascribes all human progress to the operation of blind economic forces, has been a fetish with the vast majority of socialist writers; and they have clung to it with great tenacity, irrespective of its influence upon the growth of socialistic sentiment. But many of them are now beginning to realize that it takes more than chance combinations of environmental factors to effect the colossal changes that are now transpiring in human affairs.

Evidences of a directing power operating through the racial mentality are too numerous these days for men of active intelligence to continue in the ranks of the ultra-materialists. Moreover, it is becoming evident that some sort of religious feeling is an essential factor in the accomplishment of undertakings that affect profoundly the depths of human life. In short, it is being discovered that the labor movement needs a vitalizing influence, if hope is to be entertained of ultimate success in its aspirations. Hence,

there is a revival of interest, among socialist and labor leaders, in the Messiah of the Christian age.

In his book, "The Call of the Carpenter," and in a series of articles now running in the *Coming Nation*, Bouck White gives voice to this tendency toward breaking away from the orthodox socialist dogma of economic determinism. To be sure, it is as yet mainly a tendency; for the effort is made to classify Jesus as an every-day workingman, devoid of all Divinity except that which hedges about the ordinary labor agitator. This attempt to strip the Nazarene of his Deific qualities can result, of course, in nothing but failure. Were that classification correct, the promoters of the new idea are making a fuss out of all proportion to the importance of the matter; for numerous labor agitators, since the time of Christ, have been sacrificed on the altar of labor's progress.

It is the universally pervading influence the projected mentality of the Christ has exercised upon human thought and action during the Christian age that makes his case so exceptionally important; and it is the dawning recognition of this colossal mental influence that is forcing the retirement of economic determinism as a social theory. It is a hopeful sign. Perhaps some of our prominent radicals may in time come to recognize the imperative necessity of a central directing intelligence in universal affairs.

However that may be, the new departure is sure to be productive of great benefit to the socialist cause. Undoubtedly the most potent restraining influence now exercised upon those who would otherwise join forces with the labor radicals, is the influence of the church. Mystical and largely indefinable, of course, is this influence to the average toiler; but he is nevertheless unconsciously held by it. Herein is the opportunity of the socialists.

Jesus, as the head of the church, is intangible, unapproachable, wrapped in the mysteries of the spiritual spheres. But Jesus, labor agitator, and champion par excellence of those who toil, straightway becomes an intimate reality, a close friend of the oppressed worker. The possibilities of the situation are obvious. The chances are that the next few years will witness a general transference of the allegiance of the working classes from the church to the socialist movement.

The ties that now bind them to the church are flimsy ones, at best; for the ruling spirits of the church organizations are usually of the capitalist order of mentality. These, true to their class instincts, have endeavored to preserve the conception of Jesus as one belonging to their own class. No surer method of alienating the workers could be pursued. It is evident that the downfall of both competism and the church cannot long be delayed. The discerning will also find in these events a certain augury of the close approach of the Messianic reappearance.

There is nothing so simple as the monetary problem; in fact, it is not a problem requiring solution. Regulate the valuation of products in relation to a classified standard of industry, then let the state provide the means of distribution, and the question is settled.—*Koresh*.

The Educational Value of Fiction

BY O. FREELAND.

THE TRUE principles of economic and social reform have often been pointed out in THE FLAMING SWORD, from the standpoint that money is the root of all evil; and it is shown in every issue of this magazine how the kingdom of righteousness is to be inaugurated in due time. In that kingdom of the Koreshan age, money will not be needed for the transaction of commerce and industry. The cause indicated above and man's innate wickedness are responsible for the poverty, crime, and other horrors afflicting humanity. Let us discuss the novel, prose fiction, and we will see that much of the libidinous stuff published is in line with the efforts of those good men and women who have organized to uplift the fallen and rescue the perishing.

Not a few of the latter-day novels, even the "best sellers," are worse than worthless from any point of view, and they appear not only in America, but the same style of books enjoys large vogue in the countries of Europe. These stories have not one redeeming feature; they are a mixture of trashy dialogue, impossible situations or plots, and are frankly immoral. They usually appear first in a magazine, and are issued later in book form; but in both instances are eagerly bought and read by hundreds of thousands of fiction lovers. Nor is the class of readers found only among the poor and uneducated; they are to be found among the rich and the cultured, and even among church members.

This phenomenon reveals the hidden depravity of the nature of men and women, and discloses that laxity of the moral sense which delights in piquant scenes, and incidents suggestive of sexual aberrations. Authors and publishers cater to this class of readers, because they intelligently estimate its elastic conscience and prurient taste. Such novels approach to the very verge of obscenity, and yet remain within the law, as no government has succeeded in establishing an effective censorship to prevent their circulation through the mails. Authors of the "best sellers" and their publishers find such works profitable; they have a swelling bank account, can afford country seats, and purchase winter homes in the city. There are clean and wholesome stories of the present day, and all are familiar with the classics of an earlier day, of which we may mention "Ivanhoe," "Kenilworth," "The Scarlet Letter," "Les Misérables," and other masterpieces too numerous to mention, all of which can be read with genuine enjoyment, and added useful knowledge. These deserve to be read; they are literature.

