

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

Definite Centers of Polation of the Cerebral Mass; Relation of Fibre and Cell; Internal Expansion and Contraction of the Brain

PART XX.

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

AS THERE IS just as much nitrogen breathed out as is taken into the lungs, where does it come from, if that which is inhaled is burned up in the lungs? It comes as the result of the combustion of substances in the body, which have performed their offices therein, and are good for nothing but to be burned up; and in this case the waste of the nitrogenous re-formation is equal to the supply.

It is supposed by physiologists that the wastes of the nitrogenous elements in the body are restored by nitrogenous elements of food taken into the stomach, and that the nitrogenous formations of the body are built up only by the ingestion and digestion of nitrogenous food. We maintain that to produce nitrogenous substance in the body, non-nitrogenous substance must be taken into the system to undergo conversion in the body.

None of the so called elementary substances can be of service in the sustentation of the organic structure, except as they undergo conversion or transmutation in the living organism. The law of transmutation is the fundamental law of life, and only through the operation of this law can material substance, either organic or inorganic, become the vital flesh and blood. To this law there are no exceptions.

In a closely analytical study of the encephalon, with its environments, we observe that the cortical domains, as mapped out by the fissures, convolutions, and sulci (greater and lesser indentations), are closely followed by the internal and soft mother (*pia mater*); this membrane being attached to the cortical areas, and dipping down into the deep and shallow furrows and indentures of the cerebral mass. It has definite points or centers of polation, and there must be as many of these as there are conjunctive places of fibrous axes.

Take, for instance, any given cortical area, such as

one of the six superior lobes. The border of this group of cells is defined or circumscribed by the fissures surrounding it. The fibres originating at the lowermost line of the groove or valley, and descending toward the center of the brain or the basilar ganglia, are shorter than those originating at the eminences or mountains of the lobular area. At the places where these valleys cross, the points of polation of the *pia mater* are located. It will be remarked, then, that the axes of the *pia mater* are along the lines of the grooves or valleys, and that the poles of the same are at the crossings of these grooves.

It is different with the *arachnoid* (spider's web), the second investment. It does not dip down into the sulci or furrows, but bridges them over, being attached to the *pia mater* until reaching the sulci, where the two membranes separate; the *arachnoid* extending across the grooves or furrows, forming sub-arachnoid spaces or cavities under or between the *arachnoid* and the *pia mater*. This is called the sub-arachnoid space or cavity. It communicates with the fourth ventricle or cavity of the brain, and is also continuous with a corresponding cavity extending the entire length of the spinal cord, and thence to the extremities of the nerves distributed throughout the body. In consequence of this arrangement, the prominences of the convolutions and lobes are contiguous to the membrane under consideration, while it spans the grooves. The poles of the two investments are thus alternately located; those of the *pia mater* being in the grooves, and of the *arachne*, on the prominences of the convolutions or gyri.

Take, for instance, a definite gyrus (convolution) understood as being a specific cortical area composed of many cells. These corpuscles are the beginnings of fibres extending downward toward, and terminating in, the *corpus striatum* and *optic thalamus*, the two basilar ganglia, which, situated in the base of the brain, and

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forming the connection between the brain and the spinal cord, are the terminal poles of the fibres extending from the cellular or cortical area of the entire cerebrum.

As the cells of the cortical substance comprising the general cortical area are the beginnings of the fibres extending downward, they are also the origins of nerve filaments extending upward or outward, and interlacing with the extreme filaments of the arterial system, which also has its termination in and through the *pia mater*. The *pia mater* is made up of the meshes or network of arterial ramifications, venous beginnings or origins, and nerve expansions. The arteries passing upward from the body and entering the cranium are distributed to various parts; but several of their branches enter and form the *pia mater*, and thence, through its intermediation, carry the serum of the arterial blood to the cell of the cortex,—the cortical area covering the brain.

It is through this medium that the blood formulated in the body makes its way to the cells, where the process of reëlaboration progresses, and the serum or finer blood is re-formulated to nerve essence, and again carried down into the center of the brain; some of it to be discharged into the cavities (ventricles), some to be conveyed to the *striatum* and *thalamus*, toward the cord, and some to continue the devious way through the *lyra* to the *corpora albicantia* (kidneys of the brain), where, through a still further reëlaboration, it is prepared to transmit its crystalline solution through the fibres extending into and re-traversing the posterior commissure, thence entering the *crura pinealis* (legs of the pineal gland), and depositing in the gland, through re-agency, its substances held in solution.

When the process of reaction operating in the cornarium (pineal gland) has deposited in this body its solids, held until that time in solution by the nerve juices elaborated in the *corpora albicantia*, the fluid thus further refined by the elaborations and reactions of the pineal gland is finally conveyed to the *arbor vitæ* in the cerebellum, through the *corpora quadrigemina*.

The inferior basilar ganglia, or terminal poles of the cerebrum, comprise the *fornix*, constituting the floor of the lateral ventricles. The anterior portion of the *fornix* (the *corpus striatum*—the striated or grooved body) is the terminal pole of the sensory fibres, as derived from the convolutions and merging into the *striatum*. This being the pole of sensation from the brain, it becomes the center and pole of motion toward the body. The fibres originating in the cortical (cellular) substance of the *corpus striatum* continue down the anterior portion of the spinal cord, and constitute the motory portion and function of the projection system.

The Corpus Striatum a Vicarious Center

The *corpus striatum* receives the fibres from the cortical area of the cerebrum. Its striated or grooved appearance is the result of an alternation of strata, of cellular and fibrillous or gray and white matter. Between the cerebrum and the body,—and its function toward the body, or in its exoteric office,—the *striatum*

is a vicarious center; that is, it is involuntary, and performs the office of the cerebrum, even when that in its voluntary and waking function is at rest. In its esoteric office, it is the prime voluntary impulser of the involuntary activities of the cortical circumference.

If we seek for a cause for the striated appearance of the *corpora striata*, or grooved bodies, and therefore for the complexity in their functions as indicated by such manifestation, it may be discovered to reside in the arrangement of the cortex as related to and modified by the special emplacement of the arachnoid membrane. The *pia mater* (soft mother) directly intermediates the *arachnoid* and cortex on the summits of the convolutions, while the sub-arachnoid fluid lies between the *pia mater* and the *arachne* in the valleys or grooves.

In this arrangement the fibres of the serous *arachne* reach the cells of the cortical area over the summits of the convolutions, with only the intervention of the *pia mater*; while over the chasms bridged by the *arachne*, the *pia mater* and *arachne* are separated by the sub-arachnoid fluid. These insular formations of the convolutions distinguish the cells of the cortical area by two general kinds; namely, those forming the summits and separated from the *arachne* only by the *pia mater*, and those arranged in the chasms and separated from the *arachne* by the depths of the convolutions and the fluid contained therein.

In the expansion of the cortex by the respiration of the cerebrum, the sub-arachnoid cavity or space is alternately filled and emptied of its fluid, precisely as in the corresponding operation in the central cavities or ventricles. In the respiration of the cells, when expansion takes place, the cortical substance swells or expands so as to fill or close up the sub-arachnoid cavities, thus pressing out their contents. This juxtaposes the cells or corpuscles forming the sides of the greater and lesser indentations or furrows, bringing them into such close relation as to interchange their forces. The forms, relations, and functions, as arranged throughout the contiguities of cortex and its various environments, namely, the three membranes of the brain, are reproduced in the *striatum* and *thalamus*, they being the inverse manifestation of the forms and functions of the cerebral convolutions.

The cortical prominences of the cerebrum, as mapped out, defined, and regulated by the circumscribings of the sulci, comprise as many specific poles as there are determinations of fibre originating on those portions of summittal *pia mater* attached to the *arachne*, and terminating at the other gyral pole—the *corpus striatum*. The cortical summit is one pole, and the *striatum* is the other, of one kind of fibre. The crossings of the furrows at the bottom of the grooves or valleys comprise one set of poles of another kind of fibre, and the *striatum*, again, the other pole of the same kind.

The consideration of this part of our subject is so important a factor in the exposition of the laws of those morphologic transitions involving life from death, that, though seemingly prolix, we ask for indulgence while entering upon a repetition of statement regarding the

general division of the cortex into the two specified kinds of corpuscle or cell substance.

Specific Kinds of Cell Substance

All cells located on the summits of the gyri or convolutions are magneto-electric, and are those with which the *arachne* mediately communicates through the *pia mater*. These cells, located in the sides and bottoms of the grooves, and which are separated from the *arachne* because this membrane extends across the indentations from summit to summit, are electro-magnetic. Magnetism is the stimulus of the summital cell, and electric substance the product of the stimulus. Electricity is the stimulus of the cells forming the sides and valleys of the gyri, and magnetic substance is the product of this stimulus.

In the one set of cells the magnetic force is the impulse; in the other set, the impulse is in the electric force. The first is the expansile, and the second is the contractile substance;—magnetism corresponding to heat, and electricity to light. That portion of the cortex forming the summits is dominantly cardiacal (pulsatory), and that forming the sides and the valleys, dominantly respiratory (breathing). It is well here not to make the mistake of supposing the two sets of cells to be distinctively breathing and beating cells;—the two properties unite in both. It is not enough for the reader to acquaint himself with the fact of these differences. The cause of the difference is the more important factorem.

The results of the modifications exhibited in the above-noted differences of quality in cortical substance, may be observed in the body as the respiratory processes of the lungs and pulsatory processes of the heart. The heart and the lungs, in the language of symbolism, are the expressions in the body of the two fundamental principles of being, as inresident with the mind and located in the brain. In the heart is exhibited the beating impulse, and in the lungs, the slowly expanding and contracting power.

Both motions are the results of a central process of combustion or burning; and the two qualities of spirit upon which the two distinctive motions depend, proceed from the single action in which they have their origin. This action may be expressed in the one word, fire. All "energies" have their origin in fire, or in a process of combustion. This has its thousand-fold degrees, beginning with the most external form, and ending with the internal fires of the mind, where love (heat) and wisdom (light) are generated.

Light and Heat as Principles of Mental Activity

The vito-alchemical union constituting the encephalic fires, is as multiplex as the aggregation of cellular and fibrillar structure; every cell, as before stated, being an altar, as it were, in which the process of combustion continually proceeds, as resulting from the complex interflow of the essences and "energies" that unite therein. Think of a myriad of minute or microcosmic corpuscles, each elaborating its own complex subtle essence, and through such elaboration

generating a corresponding complex potency; the essences or fluids compressed through the contraction of the corpuscles in the respiration of the cerebrum, and precipitated through the course of the fibres toward and into the cavities of the brain, and parts and extremities of the body. These essences flow out into an auraic sphere, to comprise the aggregate mental force composed primarily of the two distinct yet coördinate energetic principles of mind; namely, love and wisdom,—the light and heat principles of mental activity.

All the essences of particular regions of the brain flow into the central cavities of this complex laboratory, commingle through the vito-alchemical relation and interaction of the central cavities, and institute the beginning of a circulation having its oceanic origin and termination in the commingling of fluids or essences in the third ventricle. We shall proceed to designate and define the course of direction of this river of the water of life, as in its onward career it waters, and, from its pellucid current, rears the solid wood or fabric, the Tree of Life,—the human organism animated by its progress.

The fluid from the superior choroid plexus discharges itself into the lateral ventricles or cavities. This, with that of the fifth ventricle, commingles with the serum of the third, which also receives the discharge of that from the reservoir lying under the *corpora quadrigemina*. This is called the aqueduct of Sylvius. When the mass of the brain expands, it compresses all the above-named cavities, causing the liquids they contain to flow toward, and discharge into, the glandula vitæ, or pituitary gland, the conduit of this flow into the gland being the *tuber cinereum* (ashy body) and *infundibulum* (funnel).

A wonderful process of transformation, subtle in the extreme, mutative as fire, converts the fluidiform essence to most refined, spirituous substance, holding in spiritual solution those complexities which before were liquid, after having been solid material substances. This pure spirit is absorbed by the blood through the petrosal and other central sinuses, and the imparted influence conveyed to the *torcula Herophili*, where the impulse centers.

One most particular factor of this beginning of circulations should be here specifically noted. The pineal gland or conarium, resting upon the nates of the *corpora quadrigemina*, is the depository of carbonate and other solidified reactions resulting mainly through a stream or current which passes over the *fornix*, through the *lyra*, thence through the *corpora albicantia*, through the *crura conarii*, and solidifying in the pineal gland.