The trashy and puerile novel would not be written, nor published when written, if there existed a national commission to act as censor for every manuscript submitted to prospective publishers of books and magazines. Such a commission could be made operative by a law against which no constitutional objections could be urged, since the Government possesses the power to exclude obscene matter from the mails. No copyright should be issued for an unclean class of fiction.

To be accepted as literature, a story should possess the enduring qualities of pure and faultless diction, high moral thought and action, and the characteristics of poetic beauty. Having imagination and gift of the poet, the novelist need not be a caricaturist, but should paint his characters, and

endow them with life true to the realities of the motives that actuate men and women. The novel, then, is of educational value when it truly portrays human nature, its passions and intellectual activities, but always tempered with a possible idealism, in agreement and harmony with human life as it is and as it might be.

The discriminating reader aims to derive not only pleasure but instruction from the reading of fiction. Vidual life is a drama; "all the world's a stage," and we each of us play our part. We find ourselves as one entity among the millions of humanity, and are compelled to learn, not from books alone, but by experience; to learn from others helps one to observe thoughtfully the triumph, crime, virtue, love, and treachery of the characters in a good and moral story.

On the other hand, it is not commendable to acquire the habit of reading fiction, but should be indulged in moderately as a means of recreation, and the further object of being familiar with the best in imaginative literature. Without this knowledge no one may claim to be educated, or cultured and well-read in the sense that models in literature are worth reading. But the thoughtless and emotional reader derives no benefit in reading fiction, even though he reads the choicest novel; he closes the book at the "end"—and forgets.

We desire to call attention to "The Great Red Dragon," a story written by "Lord Chester" (KOROSH), which no student of Koreshan Science and the signs of the time should fail to read. It is a prophecy of the catastrophe soon to come upon the world, not only the physical universe, but the human, in all its various relations,—governmental, religious, social, and economic. Its Author wrote it under the impulse of divine inspiration, and it is replete with paragraphs treating of Koreshan doctrines and principles applying especially to the end of the age, and the inauguration of the coming kingdom of God in the earth.

Let us refrain from complaint to ourselves; but most of all to others about the mistakes and follies of our life. Let us cast away vain analysis and past failures. The conditions we realize ourselves to be in, let us bravely endure. They have their purpose in our life. They act their part in the upbuilding of our character. The obstacles that apparently bar the door of our soul, and hold that which seems best in captivity, will not always remain there. The way may be rough at times; but it is not always so, if we invite hope and patience to walk hand in hand with us. Hope will smooth out the rough pathway, and patience will sing her song of peace, good will to all conditions. This will add strength to the weakest of us, and courage to the biggest coward, and cheer the saddest soul.—*Emmanuelist Herald*.

Redemption is salvation from death to life—not a change from one immortal state to another. Modern Christianity says the soul of man is immortal; but the Bible says: "The soul that sinneth, it shall die."—*Koresh*.

The Crime of the Churches

BY N. C. CRITCHER

Part III

AN ARTICLE which appeared in an atheistic journal recently, entitled "A Symposium of Women, a Vigorous Protest against Sinking this Secular Republic Under the Title of a Christian Nation," has opened up another train of thought on this subject, by no means exhausted, but not intended to be carried further at the present time.

Infidel women being quite unusual, there is always a sense of the abnormal upon contact with them. The religious element is generally very dominant in the sex, even if ignorantly or superstitiously founded. Consequently, to find a body of women strenuously opposing the religion professed by Christendom, awakens a feeling of wonder, and more or less, of repulsion.

The fallacies and corruptions, the evident degeneracy of the church at this time, are too sadly true. With their position on this point we take no issue. During the Piscatorial age, through which we have been passing, the church has gradually adulterated every doctrine received from the great Teacher, until nothing of pure truth is left.

They have made of God, the all-wise and loving Father, who manifests himself at regular intervals to humanity, in the divine flesh, for the salvation of the race from the evils into which it always falls, a three-headed, vengeance-loving Deity unable or unwilling to show mercy without a substitute for the offender against his laws. No wonder such a God inspired a tender-hearted, justice-loving man like Ingersoll with an aversion impossible to overcome. One can but wonder, however, that his brilliant intellect failed to recognize the caricature. His legal acumen should have enabled him to see the absurdity, which would never have deceived him in his professional capacity.

The hatred felt by infidels for what they consider Christianity, which is really not Christianity at all, but ecclesiasticism or churchianity, produces a most peculiar effect upon their minds, so that while they may reason logically they can never arrive at the truth, because the premise from which they reason is a false one. They are blinded by their hatred, and spend their strength tilting at a windmill, like the well-meaning but erratic Don Quixote of Cervantes.

The degeneracy of the church is only an inevitable consequence of the condition of humanity in general. The race is fast reaching a state where, without a complete revolution in its life, overwhelming disaster is inevitable. Insanity, idiocy, degeneracy in many forms, are apparent on every side. It is not of recent date, but because we have come to the time when nothing is to be hidden, many are awakening to the previously unknown or ignored conditions, and are anxiously seeking a remedy, some cure-all which shall renovate society, and bring health and peace to the world.

The women of the "Symposium" think that if they can do away with the detested Christianity, and institute a "rationalistic" mode of thought in its place, the world will be in a fair way to recover its purity, ethically and politically. They want the "torch of reason" to lead the way to life, liberty, and happiness." We agree to the suggestion.

It is truly the "torch of reason" that is to light the coming age into the true and living way. Koreshanity demands the fullest exercise of the rational faculties to the end that man may know God, whom to know aright is life eternal, and be born into his image and likeness.

To enable man to know God, to understand the relation existing between God and man, is the great aim of Koreshan teaching. Through the revival of this knowledge, long lost through sin and ignorance, man will again be blessed with a true religion, a re-binding to his Creator, through which only can he reach that perfect state of which Jesus was the antitype.

In Koreshan Science may be found the laws of the physical universe, with their relation to the biological universe, so profound as to constitute a life study for the scientist and philosopher, and yet so simple in its fundamentals that "the wayfaring man though a fool need not err therein."

The reflex of this wonderful teaching may be seen on every side in the world at the present time. The "woman question," so dominant and aggressive, is the effect of the proclamation of woman's freedom issued in 1890 by KORESH, demanding of her that she shall assert her right to perfect sexual freedom in the marital relation, a right unthought of previously by the majority of either women or men. It may be said, why! that proclamation has never been heard of except by a few believers in the teachings of KORESH; but all progressive people know the power of thought, and that the soul stirring thought that has been in the world for over twenty years, has found its open expression in the tremendous upheaval on those lines.

It is indeed time that woman as a sex, and half of the human race, should awaken not only to her rights, but to her responsibilities. No longer should she wrap her talents in a napkin, or give them to the usurer, but let them have free exercise in every righteous use. The world is dying for the mother love, the constructive power of the woman. The appearance of the Mother-God, now so imminent, is foreshadowed by this rousing of the feminine element in the race.

KORESH says: "However much theological dogmas may be ignored, there remain certain facts which cannot be so easily set aside. The question of woman's rights is one which, actively set in motion, will not cease its agitation until these rights are guaranteed to her. There are but two leading questions before the people today, and these both pertain to an inequality which has on one side the laboring man and woman, and on the other, the masculine force in unrightful domination and usurpation of the most sacred potencies of human existence. * * *

"Woman, a natural born citizen of the cosmos, evolved through the same agencies which bring into being her brother, equally expert in all that pertains to juvenile sports and pastimes, as active in the discernment of specific means to any given end, as fertile in inventive genius, as dominant in will, more righteously and kindly disposed, more compassionate and humane than her masculine counterpart, finds herself at her majority, the technical bondwoman of the most arbitrary and tyrannical prestige possible to conceive."

The Open Court of Inquiry

Dr. J. Augustus Welmar

"THOSE SPECIAL EVENTS" OF 1914

Destruction of Jerusalem a Type of the Closing Scenes of the Christian Age

Question 139. "What are the special events about 1914, of which KORESH speaks in *The Guiding Star*, Vol. II, page 248? I shall be greatly obliged to have it explained in *The Open Court of Inquiry*."

THE statement above referred to reads as follows: "About 1914 will occur those special events, agreeing in this age with the destruction of Jerusalem some seventy years after the birth of Jesus the Christ, and about thirty-five years subsequent to his crucifixion."—KORESH.

In the science of Koreshan Universology one will find very little about chronology of events concerning the closing scenes of the Christian age. As an example, take the book, "The Great Red Dragon," which "contains a prophetic vision of the future, not in the minutest details of its description of future events, but as to the general plan." The events recorded, which are numerous and of great variety, are so stated that no reader can tell with accuracy the exact order, which was purposely so designed.

In no elaborate manner do we find KORESH to deal with chronology, nor did he recommend his followers to study chronology; undoubtedly for the reason stated by the Lord Jesus after his resurrection from the typical tomb, as seen by the following: The Disciples asked the Lord concerning the time of the restoration of the kingdom of Israel, and he answered them, saying: "It is not for you to know the times or the seasons, which the Father hath put in his own power." (Acts i: 7.) Again: "But of *that day and hour knoweth no man*, no, not the angels of heaven, but my Father only." (Mat. xxiv: 36.)