Through the expansion of the cells and the coördinate contraction of the fibre, the pineal gland is made to contract lengthwise, and thus discharge its solid contents through the posterior foramen, into the aqueduct of Sylvius. Here it is dissolved and held in solution until conveyed by the compression of the aqueduct to the third ventricle. The most noteworthy particular of this vito-alchemical elaboration and reagency, is in the fact that this solid substance formulated in the

conarium or pineal gland, is the basis of the bone formation, and in fact, subsequently, of all organic solidities. It is conveyed by liquid solution from the aqueduct, and discharged into the third ventricle. It thence passes to the *tuber cinereum* (ashy body), an organ, the express use of which is to react upon the liquid, retouching it for processes of osseous formation. After this elaboration in the *tuber cinereum*, it passes through the funnel (*infundibulum*) into the glandula vitæ, as before stated. It is now discharged or eliminated as pure spirit, whence, through the sinuses, it passes to the wine press of Herophilus.

When the venous blood holding this spirit solution enters the *torculum*, at the back part and base of the cerebrum, the spirit comes in contact with the occipital pole of the *dura mater* (hard mother), which absorbs it and conveys it through the course of all the fibres of this fibrous tissue, reconverging it at the union of the *crista frontalis* with the *crista galli*. Here the fibres of the *dura mater* converge, reaching their terminal pole at the top of the vertical plate (cock's crest) of the *ethmoid* bone.

The *ethmoid* ossifies by three centers, which comprise the three points of that continuous flow of osseous or bone spirit which, in its onward career, constructs the bony fabric or framework of the body.

The whole system of bone formation and structure is evolved through these three ossifying poles. It first formulates the periosteum, in one direction depositing the bone substance, and in the other, evolving muscular origins, and thence the muscular fabric, the wastes of which again find their way into the returning blood current, ultimately returning to the cortex of the brain for reëlaboration, to pursue the repetition of its vascular and solid circuit.

Function of the Organ of Size

All general laws pertaining to the organs of the inferior frontal gyrus, apply equally to the organ of size. It relates topographically to the third division of the alimentary canal; namely, to the jejunum. The term jejunum signifies empty or dry, and is supposed to derive its name from the fact that this part of the canal is found empty after death. This is not, however, the source of the name. This alimentary center is the most actively drawn upon by the aspirations of the body for material from which to build; for size depends upon increment, and thence supply of material for aggregation. While form governs the shape, size furnishes the material for shape. It is for this reason that this part of the alimentary canal expends its forces and material rapidly.

The organ of size, as a center of mentality, does not merely determine the character of proportion in objective things. It is the organ which presides over the size of the vidual, as a whole, in whose aggregation of intellectual groupings it performs a function; and it also determines the comparative and proportionate size of all the organs of the brain and of the body. Size depends, emphatically, upon material supply; therefore

the organ is the most materialistic and least abstract of all the organs and functions of this gyrus or convolution. A person having size large, all other things being equal, the subject embracing proportionate activity, is an expansionist in proportion to the nativity of the person in relation to the planetary and stellar influences bearing upon the native.

It has been stated in previous issues that the mind of man incorporated in the human body is the source of all creation. Both form and size derive their existence from prior form and size. No mind exists outside and independently of the human organism. The mind from which are eliminated all fallacy and all evil is the mind of Deity. The mind in which reside both fallacy and evil, is the mind of satan and the devil. These are two distinctive and antagonistic qualities of mind, which ultimately result in the battle of Armageddon, that final culmination of evil and good in which the dispensation terminates.

When in the contemplation of human possibility man can grasp the truth of the origin of mind from the original source of mentality,—that all mind originates in the prior mind, and that the offspring of mind returns to the parent of its existence; that is, that origin and destiny are one,—he will begin to acquire a consciousness of the functional importance of the cerebral centers and poles of that organic mass called the encephalon. Conscious of the foregoing facts, the student may attempt to grasp the great truth that the size of the universe—having its material increment derived from the activity of the function of size in the organ of size in the human brain—is determined by the capacity for supply of this particular organ.

In the analysis of the human organism we have been forced to the conclusion reached by the ancients, who were conscious of the truth that the individual man was microcosmic. A comprehensive analysis and synthesis of the structure and function of the man inevitably determine the fact that he is a universe in its least form. Size is a property of dimension; without it the thing could not exist. Every characteristic of the individual life obtains in the universal, and size—a property of dimension—belongs equally to both the universal and the particular of being. The great universe has size; and because the law of proportion is a fundamental law of existence, the human mind—in which exists the organ of size, and from which proceeds the substance from which all matter has its origin—is capable of appreciating the limitations which render the existence of the macrocosm possible.

(To be continued.)

The Spirit being the substance of the Lord's body in attenuate dissolution, its reception, appropriation, and assimilation constituted the eating of the Lord's body, and therefore fulfilled the words of Jesus: "He that eateth me, even he shall live by me. For my flesh is meat indeed, and my blood is drink indeed. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day,"—at the end of the age or dispensation, when the fruit will be ripe and judgment instituted.—*Koresh*.

The Koresnan System of Cosmogony

By KORESH

PART IX.

THE UNIVERSE has form. Form constituting a property of natural existence, Nature in any modification could not have existed without it. Form, then, is the natural concomitant of eternal being, and the form of being must continue as the perpetual and enduring monument of the continual descent and mutation of spirit to matter, and the complete expression of the function of its mobility and metamorphosis.

Dimension is a general property of form. Limitation is a specific characteristic of dimension. There are three appreciable and cognized dimensions; namely, length, breadth, and thickness. Size is determined by these three dimensions. The mind has faculties of form and size. If these are qualities of mind, they are also properties of natural existence, and pertain to matter. The mind can appreciate limitation as pertaining to form, but illimitability is unthinkable, and that which is unthinkable has no existence. Illimitability, then, is not a property of matter, and does not belong to it.

There are two senses in which dimension may be regarded; first, as having simple extense and direction of extense. A cube as a whole represents dimension; the faces of the cube, the direction of its axes, the three principles of which denote its six sides, its direction. We may conceive of a spiritual substance, a substantial but immaterial potency, as occupying equal space (the same extense) with the cube, as the spirit and soul within the body of man. This might be consistently denominated a second dimension; within this, another more refined spirit, constituting the third dimension; by a second mathematical dimension, we mean the outlines and occupation of form limited by length, breadth, and thickness. We have named three dimensions only.

Is There a Fourth Dimension?

Let us think of an atom of matter, the smallest conceivable or geometric point of a material substance. It has length, breadth, and thickness, with their accompanying directions. The mind can think of a reduction of the atom of matter, even to its vanishing point. This is its limitation toward its fourth direction. This is the limit of its fourth dimension. At this point it becomes spirit. It is not destroyed as substance, but at this point it is mutated to spirit; substance of another kind. The materialist may conceive of the existence of a fourth dimension of matter, but he cannot determine its character nor define its property, for at the moment the mind discovers this limitation it becomes spiritistic.

The integral mind is both materialistic and spiritistic. There are two distinctive and antithetical classes of mind; one, in its professed belief, is spiritistic, (the christian science mind is the type,) the other, in its professed belief, is materialistic, of which the ordinary material scientist and atheist are types. These are both partial or fragmentary. If the mind can think of the vanishing point of an atom, or matter limited by its

decreasing dimension of form, it can also think of its largest limitation, or the increasing dimension of form. These two dimensions of that property of matter called form, are thinkable and therefore existent. Illimitability is unthinkable, and therefore non-existent.

That the universe has form, we may demonstrate by ten thousand proofs. Can we determine the characteristics of this form? The almost universal concept of the divine mind, or of the cause of all things functate and formate, is, that it is perfect. The mere belief that it is perfect does not prove that such is its or his character. The proofs of the divine perfection must rest upon an argument for which, now, we have not space. We may assume, however, inasmuch as such a belief is universal, or nearly so, that the divine mind, made up of the aggregations of all phases and qualities of love, and their correlate concomitants, (these being the components of mind,) is in a state of perfection, and that in the expression of mind into form it will manifest such expression as will involve the most of corresponding formate repleteness.

The sphere, as pertaining to curved lines, and the cube, as pertaining to straight lines,—the one the type of truth, the other of life,—are the two characteristic forms of integrality. The compromise of these is the spiral. Assuming that the cause of all things is replete so far as cause is concerned, (and we hazard the assumption because there is little danger of contradiction,) we then predicate, upon this assumption, the axiom that the complex form of the sphere and the cube is the most complete expression of the divine power to formulate, and thus maintain that these characteristics of formation comprise the general embodiment of the will and intellect of causation.

In a former issue, we have shown the sphere or shell to comprise the outlines and limitation of universal form. All convergent lines from the circumferences of the sphere determine toward and terminate in the center, which must necessarily constitute the focal point of centripetal flow,—the central point of contact of all material things. The physical universe being the formulated expression of mind, the astral center of the physical universe must comprise the analogical correspondent of the astral center of the mind of the universe.

The physical universe is proximately moved by the potencies of alchemical, electrical, and magnetic action—"forces" generated by the very form and relation of the elements which enter into the constitution of the great cell or shell of generation. Remotely, it is moved by the mental potencies that are above and prior in quality to even the unconscious or material "forces;" such as physical lumen, caloric, electricity, magnetism, levity, and gravity. Universal form and its correlate universal function are persistent, never having had beginning only so far as the modifications of time—by the break in continuity—mark the end and the beginning of periods, and denote timic aspect, or that modification of continuity called time.

"In the beginning God created," does not imply more than the beginning of a specific cycle; and such

creation, or recreation, is manifest whenever a cycle closes in the beginning of a succeeding one. If function and form are correlate and persistent properties of perpetual being, (and there is a sense in which things were not created,) still the continuity of the universe must depend upon its recreation or creation in an existent form and function. This last is what is meant by creation.

Atheists, infidels, materialists, and spiritists may continue to rave and rant at the obduracy of man's adherence to what they may denominate a book of fables; it yet remains as an enduring monument of a never-fading glory of conception, as far beyond the intelligence of the ranters as they are below, in descent, an ancestry from which they maintain they have degenerated. We mean, of course, the monkey, chimpanzee, and gorilla, of which modern atheism seems so proud to boast for ancestral origin. After thousands of years the Bible remains the bulwark and citadel of towering strength, unaffected by the onslaughts of its enemies. Religious systems, founded upon false interpretations of the Scriptures, may rise and fall, but the truths of the Bible never,—they are eternal.

Koreshanity regards the universe as one vast system, with such a perfect adjustment of parts as to embrace every department in a combination of coöperative unity and procedure, not merely as pertaining to the solar and stellar realms, embracing the earth inhabited by man, but inclusive of mineral arrangements, and vegetable, animal, and human life.

Man, both as to his individual and universal being, is the archetype of the cosmic structure and function. He is both origin and product of the integral coördination of universal mode and motion. The mind of man, inhabiting his organic form, is the positive pole of constructive energy, and the material cosmos has proceeded from his voluntary purpose and coördinate involuntary consociation. The laws of construction, with the potential and kinetic energies through which the depositions of circumferences are formulated and maintained, and primary and subsidiary centers pivoted, focalized, supplied, and regulated, correspond to the laws of organic unity consociating mind and body.

The universe is the great ovum of integral incubation. In-cube-ation is the modification of the lines and forms of the cube and sphere, adjusted to the purposes of use in the integral economy. The chick is incubated (hatched) from the egg; the infant is incubated in the matrix. Humanity as a whole is incubated within the great cell or ovum of universal life, and not, contrary to the universal law of development, on the outside of an uneconomic adjustment and compilation of matter, as men, throughout the world of boasted civilization, have been blindly taught.

The forms of the incubated are but the modified adjustments of curvilinear and rectilinear motions and modes; or, as applied to man, he is the cell doubled upon itself, and the laws of mental and organic life correspond, in him, to the laws of motion and arrangement in the functions and emplacements of the physical cos-

mos. The unique and complex cell, with its correlation of circumference and center, is the expressed or evolved form of integral being, and the forms and laws of this cosmical integrality are the pattern of the integral government of man.

Freedom and liberty are words which in the mouths of the rabble have no significance. Axillary and orbital motion, modifications of the compromise of centrifugal and centripetal fluxions of "energy" and matter, are the products of two physical laws, the principles of which are revealed in these phenomena of moment. These laws, though physical, originate from correspondential laws of mentality. Axillary momentum is the third moment of physical energy, and the direct product of the conflict originating in the impact of the controversial ascending and descending fluxions of energy. Effluxions from the center toward the circumference, and influxions from the circumference toward the center, meet at their points of concurrent and revolutionary moment in the product of their compromise.