It is unwise, misleading, and dangerous to one's self and others to deal with chronology concerning the coming of the Lord, or concerning the day and hour of the end of the Christian age, or the setting up of the kingdom of God in earth. A perusal of Mr. Dimpleby's Biblical chronology, "All Past Time," and Prof. Totten's "Standard Scale," will bear us out in our statements. KORESH, concerning these men, says: "We deny the accuracy of the application made by these modern prophets. If men like Mr. Dimpleby and Prof. Totten should ever happen to discover that the Bible contained something besides chronology, they might produce something edifying to the students of Biblical prophecy." Both of these chronologists failed in their predictions concerning the end of the Christian age, and that the Turk would be driven from Jerusalem, for both set the date to be 1898-1899. The "manner of the Lord's coming" is what the Founder of the science of Koreshan Universology most urgently calls attention to, rather than to time.

KORESH declares, in the above citation, that "about 1914 will occur those special events, agreeing in this age with the destruction of Jerusalem." Mark the word "about," for it means approximately, or approaching closely without coinciding exactly with the date of 1914. Thus, the author of the science of Koreshan Universology followed

out exactly what the above two Biblical citations declare: It is not for us to know the exact time or the season, much less the day or hour. The "special events" which will occur "about 1914," will indicate the index finger on the great clock of the ages. We will know the end of the Christian age by the "special events," which will resemble those of the destruction of Jerusalem. It is for us to keep our eyes open, to be on our guard, to watch and pray; that is, observe the special events as they will transpire, either near us, or in the distance, or simultaneously throughout the world.

Thus the destruction of Jerusalem some seventy years after the birth of Jesus the Christ, and about thirty-five years subsequent to his crucifixion, is a *type* of the destruction of the old order or old arrangement of the Christian age, of church and state. Matthew xxiv, Mark xiii, and Luke xxi describe the destruction of Jerusalem. The Almighty God, through the Apostle John, the Revelator, declares: "Behold, I make all things new." Thus any system of doctrine and practice that is not entirely new from that which is at present in vogue, is of the old order and will surely pass away. The entire "new" alone will stand for the approaching new age; all else will disappear from off the face of the earth.

Josephus, the Jewish historian, describes the destruction of Jerusalem in the most vivid manner. The conflict or battle was fierce and terrible; but the great tribulation, indignation, and suffering were but local and of a typical character. The battle of that great day of God Almighty "about 1914" will be universal, involving the entire world, every nation under the sun.

No warfare, tribulation, or suffering, according to the pages of history, was ever so terrible and fierce as the destruction of Jerusalem. The French Revolution,—of 1789-1802, which overthrew the French monarchy, established the short lived first republic, and brought about the historically known "Reign of Terror,"—somewhat approaches the destruction of Jerusalem. But it must be remembered that both the destruction of Jerusalem and the French Revolution, with its Reign of Terror, are but types of the great and world-wide revolution and destruction that are rapidly approaching Christendom and so called heathendom throughout the world.

The Almighty God always sends his prophet or prophets in advance to warn and prepare those who have ears to hear. Sacred Scripture declares: "Surely the Lord God will do nothing, but he revealeth his secret [*lit.* secret counsel] unto his servants the prophets." The Lord Jesus, the Servant and Prophet of the invisible God within him, made known in advance, to his Disciples and all who had ears to hear, the approaching destruction that was coming to the Jewish order of things.

Toward the close of the ministry of the Lord Jesus, in A. D. 36, he uttered woeful language against the Jewish ecclesiastics, exposing their character and teaching with withering and scathing plainness and severity, announcing

the judgments of God against them for that unfaithfulness to their trust which was bringing utter ruin upon the nation, their holy city, Jerusalem, and the entire country of Palestine. The Lord's last great public discourses we find recorded in the three chapters above mentioned, which are full of words of warning. We do well to read them for our own admonition. In these chapters we find one of the Lord's extraordinary, pitiful lamentations; namely: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate."

This passage couches the Lord's solemn farewell, with awful warning to the Jewish people, their city with its temple. After uttering his solemn farewell, in heart-moving, words we read: "Jesus went out and departed from the temple," never more to re-enter its precincts or open his mouth in public teaching to that class of heartless people. With this act of departing from their precincts, Jesus ended his public ministry. As He withdrew, the gracious and loving God-Man, "the fulness of the Godhead" in bodily presence, left the sanctuary and all it stood for in type. The whole typical Theocratic institution and constitution was, by the act of the Lord's departure, given over to destruction.

It was after Jesus had departed from the temple that his Disciples came to him to call his attention to the massive building of the temple. Doubtless, it was the speech of one, the mouth-piece, which generally was Peter. He said: "Master, see what manner of stones and what buildings are here." The temple consisted of several connected massive structures. The Disciples, probably, wondered how such a massive and accurately fitting pile of stones could be overthrown, as implied in the Lord's last words regarding the temple.

Josephus gives a minute account of the wonderful structure of the temple, stating that there were stones joining each other, and upon each other, forty cubits long. And the pillars, which supported the porches of the temple, were twenty five cubits high, all of one stone, and of the whitest marble. Concerning this wonderful stone structure of the temple of Jerusalem, the Lord Jesus said: "Verily I say to you, There shall not be left here one stone upon another, that shall not be thrown down."

This throwing down of the stones of the temple took place in A. D. 70, when Titus, the Roman emperor, surrounded Jerusalem with an army of six hundred thousand men. Josephus, in his description of the destruction of Jerusalem, says that six days' battering at the city walls, during the siege, made no impression upon them. It was, however, on August 10th, of the year mentioned, after six months of battering and waiting for surrender, that the city walls fell. Titus ordered that the walls and the city be demolished, but the temple be kept intact as a triumphal evidence of his victorious besieging. However, in spite of his precaution and order, fire broke out in the temple, and his furious army left no stone on top of another, as foretold by the Lord Jesus. Tens of thousands of the Jewish people lost their lives, due to famine and pestilence; legions were slaughtered by the Roman soldiers, and the remainder

were, as captives, scattered among all nations as seen at the present day.

"Upon you," said the Lord Jesus to the Jewish nation, "shall come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say to you, All these things [the destruction of Jerusalem, the enormous loss of lives, and dispersing among all nations] shall come upon this generation." For "without shedding of blood there is no remission of sins."

With pitying feeling the Lord Jesus foresaw their destruction, for he said: "Daughters of Jerusalem, weep not over me, weep for yourselves, and for your children. For, behold, days are approaching, in which they will say, Happy the barren! even the wombs which never bore, and the breasts which never suckled. For then [at the time of great tribulation and actual destruction] they will begin to say to the mountains, Fall on us; and to the hills, Cover us." (Wilson's Rendering.)

"Now these things," says one of the Apostles, "were but types for us, in order that we might not be craving after evil things, even as they craved." Again: "But these things occurred to them typically, and were written for our admonition, on whom the ends of the ages have come. Wherefore, let him who is thinking that he is standing [securely], take care lest he fall." If it were possible, the very "elect" would be deceived.

"The Reign of Terror"

Question 140. "Is it supposed, by the teachings of Koresshan Science, that the closing scenes of the Christian age will be similar to those of the Reign of Terror in France, at the close of the seventeenth century?"

KORESHAN Science emphasizes the fact that the Reign of Terror in France, was but a local type of the universal revolution at the end of the Christian dispensation. The French Revolution was but a type, similar to that of the destruction of Jerusalem, of the end of the Christian age.

A "type" is something emblematic, or which, in other words, represents or symbolizes something. In the Bible and theology, a type is used to prefigure, as a prophetic similitude.

The Revolution of 1789-1802 overthrew the French monarchy, established the short-lived first republic, brought about the Reign of Terror, and ended in the consulate and imperial reign of Napoleon I.

Charles Dickens describes the French Revolution in a drastic manner, which aptly fits the present time. He says: "It was the best of times, it was also the worst of times; it was the age of wisdom, it was the age of foolishness; it was the epoch of belief, it was the epoch of incredulity; it was the season of light, it was the season of darkness; it was the spring of hope, it was the winter of despair; we had everything before us, we had nothing before us; we were all going direct to heaven, we were all going direct the other way;—in short, the period was so far like the present, that some of its noisiest authorities insisted on its being received for good or for evil, in the superlative degree of comparison only."

We may well ask, what was the immediate and most effective cause of the French Revolution, the Reign of Terror, as a prophetic type of the closing scenes of the Christian age? Let secular history answer the question. In "The Campaigns of Napoleon" one of the historians says: "The immediate and most effective cause of the French Revolution must be referred to the *distresses of the people*, and the embarrassments of the government occasioned by the enormous expenses of the war in which France supported the independence of the American colonies.

"The profligacy of the court, the dissensions of the clergy, the gradual progress of general intelligence, the dissemination of revolutionary principles occasioned by the American contest, and the long established oppressions to which the masses of the people were subjected, all contributed to the same effect. * * *

"Exhausted by oppression, irritated by the continual presence of insulting tyranny, excited to resentment of their wrongs, and instructed in the knowledge of their rights, the people of France awakened to one universal spirit of complaint and resentment.