The revolutions of the great cosmic unity, called the physical universe, are motions resultant from freedom of action. That direction of motion which gives to us night and day, and the modification and variation called seasons, originates in choice of action. Though these are involuntary and unconscious, as modes and moments of the physical universe, they proceed from the laws and activities of mind, and correspond to freedom of will and choice of will in the domain of conscious life. As freedom of motion, embraced in axillary and orbital revolutions, is the liberty to move by virtue of law, and according to prescribed limitations and directions, so freedom of action, as a mental influence, must be governed by corresponding limitations and directions.

As direction of motion is the result of determinations of concurrent fluxions and specific compromises, so choice of action, which must originate in freedom of action, is according to the determinations of wisdom in the economic adaptation of uses to the ends for which uses are instituted.

Revolution, as an observed phenomenon of the physical universe, is a determinant of moment in the line of least resistance and in the direction of the greatest freedom. There is no freedom of revolution in opposition to the original impulse of the compromise. Correspondingly, freedom of mental action, or freedom of choice, is the liberty to move according to the affections of the will. If the affections are good, the choice is upward; if evil, it is downward; and freedom of will is liberty to move according to selection. There is no deviation or escape from this law and from its inevitable consequences, until other conspirations aggregate to determine a revulsion in the inclination of the moment.

The astral center, or star of centripetal limitation, (nucleus of the concurrent fluxions of the cosmic unity, and baptismal font of all generative procedure as pertaining to external Nature,) is essentially the pivot and crucible of transmutation. It is related to the greatest circumference as the central limit of energetic impulse. Its circumference marks and limits the

correlate extreme of material existence, and center and circumference define the cosmic physical form.

If center and circumference are related as we have portrayed, then the focal point is in touch with every atom of matter; receives the impress of every phase and modification of form; vibrates responsively to every phenomenon, and, in the position of the camera obscura, photographs for reproduction the creation to which it owes its perpetuity, and which it again depends upon for recreation.

The physical universe as occupying space, circumscribed by its center and circumference, is a great egg or ovum. That part of it so far denominated by the term physical, includes all that which belongs to natural life of every kind and phase. We have employed the term physical in a restricted sense, as pertaining to that which is usually termed inorganic. Exclusive of organic life, and in this we include vegetable, animal, and human life, are the solar, stellar, planetary, lunar, and terrestrial domains, comprised of their mineral and metallic substances, with concomitant "energies." These, as a complexion, are integumented by their metallic rind, and embodied, organically, in the forms which aggregatively comprise a great galvano-alchemical cell, the positive pole or extremity being the center, the negative pole, the circumference or rind of the cell; the space being interfilled with atmospheres of one series, and spheres of aggregative "energies" of other series.

It is this cell, not inclusive of the organic vegetable, animal, and human life within it, that we have included in the name physical universe. Henceforth, however, to the part of the great physical or natural integralism above defined, we shall give the title or name, alchemico-organic. We are compelled to regard it as an organic structure because, though not endowed with the same degree or quality of life that actuates the biosmic or vito-organic (this includes vegetable, insect, animal, human, etc.), it still is organized into form, and, actuated by law and manifesting phenomena, is correspondentially the product of voluntary and involuntary mental expression. This division of the integralism, denominated alchemico-organic, in contradistinction to the organo-vital, is the outermost and last product of mental spirit, and grows from the activity of mind as the bark of a tree is deposited through the activities of the vital essences actuating its life.

The first dimension of space embraced within the two extremes, namely, the central star, or astral center, and the surface of the earth as the circumference of the outer atmosphere, contains not only the three atmospheres defined,—the first, our common air, composed chiefly of nitrogen (nitre former) and oxygen (acid former); the second, hydrogen (water former); the third, aboron,—but a solar atmosphere or solar realm around which the three atmospheres are posited as environments. On the border of these three atmospheres are three suns, or solar poles, as three projections of the central and, to us, invisible sun.

The three distinct atmospheres contain within each,

a distinct system of stellar spheres and groupings or constellations, the three arranged as so many distinct stories or planes of stellar existence, emplacement, and motion. Within the three atmospheres is a distinct or discrete degree of great complexity, at the center of which the radiation and convergences of spirit-substance take the form of a wonderful tabernacle, covered with a multicolored and variegated manifestation of light. The cubical and spherical proportions of the universe are so marvelously fashioned here, from the photoic essences outflowing and inflowing, as to blend the straight and curved lines of geometrization into the formulate perfection of unity.

From all that has been annunciated of the Cosmogony of the Koreshan System, the proposition must have become so well defined in the minds of interested investigators, that the alchemico-organic world (universe) is a complex formulation in which form and function are coördinate and coequivalent factors, and that this relationship of form and function also comprises a perpetual structure so perfectly adapted in its parts and offices as to render it a self-sustaining cosmogonic whole. From this view of the case it will be understood that there is no such thing as creation in the sense usually designated, described, and believed.

We have already, in a detached and fragmentary way, defined in outline the general form of the alchemico-organic complexity, called the universe, and have shown that in the coördination of form and function it comprises a great self-mobilizing dynamo, the creations of which are merely recreations, or perpetual timic revivals of self-creation, and that the wear and tear of the institution are but the counterbalancing of its constructive powers; in other words, the disintegrative processes are adequate to, and only meet the emergencies of, constructive order.

The universe, as an alchemico-organic dynamo, is a perpetual, self-reconstructing, and self-sustaining form and order. Its general form is that of the perfect egg or shell, with its central vitellus at or near the center of the sphere. In the direction of the celestial perspective, at night, the constellations in the heavens meet the vision, and the critical and honest observer can but note the systematic order in the arrangement of the stellar groups as their natural demarkations appear.

The visible system of stellar groupings is divided into polar hemispheres by the ecliptic, defined as the median line of a series of constellations called the Zodiac; a term signifying the cycle of God's animal life. This circle is composed of twelve groups, the line of their orbit circumscribing an axis oblique to the polar axis of the earth, of about $23\frac{1}{2}$ degrees; hence the ecliptic sustains a relation to the equatorial circle of $23\frac{1}{2}$ degrees. This is called the obliquity of the ecliptic.

The Zodiac marks the sun's annual path through the heavens. According to the present system of astronomy it is the apparent path of the sun, but the real orbit of the earth. The earth, which is a shell, (the concave surface being inhabited,) is practically stationary, while the stars move in their relatively fixed

orbits within the shell; they being focal points of "energy." At the vernal and the autumnal equinox the sun is on the line of the equator. At either of these seasons the Zodiacal circle in the heavens is over a corresponding belt on the surface of the earth, a terrestrial Zodiac marked by corresponding divisions.

The divisions in the heavens are called constellations, and are named in their order from Aries, the head of the circle, to Pisces, the foot or extremity. The divisions on the earth are called signs, and are named in their order; the signs bearing the same names in the same order as the constellations. While at one time during the year the belt in the heavens is over the belt on the earth, any special point of the celestial belt is not exactly at the same point on the terrestrial belt that it was at the same time the year preceding; the difference being fifty seconds of a degree every year. It is claimed that this movement of the equator on the ecliptic—called the precession of the equinox—was discovered by Hipparchus, about two hundred and twenty-five years B. C. It would require about 25,816 years for any given sign to pass through the entire ecliptic, were there no retarding or accelerating influence to modify the movement.

(To be continued.)

The Brotherhood of the New Order

[From the Writings of KORESH.]

ALL "REFORMERS" agree upon the desirability of some social arrangement by which the principles of equity and justice may be made to apply to all human affairs. With a certain class there is a prevalent conception that God is our common Father, and there is necessarily a common and universal brotherhood, hence the hackneyed phrase; "the Fatherhood of God and the brotherhood of man." In this general conception of the relation of humanity to the Cause and Source of its being, the human mind—like a great pendulum—oscillates from the one extreme to the other of its vibration from the central point of gravity.

The Christian church has departed from the genuine principles of primitive Christianity, and through its deviation from, and perversion of, the principles, precepts, and practices of Christian charity and fellowship, has brought the doctrines of the Lord Christ into dispute with many, and the mental pendulum swings as far in one direction as it was out of norm in the other.

In our study of the general character of man, in the relation of that character to the Source of being, we must explore man as we would explore any other phase and domain of universal activity. It is only upon the basis of the principles of correspondential analogy that we may acquire any true knowledge of socialistic function. At the present time the visible humanity is in a state of universal chaos; hence there are no cosmic functions operative, only so far as this chaos is one of the factors in the progress and function of the universal cosmos, for the reason that cosmos and chaos are antithetical coördinates in the universal sphere of activity.

If chaos in its domain were not an eternal accompaniment of cosmos or order, the universe could have no existence; for the very principle of activity implies the wearing out (by friction) of the forms of order wherever they exist.

The alchemico-organic cosmos has its sphere of light and its coördinate sphere of darkness; its time of light in certain places, and its times of darkness in the same places; it also has its focal point of light and its focal point of darkness. These two focal points so approximate each other as to comprise a light and a dark star center—two stellar nuclei which revolve around each other, related to a central axis. This pertains exclusively to the alchemico-organic (physical) cosmos.

One of these stellar points is the constant point of order, whence is derived pure light and pure heat; the other point is that from whence are derived darkness and cold and disorder. Disorder at its point and state of activity is as constant as the point and state of order; therefore the creator and the destroyer are fundamental factors, if not mental attributes, of being itself; and these two factors may be denominated, the one eternal, the other, from everlasting to everlasting.

When in the activity of any sphere of operation there are wearing out and waste from that sphere, there is a precipitation or fall into the underlying sphere; such precipitation belongs to the law and operation of gravity, coördinate with which there are also the law and operation of levity. We therefore must admit the existence of ascending and descending principles and forms; and this is true of every sphere, every domain, and every phase of activity in life and death. It is thus that we may observe, if we will, the two directions of all things, not only in physics, but also in metaphysics; and when we consider the operation of the law of correspondential analogy, we may readily observe the corresponding ascent and descent of every vidual of the human race.

It does not require a very profound reasoner to understand the fact that thousands of the race are descending, under the influence of mental darkness and evil, to the realm of hades, while others (under the guidance and guardianship of the center of mental light and heat, love) are ascending toward the Father-Mother of the divine and eternal life. These latter comprise a brotherhood when the state of their perfection is attained, and they come into a knowledge of their relations of fellowship, and they have a Father-Mother, the Lord God. The very laws of being compel us to distinguish between those who may comprise a brotherhood and a fellowship of organic unity, and such as are under the domain and influence of fallacy and evil, and cannot, under any consideration, influence, or power, attain to order and brotherhood.

In the development of the ascending forms of life, there is an ultimate attainment to the perfection of a general order. This order comprises sub-orders, genera, and species, the degrees of which are so defined that there can be no encroachment of one sphere upon another, nor of one member upon another, any more than

the constellations in the alchemico-organic cosmos can encroach upon one another. In this state and stage of development every member of the order has the laws of the universe written in the heart; the laws of order are understood, and the love of order governs the entire fellowship, so that any written code outside of that which is written in the heart is non-essential.

This condition, with its quality of life, has its reflex in the perversions of truth in what is called anarchy; for it is an absolutely eternal law, that every thing and quality in the universe has its opposite, and every plane of cosmos has its antithetical chaos. Anarchy, or that which is called anarchy, is but the reflex of truth and good as they obtain in the order of the Sons of God. Every Son of God is a law unto himself; he is therefore not an anarchist, but the archist, because he is a law unto himself, (the law being written in the heart,) and he requires no law outside of himself to guide his life. Change the life of the individuals first, and the environment will be made to conform to the quality of the mass.

The environment of Christendom during the universal sway of Catholicism was the power of the Roman Catholic church, with its hell and purgatory, having their keys in the hands of the papal hierarchy. The growth of the liberty of thought, and the breaking away from the restraints of the church of Rome, changed the environment. The change came in the mind first, and the change of mind changed the environment. This is according to the law of progress. Do away with law and order, even though the law be arbitrary, and let loose the fiends of chaos under the conviction that if we change the environment we will improve conditions, and we would precipitate among men the activities of the most consummate hell and disorder. The anarchy of today is but the reflex of the heavenly Archy.

While the heart of man is in the chaotic state and stage of its being, worldly governments must and will obtain. All worldly governments are degenerate departures from the original divine kingdom in the earth. They will continue until the new kingdom of heaven is established in the earth, when they will be dissipated by the power of God's rulership. Then will be fulfilled the prediction: the old heavens and the old earth shall pass away, and there will be new heavens and a new earth, wherein dwelleth righteousness. The new heavens and new earth will be the new church and the new state, the re-marriage of God and man.

Basis of Individual and National Existence

[Koresch in *Powshare and Pruning Hook*, June 1, 1891.]