"The cry for liberty resounded from the capital to the frontiers, and was reverberated from the Alps to the Pyrenees, the shores of the Mediterranean and the Atlantic.

"Like all sudden and violent alterations in corrupt states, the explosion was accompanied by evils and atrocities, before which the crimes and the miseries of the ancient despotism faded into insignificance."

Another historian says: "First among the causes of the revolution in France was the hostility felt toward the privileged classes—the king, the nobles and the clergy, on account of the disabilities and burdens which law and custom imposed on the classes beneath them."

"The Land.—Nearly two-thirds of the land in France was in the hands of the nobles and of the clergy. A great part of it was illy cultivated by its indolent owners. The nobles preferred the gayeties of Paris to a residence on their estates. There were many small land-owners, but they had individually too little land to furnish them with subsistence. The treatment of the peasant was often such that when he looked upon the towers of his lord's castle, the dearest wish of his heart was to burn it down with all its registers of debts," that is, the mortgages.

"Monopolies.—Manufacturers and trades, although encouraged, were fettered by oppressive monopolies and a strict organization of guilds.

"Corrupt government.—The administration of government was both arbitrary and corrupt.

"Loss of respect for royalty.—Respect for the throne was lost." (*Prof. Fisher's Universal History*.)

Let the reader carefully consider each paragraph of the foregoing, and then draw a comparison between the local events of the French Revolution and the universal events of the present time. True, to gain a comprehensive mental picture, one must also be familiar with the history of that particular time, and with the events of our time. One must be wide awake, without prejudice, and consider the pros and the cons. Give due credit to the good there is, that is, do not overestimate, nor underestimate. Acknowledge, in like manner, the evil there is, as it is, without overrating

or underrating it, and you will obtain a truthful mental picture of the closing scenes of the Christian age.

The Source of Vital Essence

Question 141. "What is the source of vital essence or substance, energy or force, which is mentioned so often in the current articles of your magazine?"

IT is an undisputed truth that language consists of words, and words are the connected sounds which serve for the communication of thought. Sometimes we say term for word, or terms for words. Term or terms have a specific and limited meaning, also various shades of meaning. It is therefore essential to know the precise meaning of words or terms. The term "essence" is derived from the Latin word *essentia*, from the verb *esse*, to be. Thus the word essence expresses that by which a thing is, and what it is. *Essentia* is equivalent to the Greek *ousia*, meaning first, which implies that by which a thing exists, and the expression of the thing. *Ousia* denotes the essential nature of a word or term in definition or conception.

Essentia and *ousia*, the essence of a thing, are equivalent to the word substance, which is derived from the Latin *sub*, under, and *stare*, to stand. All things of matter stand under the material center, hence they are a material substance; and all things that are above (*super*) the material center are of a spiritual or mental substance, invisible and intangible; hence the word substance is applicable to both physical and spiritual things. For an explanation of the words "energy" and "force," we refer the reader to our foot-notes in the January issue, page 10.

Now as to the vital part of the essence or substance. How is an essence or a substance made vital? How does it become an energy or a force? Vital essence or substance is generated or produced at the *nexus* of matter and spirit, or spirit and matter. By the Latin word *nexus*, we mean the vanishing bond or tie between matter and spirit, or spirit and matter. This vanishing bond or tie is the crossing point from either a material substance to a spiritual (mental), or *vice versa*, from a spiritual substance to a material.

This crossing of substance takes place daily, hourly, every minute of our lives, when our material and liquid food substances are consumed by the vital organism. Everything that is capable of combustion generates or produces vital substance or essence, light and heat, or in other words, electro-magnetism. This vital substance, vito-humo-electro-magnetism, is the product of a destruction and transubstantiation of food and liquids; that is, the destruction of the material foods and drinks transforms them to vital substance. This is the *proximate* or *mediate* source of human vitality. Without such a transformation or crossing of substances, from material to physiological and spiritual or mental, there could be no proximate or mediate vital substance, energy, and force.

There is, however, a *primary* and *supreme* source of vital essence or substance, a life-force, that of love (heat) and wisdom (light), which proceed through the angelic heavens of the human encephalon from the Lord, the center of radiating virtue; hence the Lord himself is the primary or supreme source of vito-mental (spiritual) substance: or in other words, the Lord himself is the *remote* source of all vital essence or substance, energy and force. Wisdom and love combined have the power of healing.

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Interesting Reading and Announcements

KORESHAN Cosmogony is the basis of all truth. This is a broad statement; but when thoroughly investigated, without prejudice, it will be admitted. It will be conceived that it is easier to demonstrate a material premise to most minds, than it is to prove a point by processes of reason and analogy. The form of the universe is an infallible index to the laws of life on every plane of existence and being. When the physical universe is understood, at least to some degree, then the laws of the relation of humanity are known, and the demonstration of the principles of divine economy and social reconstruction become easy.

Koreshan Cosmogony, we reiterate, is the basis of all truth; for when one comprehends the earth's form and function, it leads one to know the Creator and Perpetuator, and his offspring, the Sons of Deity, and the process of leading others thereto. It is simply marvelous to realize that the Astral Nucleus of the alchemico-organic cosmos is so related, in form and function, to the circumference containing

it, as to receive the convergence of all physical spiritual substances and radiate them equitably to all parts of the cosmic structure, corresponding to the heart's function of the human body; hence the human race of the future will be so organically structured, when the Sons of Deity appear upon the scenes of activity, as to be able to radiate the products of Nature among all human beings in an equitable manner.

We are greatly pleased to find that our readers are taking more interest in the Koreshan doctrine of Cosmogony. This pleasure, we hope, is a mutual or reciprocal one, judging from the manifest interest indicated in the letters received recently. This newly awakened interest will be fed and nourished, month after month, for we have gathered all articles in the volumes of *The Guiding Star* and *THE FLAMING SWORD*, that deal with Cosmogony, and have arranged them to appear consecutively in future issues of *THE SWORD*. These articles are all from the fruitful pen of the illustrious Founder of the Koreshan System. We have compiled enough matter on "Koreshan Cosmogony" to appear in print for the next year or two; the same applies to the initial article, "The Alchemical Laboratory of the Brain."

Our readers will undoubtedly be pleased to learn that a Carnegie College man has recently accepted the theory of the Koreshan Cosmogony, and is endeavoring to incorporate it in the College curriculum; he is also advocating the theory and lecturing on the subject. This is very encouraging, and is evidently a sign that "orthodox" prejudice is giving way to rational thinking and scientific reasoning.

Interesting Letters from Our Friends

Dear Sir:—I wish to express my appreciation of the chart and the books and pamphlets. I have read both books and

find them wonderful. I have gotten the people in this vicinity interested, and will get many of them to see it in the right light, before the date of the start on the tour of the world.

I would much appreciate receiving *THE FLAMING SWORD* throughout my tour, and I would suggest that you kindly send it to my mother, stating on the cover, "Motorcycle Tour of the World," and it will be forwarded to me, no matter in what country I may happen to be. In Michigan (the northern peninsula) I shall remain one month, and I intend to get the people there to see the cosmogonic theory as it is. I'm brimming over with the subject, as the people here have found out, and I have frequent opportunity to explain it all.

I am in doubt as to a few things, and I should very much appreciate a complete explanation for each thing, as I shall run up against just such questions every time I give a lecture. Kindly explain: Just why it is the sun is dark on one side, and not light all over; relation of weight to latitude; (I think earth is prolate); rings of Saturn; moons of Jupiter; cause of tides; cause of volcanoes; direction of rotation of storms in northern and southern hemispheres; start a pendulum moving at noon along meridian, in northern hemisphere, it deviates from meridian clockwise, in southern, anti-clockwise; phases of the moon; twinkling of stars; cause of light from central sun converging so as to make the visible sun. Thanking you for what you have done for me, and hoping to get complete explanations which will be of assistance to me in lecturing, very truly yours,—M. S. H., Ohio.

Lighting the Panama-Pacific Exposition

The lighting of the Panama-Pacific Exposition, to be held in San Francisco in 1915, will be the greatest undertaking ever attempted in the art of illumination. The science and profession of electrical engineering have made wonderful strides since the last great exposition. Effects can be produced today which would have been impossible a few years ago. As a result of this progress the exposition in 1915 will be a triumph in the art of illumination, and radically different from anything ever seen before.

In the past every exposition was a "white way," with dazzling marbles and glistening, snowy alabaster, with count

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less glowing electric lamps outlining buildings, and glaring arc lamps in the open courts. All this has been done away with. In 1915 there will be no glaring alabasters, no dazzling colors. The general tone of the exposition will be an ivory white. The special colors will be Pompeian red, Italian blues, vermillion and orange, with soft tones so arranged that they will blend in varied harmonies.

The exposition itself will be a gigantic Oriental bazaar, with roofs of reddish pink, the walls gay with color, its cornices supporting warmly tinted figures, towers, and minarets sparkling with color. Thousands of gay flags will be nightly illuminated. The pools and flowers, trees and shrubbery will also be carefully lighted to bring out their true color values.

The lighting of this great exposition has been entrusted to W. D'A Ryan, illuminating engineer of the general Electric Company, and the coloring of the exposition buildings will be directed by Jules Guerin. "Imagine a gigantic Persian rug of soft melting tones, with brilliant splashes here and there, spread along the ocean side for a mile or more," said Guerin, "and you will get some idea of what the exposition will look like when viewed from the heights above the bay." This color scheme will make the grounds unique among the expositions of the world.