IT ought to be one of the first offices of education to impress upon the mind of the world, the fact that industry does not imply drudgery. To insure to the people the advantages of the judicious performance of uses, their orderly ministration should constitute an essential, if not the most essential, factor in economics.

One of the prostitutions of industry and trade,

leading to criminality and bankruptcy, is the universal and inordinate display of wares, particularly in the line of the ornamental, through which the principle of competism seduces the shop-goer. "The pride of the eye" is the channel through which this species of profligacy aborts the true design of commercial exchange.

Genuine and economical use, that which accrues from love to the neighbor, provides (in the adaptation of use to legitimate ends) the creation of supply adequate to, and not beyond, the essential demand with a corresponding and distributed ornamentation. By a distributed ornamentation, we mean that equitable diversification of the beautiful which lends universal charm, culture, and enjoyment.

Thousands are deprived of the beautiful, whose tastes and inclinations are exquisite; while many who are dull, are constantly surfeited in the luxuriation of superabundance. True industry, or the genuine adaptation of use to ends, would preclude the possibility of a great surplus of production.

But then, you say, how can the laborer be supplied with work? To supply with work is not the great demand of the age. Less work and a proper distribution of the proceeds of industry, is the crying need of the times. Diminish the hours of industrial use to the minimum; to that point where labor becomes a recreation. This might mean a reduction to four hours a day. To meet the requirement of public demand for employment, treble the working force, and make industry the criterion for distribution. Labor-saving inventions should be multiplied, and the advantages derived should always accrue to the domain of industry.

The regulation of commerce and industry, to insure a proper administration of economy, must and will be national; and that which now is denominated politics, and conducted by rogues and demagogues, will be regulated to the people, the masses of which will have become cultured into an adequate knowledge of their rights, and have learned the process of national administration.

Military Discipline Necessary

In our work of formulating an organic unity, we have nothing less in view than the general unification of industry under an equitably adjusted system of progressive order, in the application of industrial skill to production. This is to be wrought through our industrial school system, applied to every branch and phase of artistic, literary, and mechanical use. The system necessarily provides for the ownership of its railroad, telegraph, telephone, postal, and other service.

In order to insure uniformity and alacrity in response to the general and specific directions of the order, there is to be instituted military discipline, which is to be extended to both sexes, and to be made universal.—"*In the Maelstrom of Commercial Prostitution*," by Koresch, in *Flaming Sword*, May 31, 1901.

One of the factors of theocrasis in the volume of power flowing into the prophetic Center, from the conserved potency of mental purification.—Koresch.

The Indicia of Human Progress

BERTHALDINE, MATRONA

THE SEX CRUSADE

The Lord's Way Is the Best and Only Way For the Prevention of Race Suicide

THE multiplicity of efforts now being made to induce society to take up the study of sex hygiene has increased rapidly. *Pearson's Magazine* for Sept., in an article by Dr. Howard, certainly furnishes reasons enough for all thinking people to become thoroughly investigative for a knowledge of the wisest way to bring to an end the ever-increasing corruption of the human mind and body. There is always a best way out of a difficulty, and sometimes the best way is the only way. The best way for the Christian church to advocate is that defined by its Founder. He made short work of prescribing for the attainment of the incorruptibility and immortality of the human body; the prescription never has been and never will be popular with the great multitude. We have reached the time, however, according to Scripture chronology, for it to become the one sovereign remedy for all the ills of a God-begotten Christian. This variety of Christian is rare in the presence of the nominal strength of modern Christendom. Those really of it may not be what are called members of any Christian sect whatever, but they surely exist, and are bound to become society's saviors within a relatively brief period. While not necessarily members of any sect of modern Christendom, when found they will not sit in the seat of the scornful when the name of the Lord Jesus is mentioned, as that of the greatest of all physicians; and his remedy for race suicide will be reckoned by them as the one truly rational.

This cult of Christianity will accede to the proposition to cease procreation by degeneration altogether, and will devote their sum total of human energies to the application of the now well-developed science of regeneration, to all the uses of natural life. The Lord and his Apostles were united in teaching that chaste celibacy was the stepping-stone to immortality and eternal life. Those having the hope of this attainment were to reach, in the mortal body, the state of neither marrying nor giving in marriage, and of being as the angels. These angels are represented in the Messianic Messengers, who appear as men in the sphere of time to restore humanity's true progressives to the power of the position of "stand-patters" on the Lord's own platform of righteousness, the law of Moses presented in the platform due the age they inaugurate.

A Messenger of the law of the new covenant relation of man to his Maker, appeared in due season for the Aquarian era. He committed to the few he found ripe to receive his cult, the archives of the coming kingdom of righteousness. In their totality they form a system of Universology so comprehensive as to provide scientific instruction in all departments of organized society, united in a University System industrially and ecclesi-

astically or domestically. These archives exist, and are being multiplied for such true followers of Jesus as are willing to take steps for the scientific keeping of his commandments to *do them*, and so become the promised Saviors upon Mt. Zion; the place where the law is truly honored as the covenant of life, the source of a true religion, retying or uniting, *i. e.*, identifying man with God and God with man.

The falling away of the church and the revelation of itself as the "man of sin," now calling evil, good, and good, evil, have about accomplished their purpose of preparing this world to eat of the fruit of the tree of the knowledge of good and evil. Those ripe to the point of ability to discriminate will become as Gods, and cease to do evil and learn to do well. So, walking with God, like Enoch of old, they will cease to be existent because of absorption into the Deific state of spirits.

No true Christian can be an endorser of the present divorced state of state and church, nor of the now ruling financial system, providing profits unearned by industry; nor of the sex relations of a marital order, whose covenant is a pattern of the curse pronounced as the just due of the man fallen from the biune image and likeness of Deity, which is the portion of the born Son of God.

The rights of the private family, as now existing, are all out of harmony with the welfare of a purely Christian community, in which the claims of the Father-Mother Deity must ever rank first, and be expressed in love to the neighbor as the friend of God. The deepest-dyed iniquity of society, at present, is its ignoring of the keys of knowledge offered it by their God-ordained possessor. This is the long foretold and promised Prophet of the second coming of the Lord Jesus in the clouds of heaven. The Lord cannot come till this Prophet is heard and heeded. He must be recognized by the provably scientific nature of his message, and his most clearly defined Biblical credentials. He must, moreover, be recognized as the once indwelling Father-Mother with whom the Lord Jesus, as the Son and Holy Seed of Deity, was heard to commune; Elias, the prophet or teacher of the law to all who learn to do the commandments. In this supremely great character must the love of humanity become focalized as unto the Lord.

The Lord declared we should know him no more after the flesh, but in the elect and manifest Overcomer, who should stand as an Ensign to the Gentiles; the Sign of Jonas the prophet. He, as the High Priest of the order of Levi, was to lead his flock, the God-begotten elect constituting his true Ecclesia, into conjunctive unity (through the quickening influence of his spirit) with the heavenly order of Melchizedek. This order has power to go in and out by the new and living way, opened up by the Master, the Lord Jesus Christ. This order having absorbed those who walk with God in the "doing of

the commandments" instituted by the Lord Jesus, will re-appear in due season as the Sons of God, without re-birth through the avenue of the descending flesh.

It is for the women of this age to become "the daughters of Joseph," and to herald this doctrine of the Church Triumphant in earth, for the prevention of race suicide through sexual excess proliferation of degenerates of every conceivable variety. A great White Horse Army needs to be formed for the promotion of chastity and celibacy; the conservation of life forces to this end. Unless properly polarized they will be dissipated as zeal not according to knowledge. Properly polarized in the confession of the Lord as the spirit of truth in his prophets, they mean the salvation of the race from inevitable ruin.

That the supposedly most progressive race is on the high road to sex ruin, is made evident in the article in *Pearson's*, and in the following from the *Chicago Tribune* of August 21:

"Blame for immorality among young girls of Wisconsin was placed principally on their parents by Dr. C. A. Harper, Secretary of the state board of health, in testifying before the special legislative vice committee at its first session here today.

"Lack of surveillance by chaperons, social ambitions of parents, late hours, suggestive dances, immodest dresses, automobile rides, telephones, stimulating food and drink, and organizations of boys to ostracize girls from society who refuse to submit to their will, are some of the principal causes of the social evil among the better class of citizens of Wisconsin, said Dr. Harper. Remedies suggested by him, were stricter watch by parents, less suggestive clothes, wholesome food, early retiring hours, and elimination of the automobile and telephone from the use of the young women."

"For years small merchants in certain sections of New York have been paying tribute regularly to organized gangs. They were taxed by these gangsters according to their earnings, which were thoroughly ascertained by the underworld characters. If a man refused to be bled by the gang, he was promptly made an example of. If he had horses, they were poisoned. If not, his wife and children were annoyed and threatened until no place on earth seemed safe for them.

"A few merchants who were bolder than the rest of their clan, threatened to expose the gangs to the police. Their threats were answered with murder. In cold blood the gangsters slew these rebels among their victims. Such terror have the desperadoes spread among the people in these districts in New York, that no one dared to testify against them, so that when a member of such a gang fell into the clutches of the police he had to be set free, because there was no one to prosecute him.

"According to dispatches from New York, the merchants in the gang-ruled districts have now united into a strong organization, and propose to war upon these blackmailers and murderers.

"The boy problem too is at the bottom of the girl problem. The boy gangster is often also a pander, a white slaver. Blackmail is only one of his sources of revenue.

"The weeding out of gangs and gangsters must begin with constructive training of the boy. The boy problem is the next overshadowing problem of our cities. Not alone the forces engaged in fighting for law and order, but the educators, the official bringers-up of our boys, as well as parents, will do well to prepare to meet this problem."

"Socialism the Handmaid of Anarchy"

IN July 1897 KORESH wrote: "The disease of socialism is spreading among the middleclasses. We say disease, because we know what we say, when we declare that the present form of socialism is but the precursor of the day of vengeance now at hand. * * * We are not in favor of the masses against the classes." He also declared: "The powers of fallacy and evil prey upon the organic constitution, and not even the most ardent socialist expects human nature to be changed by socialism." KORESH regarded socialism as "the handmaid of anarchy."

The disease of socialism is certainly spreading, and it is becoming more pronouncedly hydra-headed. The Hon. Stitt Wilson, Professor Geo. Herron, and other representatives of different branches, are not demonstrating as a primary group, in the practice of what they advocate, any of the values of their theories; i. e., so far as we have been able to learn. Neither do they recognize the necessity of a most radical change of mind and heart, as essential to their being co-workers with God in the "making of all things new," from basic premise up.

The knowledge of the new sociology, if its foundation is to be steadfast and immovable as the Rock ordained to lay it in the Messianic Name, must rest upon a demonstrable premise, to which all rational minds can accede. The almighty Creator of this universe has a way of not leaving himself, in the critical periods of its history, without a faithful witness to the all-comprehensive truth of all things. Having reached the end of the Piscatorial era, familiarly known as the Christian, He has met the need of the present time by supplying an equipment for the working out from impending chaos, of a social salvation worth while.

The only trouble with it is, it is so radical that even those who intellectually see its value, want to try it out by meeting its requirements. This meeting its requirements is entering a fire as hot as the one which Shadrach, Meschac, and Abednego entered. It really won't hurt them any more when once in, than the one referred to did its masters of the situation, if the angel of the Lord's presence be with them. The angel of the Lord can bring men through all right, if they will just consent to have their tares burned out of them in his name, and for the love of his humanity.

These tares are the loves of the competitive system, beginning with money that can make money; private ownership of the utilities of universal industry; an unknown and unknowable god without body or parts, or a three-headed one, two of whom are really headless; the whole list of the debasing lusts of the flesh; primarily, male dominion of the sex functions of woman-kind, etc., too numerous to mention.

It takes a truly wonderful love of God and his variety of humanity to get together, for the burning out of all these tares, in crucible groups. The crucibles have need of nothing short of a divine Alchemist, a knowable and known God to supervise the burning. The elements have to keep steadily in mind that their

tares are not burned until they quite reflect the Master's face to each other. They will do it when made so harmonious that they can pull together on any line of his clear indicating.

When they know their Master as the epitome of the universe, "the many made in one," with a right use, a bright and happy use, and a right place for everything in it, they will be somewhat like him. They will study the laws of order in the universe and the anatomy of man, to avoid trespassing on the visible rights of others, and make a way for the liberty of the Sons of God for themselves.

The universe is quite as broad as it is long. The long-faced variety of human jailers of the other fellows, has made it a straight-jacket place full of convict labor for the others. The disposition to do this, now so universally dominant, is going to produce anarchy, and anarchy will result in the dissolution of the old order of society to chaos. This is the dust out of which the Almighty will construct that social order called Adam. This social order was known as that of Melchizedek, of which Jehovah was the High Priest.

This order provided for its eternity of life, and that of the earth, the universe, its environment. Unity with this order is what the truly begotten of the Lord Jesus (its holy Seed) aspire to. He begat in a ripe portion of humanity the living hope of becoming the Sons of the living God. These begotten were to grow in knowledge (genuine) and maturity of Christian character till the doing of the commandments, the law of the Lord, would become the most preferred of all delights.

Right doing must be according to a system of knowledge relating to all things. The track must be cleared of all fallacies and evils, provably such, ere man can run the race and reach the goal, with the crown of life, that is life indeed, as its prize. The Elijah, the Prophet of this age, has done this work in its fundamentals. It is for those who will hear his voice, accept him as their all-seeing eye, to walk in the light furnished by it, and become children of the great Father of Lights, who lighted the Lord Jesus in his obedience to the law of love, and will light all who truly believe in his Name.

The Search for Immortality

AT a meeting of the British Association in Birmingham this month, Sir Oliver Lodge is to address the assembly on "The Sequel to Life." The *Chicago Tribune's* announcement states that the center of his system is, that sciences should take into account spirit as well as matter; and he will contend that the continuity of life is the new essential to modern science; this as an argument in favor of immortality. He will contend that mass and energy are the same things in different forms, and will cling, like Faraday, to the idea of a universal medium pervading all space, through which the energies of light, heat, electricity, gravity, and the phenomena of mass, are enabled to act and become manifest.

The reports of the association say that of the

thirty papers already announced, only three refer to material subjects, while twenty-seven deal with psychology. This suggests that physicians and psychologists are confining their efforts mainly to the discovery of mental processes. It seems lamentable that men should grope for knowledge on the wrong road, when it is so get-at-able on the right. Men want immortality secured to them without the difficulties of its attainment. The mastery of the forces of life and death, enabling man to prevent a break in the continuity of his consciousness, in passing from the natural to the spiritual degree of his being, is the God-Man's pre-eminent prerogative, and is shared with men in process of being created in his own image and likeness, only as they come into mental conjunctive unity with the law-abiding spirit of his being.

God, as the Lord, the Word made flesh, to dwell among us, has declared the law of his immortal being; his power to "go in and out" of life in the flesh by a new and living way, without that break in the continuity of consciousness which is the portion of the mortal spirit, as well as of body, in the children of the disobedient to the law of God's being.

Sir Oliver Lodge and his fellow mortals, who claim a desire to know the truth, had better return to the science of the Mosaic law, which Jesus the Christ claimed was the law of immortality and eternal life. The Lord Jesus did not communicate the natural science of that law, because the world he came to vitalize was not ready to receive it. His Disciples received what they were ready to bear, *i. e.*, its philosophy by inspiration. This impelled them to strive to enter in at the straight gate and narrow way leading unto life; first spiritually, as a preparation for receptivity to the natural rational science of how to obey the law, in scientifically organized social relations for the redemption of the body,—social and individual.

Now that investigation in all domains of knowledge, both those falsely and truly so called, is becoming more and more active, we know that thousands, yea, hundreds of thousands, are to learn the truth and apply it to all the uses of life. They will thus attain the immortal state; the mastery of all mental and physical forces, and go out of the mortal body deathless, and appear and disappear at will, as did the Lord Jesus. These thousands and hundreds of thousands are to become known by their fruits; their practical living becoming, in scientific harmony with the knowledge of the truth, the science of the Decalogue given by Moses.

The first commandment of this law requires a distinct science of the Godhead, so distinct that he, as a person, may be loved because known, in relation to all that is attributable to him as origin and destiny, as the seed-man of the universe, its Alpha and Omega, having a nomenclature distinctly announced by the law, the prophets, and priests by himself elected to serve as his tent and his tabernacles.

It is absurd for men having derived personality to deny the Lord his own. It is absurd for succeeding generations of men to persistently seek what no one

can be proved to possess. God only hath immortality, and power to communicate the science of it through the mouth of his self-elected names or personalities. Why ignore them when they come exactly as foretold to come, and functionally equipped for the work foretold to be done by them. The one due this age is to sweep away man's refuge of lies,—false sciences; to turn back the wisdom of their wise, and make it foolishness unto them.

What Is True Dress Reform?

THE city fathers and mothers of several municipalities are becoming so distressed about the corruption of men by the diaphanous gowns of women, that they have ordered women wearing such arrested by the police. This being the best thing they know to do to reform men, by lessening their sore temptations to evil, possibly it is best for them to try it out. It seems to us like an attack on superficial symptoms of degeneracy, rather than an attack on causes.

Judiciary bodies seem to be able to justify science and art, in dealing rationally with the nude in art. Why isn't education provided, developing humans that will enable them to contemplate the veiled or unveiled beauties of the human form without disgust and shame, rather with reverence and admiration? If the universal honest prayer of humanity became, "create in me a clean heart, O God, and renew a right spirit within me," a state of society might arise, in which this would be possible.

The highest and holiest vocation in life is to attain God's image and likeness, *i. e.*, the redemption of our bodies. This redemption is bound to come, and yet it cannot arrive without purification of our thoughts, the intents of the heart, and the practice of manners and customs. The Lord did not tell Mary Magdalene how to dress, but he did tell men that to look upon a woman to lust after her was to commit adultery with her in the heart. The Apostles gave various bits of advice to women of certain churches in regard to dress, etc., owing to known existing social conditions, and that the Lord's kingdom in earth was not to be established till the end of the age, the harvest of the Christian era.

That time of the end is now, and the people believing themselves to be heirs of that kingdom, by virtue of practically confessing the name of the King, must be prepared for many more rational applications of the fundamental principles of art and science, as the coördinates of true religion, in regard to dress and all varieties of ornamentation. The Founder of the church of the new kingdom has declared that the ornate will characterize the Golden Age in every department of life. Every conceivable spiritual beauty will find its corresponding material expression. The reign of beauty is at hand, with that of righteousness.

Mrs. Lillian Russell, one of the educators in the uses of beauty in form, manners, and dress, employed by the *Chicago Tribune*, gives some rational advice along many lines. In the Sunday issue of August 24, we find

headlines like the following: "In dress, health should be the first thought;" "Narrow skirts cause headache;" "Tight-fitting shoes vulgar;" "Spine much mis-used;" "Tight collars cause ugly necks;" "Rational dressing laws needed." Her very sensible article closes as follows:

"Except for very formal occasions, the long skirt should be tabooed, for the hands and arms must not be constrained by holding a train, and both refinement and hygiene forbid that it should drag. Not long ago a woman in New York was picked up half unconscious, with blood oozing from an ugly gash in her head, the result of her attempt to mount a street-car step with a skirt that measured scarce a yard around. Is it not time that laws were passed to compel rational dressing? We must have freedom of movement, to breathe deeply and walk properly, without which no woman can be healthy. Remember, a too narrow skirt can change beauty into ugliness. The size of the brain can be judged accordingly."

The ever valuable Apostolic injunction to "let your moderation be known unto men" is especially apropos just now, when fashions are being foisted upon the people by unscrupulous traders that, if carried to extremes, are liable to land you in either hospital or prison.

"Come Out of Her, My People"

IN this cellular universe of ours, median or central lines of human progression and retrogression proceed as cosmic orders or worlds, from the seed-Man of Messianic character. Until men's minds grasp the truth about the universe as the evolution of its unique seed or microcosm, they maintain within themselves a vast amount of dominant fallacy and evil, and consequent social disunity and disorder. They lack the basic laws and principles for anything else. This is all necessary, but not good *per se*.

Where would be the power of appreciation due the divine social order, if humanity lacked the wisdom furnished by the experiences of the long night of the lack of it? Where is a good road so appreciated as where men have for years traveled painfully over a bad mixture of deep mud and rough corduroy?

The order called Christendom is from a pago-Roman hierarchy, now dissolving into an adulterated pago-Christian democracy, in which the battle of Armageddon now on in the spiritual or thought world, is letting itself down into natural men thirsting for a most natural settlement of their conflicting opinions, with a good out and out battle of Gog and Magog fight. While they are getting good and ready for it, it would be a fine time for the would-be members of the party of the third part, the most progressive of progressives, to be getting wise unto their own salvation, that they may be known as the promised Saviors upon Mount Zion, when the biggest of all battles is on.

This party exists in the occult domain of the spirit world, but it has put forth as the sign of its birth into

(Continued on page 280)

For the Younger Minds

Bertha M. Boomer

REAL HOME OF THE OIL INDUSTRY

Where Everything Runs as
Though it Were Well Oiled

THE SUN is just setting over Peaceful Valley, and shapely shadows are forming between the forest covered hills. Like so many bubbles floating upon the crests of ocean waves, big white oil tanks dot the verdant valley. The almost horizontal rays of the sun cause a hundred cistern tops to blink and glisten, glisten and blink, between the uplands. Here is a scene characteristic of the oil country, and Peaceful Valley is a real valley in Olean, in western New York. Olean is part of the oil country, and is the real home of the oil industry. It is the home of Standard Oil. Therefore these tanks are seen, in and about this town, in greater numbers, perhaps, than anywhere else. In Olean one may dip a finger, now into the blackish oil from Illinois oil wells, said to be so full of lubricating properties; and again into the reddish-yellow oil from Kansas; or into the "sweet" green oil derived from Olean's own underground reservoirs. For here in Olean petroleum is collected not only from the wells of the Appalachian oil field, but from a number of distant oil producing states, as well. By means of powerful pumps stationed at intervals of from thirty to forty miles, the viscous liquid is caused to flow through pipes to this center. The pipes are laid near the surface, and "walkers" are employed to constantly examine the condition of them along their beat. Telegraph wires follow their course, so that any leakage or mishap to them may be instantly reported. From Olean the oil is again distributed to New Jersey, Buffalo, New York City, and other points for refining and use. One huge pump alone drives seven hundred barrels an hour to Buffalo, a distance of seventy-two miles. The largest engines are constructed to pump twenty-four hundred barrels an hour, if worked to their full capacity.

Man is as marvelous as Nature. That he should contrive to tap the earth for this substance, pump it up, lay veins throughout the country to convey it hither and thither, (no oil is shipped on the railroads,) and then by various processes that he has discovered, convert it into kerosene, gasolene, naphtha, benzine, lubricating oils, paraffin, vaseline, dyes, etc., is evidence of his genius. He has created a sort of stomach in Olean for the secretion and evacuation of fluids. The discovery of the existence of oil is not recorded. The earliest records of mankind mention stone oil, yet its present wide-spread uses are of very modern invention. Well pits have been discovered in Pennsylvania with very old trees growing from their sides, bearing witness to the fact that either a former civilized race of Americans, or very early invaders, knew how to obtain petroleum from the earth.

In locating an oil field there is very little in the surface character to indicate the presence of oil pools beneath. It is more or less chance to drill from 1700 to 2200 feet through the hardest rock to strike oil. Sometimes the surface rock, or an oily scum on ponds, is a guide. The latter is all the

Indians, with whom the whites first came in contact, had any knowledge of. They used it as a medicine, and called it Seneca oil. The oil when found is secreted in a porous sandstone, encased by a non-porous rock or sort of shale. Two pipes are sunk to the well when struck, one within the other. The inner one conveys the petroleum, and the other the natural gas always found in connection with the rock oils.

A method of deriving gasolene from natural gas has recently been applied; 75% of gasolene being extracted, while the remaining natural gas may be used in the oil country for running the engines that pump the wells. Everything runs as though it were well oiled there. An air compressor is now in use that operates several pumps at one time, an improvement over having power generated at every pump. The compressor can run a pump three miles away. Each well gives forth daily hundreds of barrels of oil; one barrel being pumped by the compressor method in about twenty-five minutes. It requires 35,000 barrels to fill one of the big storage tanks.

These tanks are placed at safe intervals over the valleys to prevent the spread of fire. It is not a desirable little cupful to have in flames amidst a whole colony of similar vessels. Another precaution is taken by surrounding each tank with a circular earth work into which the oil is quickly drawn off from the bottom of the tank and away from the consuming flames at the surface. Crude oil is exceedingly inflammable, yet this awful pyrotechnic display does not often occur. A native of the oil country says the crude oil is fragrant, but a stranger to the parts must prevaricate to acquiesce. The odor is new, and it also bears a different significance to his nostrils; he buys the oil while the native is generally concerned in selling it. The oil miner sees golden bubbles floating upon the surface for him, as the dark oil splashes into his cisterns. The oil is heavier than water before refining, in which process only 3% of waste incurs.