Buildings will not be outlined with incandescent lamps. Wherever possible the lamps will be concealed. In the courts the mural paintings will be lighted by concealed lamps set into pillars. A special tubular lamp has been designed for this purpose. Wherever direct lighting is necessary, the lamps will be surrounded with dense globes to mellow and soften the illumination and to save the eyes from glare.

Many of the larger buildings will be outlined with large cut-glass jewels, which will catch and reflect the light in a thousand differently colored rays. Large quantities of these jewels are now being cut abroad for this purpose. These glass jewels will be hung on little springs so they will be turned and oscillated with every passing current of air. A row of seraphic figures is to surmount the colonnade about the main court. Each figure will be fourteen feet high and crowned with a jeweled star.

Beams of light from concealed projectors will play upon these jewels, causing them to sparkle and scintillate with all the colors of the rainbow; the effect will be one of constant change, and will never grow tiresome or cease to be a source of attraction.

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The outside of the buildings will be lighted so as to bring out their perspective and beauty of architecture, and the statuary will not simply show in silhouette, but will be lighted to give form and life.

The main court of the exposition will be lighted by two large luminous fountains. Dense white glass will be used in the construction of these fountains, concealing the lighting units inside. In the daytime they will give no suggestion of being sources of light, but at night, when the lamps inside are lighted, the whole surface of the fountain will become radiant with diffused light, of sufficient quantity to illuminate the entire court and surrounding buildings with a soft, even illumination which is planned to be very pleasing and effective.

For the general illumination of the grounds, lamps will be used that will show the sunken gardens, shrubbery, flowers, etc., in their daylight color values, making the grounds as beautiful by night as by day, and bringing out the beauty which the landscape artist has created to its fullest extent.

The main feature of the ornamental lighting will be the electro-color scintillators, which will be mounted on barges off shore in the bay. Large searchlights will be used to throw beams of colored lights into the sky. Sixty trained men will be required to operate these searchlights, which total thousands of candle-power. The projectors will throw gorgeous auroras into the sky, which will be visible for forty or fifty miles. Each barge will have its own electric generating plant, so it can be moved about at will. The nightly fog on the bay will be utilized as a natural background for these lighting effects, augmented with smoke bombs and steam clouds.—*Electric News Service.*

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him down. What was my surprise when I saw bullets had no effect on him, while cannon shot seemed to go right through without injuring him in the least. It was then I came to realize that some supernatural being was aiding you in your assault and I lost heart."

The Greek writer concluded by stating that so impressed was the Moslem leader by the manifestation which he had seen, that he straightway asked to be ordained to the Christian church. This was done amid loud acclamations.

The Balkan war begins the restoration of the empire of Alexander the Great to become a factor in the developments of the last days.

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Alfred Russell Wallace, on the eve of his ninetieth birthday says: "Recently I have been meditating upon the condition of human progress and have taken a general survey of all history from those wonderful new discoveries in Egypt, going back 7,000 years, to the present day. I have come to the general conclusion that there has been no advance in intellect or morals from the days of the earliest Egyptians and Syrians down to the keel-laying of the latest dreadnought. Through all those thousands of years morals and intellect have been stationary." But he adds: "the outlook is hopeful!"—*Exchange*.

ERRATUM:—In the April issue of THE FLAMING SWORD, on page 103, second column, sixth line from the top, the words *the* and *this* should be transposed to read thus: "The physical scientist calls *this* point *the* horizon."

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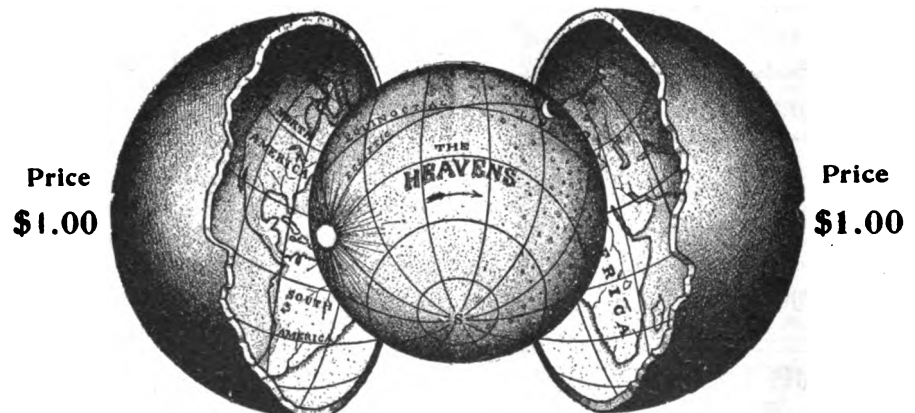
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