There is a certain charm about the life of an independent oil miner who drives his wells through the hills. Rising when the sun is yet coquetting with the fog in the valleys, he wends his way over the slopes of paradise land and starts his magic wells to flowing. All day he carefully watches his livelihood oozing from the ground, and listens, through the woods, to the barker musically singing the "song of the well." The barker is a sort of whistle connected with the workings of the pump, that changes its tone as the well comes to the end of its daily toll. He has his ear, through his own ingenious device, close to the heart-throbs of Nature's bosom. Good air and beautiful scenery are his to enjoy as he hourly toils to procure for the rest of mankind one of the most precious mineral oils known—petroleum.

Men of a higher order of life and intellect than any we have yet known, will logically be the final product of the Christian cycle.

The Plea of Myth

IN VESTURES hued like distant forest isles,
 A traveler paused without a master artist's villa.
 Of drooping mein, head bowed, and faltering tread,
 The figure raised its prostrate form and cried:
 "O greatest wizard of the pigment scale,
 The adumbration of my death is nigh,
 Yet man abjures the message I reveal.
 Perchance my misty past of purple blues
 Might trail yon master canvas by thy brush,
 In apposition to the theme thereon essayed.
 "By critics high I stand condemned and scorned;
 The beauteous veil of Myth is but a shroud
 To those who would have knowledge most profound.
 Deep-dyed in this charmed drape that swathes my form,
 Are deeds of gods and supernatural men.
 To serve thee by the patent truth of legend lore,
 I fain would cast upon thy palette broad,
 Yet one new tint, as light and shadow blent,
 To ultimate the growth of thy proud art."
 Beneath a leafy linden's shadows cool,
 In arbored gardens fair the Master toiled.
 An aged man, he, in meditation lost;
 Long years had passed in labor and in thought,
 How best to live, ere he should life depart,
 In one great work—the finite of all art;
 To speak to man through line and color rare,
 Of love and life induced by science' dart;
 In cold clear reasoning is solace sweet,
 For man's protracted hope of earthly bliss.
 So plied he all his pigments, cold and warm,
 To complement the image in his mind.
 But knowledge still his skillful hand withheld;
 A spurious education made him blind—
 He knew not all that science did reveal;
 Despair had fallen on him o'er and o'er.
 A broad frame stretched its canvas taut
 Before the white head, bowed, and sore perplexed;
 A glistening palette seemed but to reflect
 An iridescent glow from flowering shrubs.
 The holdings of each calyx did its share
 To place there, spectral variations clear;
 Yet ever did he mix his paints afresh
 As searching for some strange, elusive hue;
 And while he paused to ply a silvery tube,
 Across the palette lightly fell a shade,
 Transfixing every fiber of his nerve.
 "O artist, bare the portals of thy soul,
 And vision all that Myth may lend to art!
 True art serves science, which hath need of Myth."
 The radiance of the artist's features died;
 "'Tis thou, without, O Myth, invoke me not;
 The dust of past beliefs can not advance
 A theme that would the might of science prove.
 Long hast thou been handmaid of literature and art,
 Beguiling their immortalizing touch.
 "For ages thou art's progress hath detained,
 Enchiseling in stone thy every name—

Athene, Zeus, and Hera, Artemis,
 Demeter, Hermes, Ares, Amphrodite.
 Alluring grace, 'tis time that thou shouldst fade;
 To ever reap the blossoms of the past
 Retards developing shy tendrils of the new."
 "Aye, fond Master, I do grant 'tis so, in part,
 Yet travel not all men in circles round?
 The ashes of the past become retrodden soil;
 The tint of legend, artist, aids thy theme.
 "The knowledge of man's origin concealed in Myth
 Is but an indice to destiny;
 And origin is destiny, and both are God.
 In Fable's age were seen departing Gods
 Illusioning the glory of the One
 Who multiplied his life in age of old,
 That blazons now the path that man retreads."
 The Master bowed his head in reverence long,
 Then huskily he cried: "Do not depart!
 Within my garden's shady bowers rest,
 And o'er my palette cast thy wond'rous shade
 That fills my tired soul with ecstasy."
 Then, like a powdered stamen's slender stem,
 Fair Myth shook off her purple robe for art.

Peculiar Use of Sunflowers

The sunflower, it seems, is used for numberless purposes by different nations. In this country it is considered valuable in the construction of battleships, the stalks being pithy, and when compressed in blocks the pith absorbs a tremendous quantity of water. These blocks are made to line the battleships' sides and are placed between two walls of steel.

Then in Russia the seed is raised by the millions of pounds each year, and makes quite an eatable oil; while the residue is turned into a seed-cake for the cattle. The blossoms furnish honey, and after that an excellent yellow dye. The Chinese are successful in getting from the stalks a silky fiber.—*Chicago Tribune*.

The Study of History

"All books are properly the record of the history of past men—what actions past men did; the summary of all books whatever lies there. It is on this ground that the class of books specifically named History can be safely recommended as the basis of all study of books—the preliminary to all right and full understanding of anything we can expect to find in books. Past history, and especially the past history of one's own native country, everybody may be advised to begin with that. Let him study that faithfully; innumerable inquiries will branch out from it; he has a broad-beaten highway from which all the country is more or less visible; there travelling let him choose where he will dwell."—*Thomas Carlyle*.

The student has his Rome, his Florence, his whole glowing Italy, within the four walls of his library. He has in his books the ruins of an antique world and the glories of a modern one.—*Longfellow*.

Light on Current Events

John S. Sargent

RESPONSIBILITY FOR MORAL DEPRAVITY

"This people honoreth me with their lips,
but their heart is far from me." (Mark vii: 6.)

NEVER in the history of the world have matters of sex been so publicly or so extensively discussed as now. The public press is teeming with accounts of sex crimes; the magazines and other periodicals are being loaded, or enlivened as the case may be, with lectures, homilies, and stories, all bearing upon some phase of this popular subject, at which *Life* is led to remark, that "prostitution is the chief topic of polite conversation." The term "white slave" appears repeatedly in the newspaper headlines; the scribes are making capital out of the unfortunate victims of this diabolical traffic; they are being exploited in blank verse, in storiottes, in novels, and on the stage. Vice commissions are making studies of the lupanars, and issuing printed reports that are barred from the mail on the ground of indecency. The matter is thundered from the pulpit, and Billy Sunday led a procession of singing and praying church members through the redlight districts of Chicago, while Rockefeller's money is financing a crusade against it, and some cities have even attempted to drive the redlight and its denizens from their midst. So great became the clamor that the Federal Government has felt itself impelled to take a hand in running down and punishing this class of offenders; and lately, one case in California came near disrupting the national cabinet. While England, finding that the revival of the whipping-post worked wonders in restraining wife-beaters, applied it to these exploiters of female virtue.

But what good does all this agitation and prosecution do? For as an earnest of its effect or non-effect on the great social body, while all this was going on, the social set adopted the turkey trot, the tango, the bunny hug, and other questionable dances direct from the bagnios; and the so called respectables, or quasi respectables—the fashionables, have developed, or deteriorated, as it may be viewed, from the directoire gown, down through the hobble and the slit skirt, and the diaphanous waist and skirt, with spider web stockings, beside the vulgar suggestiveness of which "Miss September Morn," clothed only in her dainty loveliness, is modest and respectable.

It does no good to protest; it does no good to show that these things were hatched in the underworld, and were copied from the demi-monde; these fads are bound to have their "go" in fashion's circles, as a passing expression of the deteriorating morality of the race. Yes, there may be a great many contributing causes for all this manifestation of immorality, but they are all more or less superficial. When traced back to the original, the first most potent cause, and from which all contributory causes have their origin as well, is the absolute obliteration of the tie of religion, the tie that binds man to God.

This is pre-eminently the age of scepticism, of unbelief, of materialistic science and atheism, and of religious hypocrisy. There are many of the forms of religion that

are painstakingly observed, but it is only the empty shell; the life has gone out of them. When we compare the life of the present-day church member with that of the primitive Christians, there is so little in common to be observed, that the wonder is that intelligent people of today can deceive themselves into the belief that they are actual followers of the lowly Nazarene. We wonder that they can flatter themselves that they are followers of Him who denied the natural ties of relationship, to his mother, and who insisted that only by the forsaking of father, mother, sister, brother, wife, and children, and houses and lands, could anyone become his Disciple. And despite the fact that He (Jesus) taught that it was essential to become a eunuch for the kingdom of heaven's sake, and that to look upon a woman to desire her is to commit adultery, the church is busy solemnizing sensual marriages with holy unction, as well as trying to throw around it the glamour of divine sanction.

Therefore, when we look upon the immorality of the social fabric, which pervades it from the royal chamber to the lowest hovel, we may, if we have the eye of discernment, see that it has its origin and basis in the festering decay of a dead church, which outwardly is whited as a sepulchre, but within is full of dead men's bones, and all manner of uncleanness, the moral miasma and taint from which are producing this openly diseased condition in the social body. Of course, the Christian is not going to admit that there is any divine condemnation of marriage; but what else could Jesus have meant when, in describing the evil conditions when the Son of man should again appear, he stated that it should be as in the days of Noe, before the flood, "they were eating and drinking; marrying and giving in marriage"? He did not say anything about gambling, Sabbath breaking, divorce, and the turkey trot, against which the church is fulminating its disapproval. No, He enumerated those things which today the church is approving.

It was not the evil of those who made no profession of belief, but the wrong doings of those who claimed to be of his own household that concerned Jesus. Nor is it marriage *per se*, as it obtains with the mortal man, that He would so reprehend; for that properly belongs to his order and degree of life in the scale of creation, which is never without sin; but the condemnation is to have that which belongs to the carnal life of man foisted to honor among the so-called redeemed, and given a place of sanctity in the church, the supposed oracle of God. To place that which is proper to the secular order of human affairs in the holy place, in the sanctuary of the church, that is the profanation; that is the sin of the church in this matter,—mixing the unholy things of the man that is "conceived in sin and shapen in iniquity," with the holy things of the house of God. "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." (Rev.. xviii: 4, 5.)

The Location of Hell

JUST NOW, when Pastor Russell is doing his level best to put hell off the map, it is comforting to the stickler for the old-time landmarks of theology, to have a man so usually regarded as sound on orthodoxy as Dr. Lyman Abbott, give that much mooted place of retirement a permanent and visible location, as witness the following, quoted from the *Outlook*:

"People go to hell, not because they are sent there by a divine decree, but because they belong there. They go, as certainly as the harvest follows the sowing, by a law written in their natures. They can no more escape hell if they invite it, than they can escape the succession of the seasons. There is nothing arbitrary or abnormal about it; God does not send men to places of torment; they go of their own volition. He does not impose it upon them by the use of arbitrary power; they elect to go, and they leave hope behind because they have thrown hope away.

"It does not lie beyond the visible boundaries of the world; it does not wait to open its doors until death comes; the world is full of people who are already in hell, whether they know it or not. And they are there because they have chosen to go. * * * So long as the human spirit gives itself to evil there is no place for it but hell. To such a one heaven would be just as much a place of torment as hell; while to a good man, hell in any world would be a mere name."

Most of us have thought hell handy enough when it was supposed to be just across the river Styx, and that we would get there all too soon. Still, there have been times when it seemed that a portion of it was cavorting about down town, or next door; but to have so popular a resort located in your own house is very convenient indeed; we will not have to go away from home to get there. And now since Mr. Abbott tells us that men go to hell because they want to, it ought to be very comforting to be assured that we can stay right among our friends at our own fireside and be in hell, just where we want to be, all the time.

The Doctor is correct, or nearly so; but he surely did not get his idea of the location of the nether world from orthodox teachers, for they would never think to look into the mirror of self-examination to locate this region. They never seemed to have very definite ideas about where hell is, but were rather inclined to go hunting for it in the bowels of the earth with diamond drills; and when petroleum was struck, they pretty nearly had the froth of it, to all appearances. That may possibly explain why we have been having such a sheol of a time with Standard Oil ever since.

Swedenborg, so far as we know, is the only theological writer previous to KORESH that ever advanced such an idea of the location of torment; and we would take exception to only one thing in the Doctor's statement; that is, that men go to hell; for, like David, who was conceived in sin and shapen in iniquity, we are all born into hell, and our concern is to get out, not to keep from going there. Hell is the green or unripe stage of human development through which we progress, by the aid of experience, to that wisdom of the Gods, knowing good from evil, and a desire to accept the good and reject the evil. This brings the baptism of the divine Spirit, which, like the pollen in the bloom, brings forth the fruit of the Tree of Life, ripening into

immortality—substituting the kingdom of heaven for the kingdom of Satan, which before ruled in us.

And when we get to heaven; which all will eventually reach, and which is only another name for perfection, we will find no aristocracy of saints there, that will look down upon the returned prodigal and deny that their blood was ever tainted with sin; for all will have been in hell, reveling in its iniquities and suffering its torments. Even Deity himself, through his Messiahs (who in reality are the person of Deity), in coming up through the race as the Son of man, takes a full course through the university of hell. Therefore He knows how it is himself, and cannot put it over us poor mortals one bit. That is why God knows so well how to sympathize with us poor sinful creatures, and how to help us, and beat the devil at his own game, because he has been through it all himself.

Our Political and Financial Outlook

THE Mexican situation is still in a very acute stage, and the outcome of the present diplomatic efforts of the administration at Washington to bring about a more amicable relation with our distracted neighbor is very problematical. The peaceable reception of Envoy John Lind, in the city of Mexico, and the acceptance of his first message by the Huerta government, although that gentleman loudly announced that if he came without ambassador's papers he would be *non persona grata*, gives to the President a more hopeful outlook. Perhaps the fact that his bluff did not work, and that the foreign nations, though they had recognized his provisional government, are disposed to side with President Wilson's attitude, has had the effect of inducing this haughty chieftain to unbend his dignity (or perhaps it should be mentioned as indignity) somewhat.

Just what is the character of the proposition to Mexico has not at this writing been made public; but it must relate to some method of securing as fair an election as possible, to seat a man of the people whom we can consistently recognize, in the presidency. For the President, very wisely it must be conceded, declines to officially acknowledge a ruler whose accession to power was secured by treachery and assassination. We could not, as a civilized nation, afford to offer a premium to such unscrupulous ambition. President Wilson deserves the honor and support of all good citizens, in his persistent refusal to join the hand of fellowship with this bloody assassin; thereby gently rebuking those nations whose moral standards were not above fraternizing with this red-handed usurper.

It now appears from representations from the British government to the United States, that it, and possibly the other governments, were induced to recognize the Huerta government through the impression made by a congratulatory speech of our ambassador to Gen. Huerta, and in the presence of the ambassadors of those other governments, leading them to the conclusion that the United States intended also to recognize him. This statement led ambassador Wilson to indulge in some very caustic remarks at this action of the British government, for which President Wilson felt it necessary to apologize and to reprimand the author, and also to accept his resignation, to take effect im-

mediately, though it had been slated to stand for sixty days.

Henry Lane Wilson, as ambassador to Mexico, is a left-over from President Taft's administration, and he has been accused in some quarters of conniving at the Huerta usurpation. That is hardly credible; but his sympathetic support of him since, has helped to muddle our relations with Mexico, until now the situation is most delicate indeed; and if the administration succeeds in avoiding the necessity of armed intervention it will be most fortunate. It would be very inexpedient to intervene, and our Government might refuse to feel it incumbent upon it to do so, for the sake of our own people and their interests.

Those who are in Mexico were warned long ago to get out and save their lives, trusting the Government to exact damages for any loss of vested interests; but they did not heed the warning, and as they are there to exploit the resources and labor of the Mexicans, they ought not to expect that, to gratify their greed, the United States will allow itself to be involved in an interminable war, that will cost more lives and treasure than they can possibly have to lose. But there is that bugaboo, the Monroe doctrine, which we have hung out to frighten away the robber nations of Europe from this continent; and they are liable to become insistent that if we are going to play the role of the dog in the manger, we must take the responsibility of protecting the interests of their people in Mexico. This, coupled with the jingo element of our own people, may yet force the President's hand.

The Japanese Controversy

THE Japanese discussion has subsided to a mere perfunctory exchange of notes between the two countries. Washington has indicated to Tokyo its willingness to meet any damages its people might suffer through the operation of the anti-alien land law of California, and it would also use its good offices to facilitate reaching a speedy court decision on any case that might be submitted by Tokyo, or its subjects, to the United States Court. But the Japanese government is disinclined to resort to judicial measures, insisting upon confining the controversy to the question of treaty rights, claiming that the land law is in violation of those rights; while our Government takes the position that it does not, and will make no objection to the same treatment of American citizens in Japan.

Japan has just displayed to our country a very courteous and friendly regard by deploring the noisy reception given their ambassador upon his arrival at Mexico city, and also in declining to give Felix Diaz, envoy from Mexico, official recognition. All these things have lulled Washington into the belief that the California episode will be allowed to recede to the background of the national memory, to be cherished only as an unrequited grievance, until perhaps added to by further offensive deeds; for which deeds our irascible countrymen on the Pacific coast are not disposed to let them wait long, as some towns are already trying to inaugurate boycotts on Japanese-grown fruit, and others are clamoring for "Jim Crow" cars for the Asiatics. First thing the Californians know, they will have stirred up more snakes than they can kill.

Tariff and Currency Bills

THE tariff bill still drags along in the Senate. We have been assured, from time to time, that the schedules were about completed, and that the whole bill would soon be on the ways before the committee of the whole Senate, ready to have the blocks knocked out and launched. But delays, chiefly for further discussion of the three principal bones of contention—the sugar, wool, and cotton schedules, still hold back the final action. The opinion now is that it will be some time in September before the bill reaches its final passage.

When that shall have happened, the members of the two houses had intended to adjourn; but the President has urged upon them the necessity of enacting some currency legislation, as a very needful accompaniment to tariff reform. He urged that by the tariff reform they were about to set business free, which, after a little adjustment, would begin a great industrial expansion; but what, he asked, would that freedom avail, if the tools necessary for that increased business were not available? His urgency in the matter has prevailed, and the members have, it is said, sent home for their fall clothing, and settled down to work till the snow flies. Champ Clark, when interrogated about the adjournment of the extra session, replied: "About 11:59 p. m., on November 30." That is just one minute before the first day of the regular session.

The currency bill has just passed its first stage in the House, its passage through the committee on banking and currency, and whatever difference exists among democrats is now being threshed out in the caucus, preparatory to putting it through the House, and sending it up to the Senate with a solid front. This event, Speaker Clark predicts, will occur early in September; and although he does not claim that the Glass-Owen bill is perfect, it is, he thinks, a great improvement over the present patchwork system. We quote from the Jacksonville *Times-Union*:

"What will be counted as among the features of the bill by such great agricultural constituencies as I represent, is the fact that it makes provision in the savings department for loans on improved farming lands, a brand new thing for national banks; another is the fact that it will tend to keep the people's money in places where it is owned, and not concentrate so much of it in one place; still another feature which rural folks will endorse, is that it prohibits the loaning of bank deposits for purposes of speculation in stocks and bonds; but the best feature of it is the governmental control of the national banking system. It is objected that it confers too much power on the several reserve boards; but power must be lodged somewhere, in somebody, and it is better to lodge it in a government board than in private hands."

While the President's prerogative of appointing the members of the board of control confers great powers upon the President in financial matters, he regards it as "a thing incredible that any president will ever be so base, or regard his own good name so lightly, as to abuse the stupendous trust committed to his keeping by the Glass-Owen currency bill."

The bankers complained that this currency scheme placed the financial interests of the country under political control, instead of in the hands of those who were directly

interested,—the bankers; and were insisting that they be given more representation on the Federal Reserve Board. Senator Owen very appropriately pointed out to them that it would be quite as consistent to put railroad men into the Interstate Commerce Commission to regulate freight and passenger rates, as it would be to put bankers upon this board to supervise banking, so as to impartially subserve all the people's interests, or to set the beef packers to administering the pure food laws. Some of the banks threatened to secede and become state banks; but as the bluff did not work, perhaps they will think better of it.

Contention of Insurgents

THE democrats are not all agreed, as yet, upon all the features of the new currency bill, and it is expected that there will be a lively tilt this week in the House democratic caucus, under what is known as the five minutes' rule for amendments. Representative Henry of Texas has been leading an insurgency against the bill, demanding to have currency issued to the farmers upon warehouse receipts, upon the same terms as it is to be issued to the bankers. We quote again from the *Times-Union*:

"The Baltimore platform," Mr. Henry asserted, "declares against the Aldrich bill—an asset currency measure. On Friday Mr. Underwood freely admitted that this bill undeniably provides for an asset currency. Practically every democratic representative now freely admits that Mr. Underwood correctly interprets it.

"And most assuredly, such being the case, the democratic representatives are hesitant about embracing it as now written. Those of us who are insisting that if this country must go permanently to the doctrine of asset currency, it should be fair to the farmer and allow him to have money based upon his assets, and upon the same terms through which it is accorded to the banker and commercial list. The farmer and wage earner should not be overlooked, and will not be if they will wake up and demand their rights."

Mr. Henry's contention seems fair, and there does not appear to be any good reason why such assets of the farmer are not just as good security as commercial paper; and also no reason why the farmer is not as deserving of governmental favor as are the bankers. The only argument, so far as noticed, that has been offered against it, is that speculators would take advantage of it to hold grain for speculative purposes; but that can very readily be guarded against. There can be no valid reason, so far as the writer can see, why currency should not be issued upon farm mortgages, on the same terms as upon bankers' assets. There can be no safer security than land.

Senator Fletcher and Representative Moss are both anxious to introduce bills in their respective houses, looking to the establishment and regulation of a rural credit system, but have been induced to hold their bills in abeyance until the present tariff and currency bills are disposed of, or until the regular session. This is a system providing for a kind of farmers' banking business, whereby long-time mortgage loans can be made for improvement, and shorter loans for making crops, at low rates of interest. This scheme of finance has been quite extensively in operation in a number of European countries for years, and is known as the *Raf-eisen* system, from the name of the originator; and our

present interest and agitation are the result of the sending of a committee by Congress to investigate the workings of the plan. This committee has now returned, and are very enthusiastic about it. So far as examined, and as proposed by Senator Fletcher, it appears to be quite a complicated arrangement, requiring a good deal of red tape, which might nearly all be dispensed with by the Government issuing currency directly on farm mortgages and warehouse receipts.

Governor Sulzer's Impeachment

PERHAPS the next most engrossing subject now attracting the attention of the American public, is the impeachment of Governor Sulzer of New York state. It is difficult at this juncture, amid the many conflicting reports, to arrive at any definite conclusion as to the truth, or the weight of the charges if true, upon which the impeachment proceedings were based. Everybody knows that Tammany is the most corrupt institution in American politics, and is quite capable, as well as without scruple, to foist any kind of a "frame up" against the Governor, in the fight he has been waging for political supremacy over that "beast" in the state of New York. All good citizens, both within and without that state, have been in sympathy with him in this struggle, where before, so many state officials have fallen down, and become the tail merely of "Gotham's" tiger cat, while it fed almost unreservedly from the public coffers.

It is well-nigh incredible that one who has been putting up such a gallant fight against the arch-corruptionists of the state, is himself a corruptionist at heart. If he is, decidedly his easiest and safest course would have been to curry favor with the "beast" instead of bearding it in its lair. No man knew its power better than he, or knew better what those antagonizing it would have to go through. He could not help being aware of the necessity of preserving a clean record if he would hope to win, for the veriest tyro in politics would know that the search for a needle in a haystack could not be more painstaking than would be Tammany's efforts to find something with which to trip him up. To say that he would wittingly lay himself liable to such charges, is to excite the wonder as to how he so far managed to avoid being stranded in the political breakers, long before reaching the highest office in the state. So, to give him credit for sense enough to reach his present position, is to educe the only logical conclusion that his wife, as confessed, must unwittingly have committed the *faux pas* that has betrayed him into the hands of his enemies.

That being true, it may account for his efforts (as charged) to balk the impeachment proceedings, and to obstruct the search for evidence, in a devoted attempt to shield his wife, though it called down added suspicion upon himself. This tender regard for his helpmeet ought to meet the commendation of those who place the family on the highest pedestal of human regard; but one's country should be first, because upon its well being depends the welfare of the family. If this conjecture of the Governor's actions be correct, then here we think he made a mistake; he owed it to the public to take it into his confidence. The happiness and welfare of millions of people that depended in large part upon his integrity, are more than the happi-

ness and welfare of one who was so inconsiderate as to play the Delilah, even though unintentionally. For this action of hers, together with his subsequent reticence, has shorn him of much power with the people. His friends were confounded, overwhelmed with the apparent truth of the charges, and the lack of any clue to their denial or disproof, or even to mitigate their asperities. We feel sure the public will hate to see Tammany triumph, and it is to be hoped it will not; but the public for want of that confidence has been left almost helpless to assist him.

The Income Tax

BY request we publish the following excerpts from an article by Representative Hull of Tennessee on the subject of Income Tax, published in *National Waterways*, and sent out in circular letter by the National Rivers and Harbors Congress.

"A comprehensive income tax law closely approaches the Golden Rule of taxation; no one can escape his reasonable proportion of taxes. The miser, the sojourner abroad, the holder of hidden wealth, especially intangible personality, are all caught within its net. * * * The scientific income tax would be an accurately graduated tax with its lowest rate applying to the income just above that required to support an average family. In view of the fact that the great bulk of our more than two billion dollars of government, state and local taxes are now paid by citizens whose incomes are under \$4,000, it was not deemed unfair to fix the exemption for the present at the latter figure. Later, when the new law becomes generally understood and adjusted to the country, and taxes are better equalized, or the needs of the Treasury greater, the exemption would naturally be lowered to something like \$2,000, and special deductions allowed according to the size of the family, the number of indigent relatives being supported, and for premiums paid on life insurance, etc. The proposed exemption of \$4,000 would embrace these latter without special mention thereof. * * *

"This measure would impose the tax upon four classes of individuals, viz: 1. Citizens of the United States residing at home. 2. Such citizens residing elsewhere. 3. Alien citizens residing in the United States. 4. The income of alien citizens residing elsewhere, derived from property owned and business transacted in the United States."

"Congressman Hull records the fact that more than 150 countries and states have adopted this tax, and generally for the two-fold purpose of raising revenue and equalizing tax burdens. Wherever given a reasonable trial, he points out, it has never been repealed, save in the United States, and this repeal was effected as an efficient means of perpetuating a system of high and extortionate protective tariff taxation. * * *

"Long experience everywhere has demonstrated that this method affords the only means of reaching the financial resources of the country in fair measure, and compelling every citizen to pay taxes according to his ability. * * * Naturally this tax is about to be restored in this country, as one of the chief means of ridding the people of the odious and inequitable features of our present protective tariff system.

"A contest has been waged in the United States for more than twenty years in behalf of this tax; to secure it, the people have overturned a decision of the U. S. Supreme Court by writing an amendment into the Constitution. The income tax is here—and to stay. At all times affording a substantial amount of revenue, this tax, combined with our present internal revenue taxes, and also the tariff taxes revised to an honest revenue basis, will give the United States a new and modernized fiscal system unexcelled by that of any other country."

We fully concur with the above proposed tax as a necessary adjunct of the competitive system. The people have had a hard time to get even this concession from Congress, against the strenuous opposition of that powerful class that

were thriving from the enormous contributions wrung from the people through the operation of the protective tariff. It is high time these privileged classes were deprived of this special favor, and made to pay their proportionate share of the public revenue.

We gladly approve and will help to promote any device that will tend to equalize the social burdens, so that all will bear their just proportion. We do so in this instance for the benefit of the present social conditions, and only for the time that they shall endure; but our readers know that Koreshans disapprove of the whole tax system; it is wrong in principle, and never can be adjusted so as to be fair and equitable to all men. If Koreshanity should ever be so fortunate as to persuade the people to adopt its economic system (and it will), it will make the state the servant of all by having it engage in distribution of the people's products, instead of farming out the commerce of the country to private enterprise to make profit from it; and it will take from this service sufficient only to meet the expense, which will necessarily include the support of the state and public improvements, so that every man will pay the state for the services actually rendered him, and no more. There will be no prying into a man's private business, no swearing him, and no hiding away possessions from the knowledges of the assessor. There will be no temptation or opportunity for lying or deceit, or of shifting the burden off on to some one's else shoulders.

Suppression of Free Speech and Free Press

IT IS quite time we ceased to boast of free speech and a free press in this country. Both are being denied us more and more strenuously as the days go by, showing by the forcible logic of suppression that we may enjoy such freedom only so long as we choose to say nothing displeasing to the powers that be. "From Congress down to the lower courts of record," says the *New York World*, "there is a disposition among those in authority to say what newspapers shall or shall not print."

Following this quotation, the *Tampa Tribune* gives quite a list of infringements and proposed infringements of these rights. It says in effect that an opinion of the Supreme Court, that Congressional invasion of newspaper offices for the purpose of applying new conditions for the mails, is no violation of the freedom of the press, has encouraged Senator Works to introduce a bill forbidding, in the District of Columbia, more than a mere statement that a crime has been committed.

A bill has also been passed in the Arkansas Senate prescribing the make-up of newspapers, and limiting their activities in gathering news. In Indiana there is a new law, making it a penal offense to print "any article or cartoon exposing any person at any election to ridicule or contempt." This may indicate that Indiana mud is getting too precious and high-priced to afford wasting it in political campaigns. Then both Texas and Maine have been attempting to get some legislation to punish the printing of deceptive advertisements, whether published innocently or by design.

But for actual and most brazen violation of these rights is the sentence of Alexander Scott, editor of the

(Continued on page 280.)

Literary Review & Comment

N. C. Critcher

BOOKS AND MAGAZINES

"Books may be kept at a smaller charge than preachers. Good books are a very great mercy to the world."—*Richard Baxter.*

IN THE *Review of Reviews* for Sept. we find "The Story of Emerson, High Priest of the New Science of Efficiency," by Herbert N. Casson, with portraits of Harrington Emerson, and other leaders in the new movement; "France a Centralized State," by Jesse Macy; "The Men Around the Kaiser," with portraits of the Kaiser, the Crown Prince, and Prince Henry; also portraits of many men prominent in the government; in art, literature, and science; a very interesting article on "The Pageant Drama Revived," by Sidney M. Hirsch, illustrated; "The Invisible Government Under Searchlight," by John Callan O'Laughlin; "The Government, the People, and the Labor Problem," by Paul U. Kellogg; "Yuan Shih-Kai, the Master of China," by Carl Crow. "The Progress of the World" and "Leading Articles of the Month," present a summary of everything of importance that has transpired during the month, and the "Cartoon" pages give the humorous side of the same. The frontispiece is a portrait of the late Robert Curtis Ogden, president of the trustees of Hampton College. New York City.

The *Scientific American* of Aug. 2 has an article by Benjamin C. Gruenberg, entitled "Dead Matter that Seems Alive," illustrated; editorial on "The Electric Production of Steel." In Aug. 9 we find "Another Contest for the America's Cup;" "A Remarkable Review of Building Methods, Old and New," by Robert Grimshaw, illustrated; "Fire, Load and Water Test of Floor Arches," editorial. The cover of Aug. 16 shows the French Conception of Zepelin Frailty;" "The Japanese Battle-cruiser 'Kongo,' the most powerful armored cruiser afloat." Cover of Aug. 23 has picture of the "Lambert, Tessandier Air-propelled Boat," credited with more than fifty miles an hour; "Teaching from the Child's Point of View," by Prof. Ernst Meumann; "The Vast Ore Deposits of Cuba," editorial, with two-page illustration. Aug. 30 has a valuable editorial on the lack of coördination in municipal expenditures in New York; "Pedagogical Laboratories," showing work on that line in Prussia, with children from their first to their twenty-first year, by Dr. P. R. Radosavljevich, N. Y. University; "Dissecting a Military Dirigible Airship," by Dr. Alfred Gradenwitz. Each issue has "Inventions," "Correspondence," etc. New York City.

The *Woman's Journal* of Aug. 2 gives account of Mrs. O. M. Spickard, who succeeded defaulting Lawrence Yeager, Sec. of Miss. prison board, assuming charge of one thousand prisoners. Gov. Brewer will make her a full member of the board. Chicago women take up case of Mrs. Ella Flagg Young, who resigned on account of political intrigue

against her. Calif. women doing good work. P. O. rule discriminates against woman's Christian name instead of husband's; in case of uncertainty of address, letter goes to dead letter office. Miss Lou Rogers, first female cartoonist. Aug. 9, women meet with encouraging response from Senate. Aug. 16, Chicago's first woman's jury decided twenty-six cases at detention hospital. Cardinal Gibbons says "suffrage is inevitable." "Another witness" appears for Judge Lindsay; Mr. John B. McGauran of Denver says, "The people understand the animus of the Whitehead-Bates attack. * * * The latest attack is probably the most unjust, as it misrepresents most grossly the results that have been accomplished by his juvenile court; * * * has done more * * * than all the other courts in Colorado since the state came into the Union. * * * I am convinced that the Judge's enemies are the foes of progressive movement," etc., etc. In the 23rd is published Judge Lindsay's own statement. Miss Addams makes telling speech for suffrage," in Belasco Theatre, Wash., D. C. In issue of 30th, Chief of Police O'Neil endorses Judge Lindsay's work; has articles by Mrs. and Miss Pankhurst. Boston, Mass.

Our Dumb Animals gives recipe for fly repellant to relieve suffering of horses and cows: one ounce of pennyroyal to fifteen ounces of cotton-seed oil. This can be poured into palm of hand, and passed quickly over coat of animal. Worth trying. Fine article on "Dogs I Have Known," by Gertrude Buffington Phillips. Boston, Mass.

The *Chiropractor* for September has an interesting article entitled "Discussions of Interest," in which the medical profession is exposed by its own members, many of them men of prominence and well-known to the general public; Sir Astley Cooper, physician to Queen Victoria; Prof. Magendie, of France; Sir Benjamin Brodie, M. D.; Sir James Johnson, of London; also, Bostwick's "History of Medicine" are quoted from. The program of the convention recently held in Davenport, is given. There is much of interest to chiropractors; testimonials, etc. Chiropractors would find much new and valuable knowledge on the subject of the brain and spine in the "Brain Series," by the Founder of Koreshan Universology, published in the FLAMING SWORD.

The *Phrenological Era* for August has an account of the "Home Education Congress," which met as a part of the recent exhibition at Brussels, Belgium. There were a number of delegates from the U. S. Also, notice of the incorporation of the Ohio Phrenological Society, which the editor says is the second one to be incorporated in the world; the other being the British Phrenological Society in London. Bowerston O.

The *Astrological Bulletina* has its usual items of interest and information in its specialty. Portland, Ore.

Topics of Interest & Importance

THE SCIENCE OF SOCIAL SERVICE

High Cost of Living Easily Solved when Those Most Concerned Are Ready for Solution

BY MADISON WARDER

IN THESE DAYS of kaleidoscopic changes in all departments of human activity, experimental sociology flourishes as never before, and accomplishes an even greater paucity of results. Just now the favorite theme of the dabblers in sociological empiricism is the "high cost of living." Although these are pipingly prosperous times, and we are all breathlessly chasing the almighty dollar, that nimble deity becomes more elusive every day. Collectively, we are literally rolling in wealth; but individually we cannot, seemingly, get much of it in our possession. Notwithstanding that production is proceeding at a feverish and accelerating rate, we find it increasingly difficult to acquire the things necessary to a decent existence.

This inconvenient state of affairs affords our sociological theorists an excellent opportunity to exercise their vivid imaginative faculties, and they are nobly responding to the call. Current periodicals are flooded with attempted elucidations of the cause of the present wave of high prices, and with marvelously wrought, though totally ineffective, plans for its dissipation. As to the cause, there seems to be about as many opinions as there are theorists. The middleman gets most of the blame; but the term middleman includes so many persons whose occupations, in some degree, blend the producing and distributing functions, that interminable speculation is the net result of effort in that field of exploration.

When the cure is considered, the experts are even more at sea. The best they can do is to suggest the elimination of a few middlemen, the increase of production, and the decrease of consumption. Needless to say, these measures are merely palliative; and, under our present economic system, the adoption of either of them to any appreciable extent would mean the precipitation of the long-expected panic. And the maintenance of the *status quo*, even with the prevailing high prices, is to most people preferable to the dreaded hard times.

The chief trouble with our would-be dispensers of economic wisdom, is that they are themselves so deeply involved in the cause of the present difficulty that they do not desire it brought to light. They much prefer to obscure the issue in a maze of theoretical hypotheses, meanwhile basking temporarily in the genial glow of public interest in their supposed sociological erudition, rather than to honestly admit their own share of blame for our common economic troubles. The problem of the high cost of living is really a very simple one; and it will be easily solved when the people most concerned are ready for its solution. It is merely one of the external effects of the persistent selfish impulse that has dominated the words and deeds of humanity throughout the age of competism. We are only enjoy-

ing the inevitable consequences of age-long indulgence in the lust for gain.

A society organized upon the basis of vidual self-interest is necessarily dominated by those in whom selfish desire is most highly developed. For the protection of the vested rights of these social rulers, the police powers of the state are maintained; and by the degree of competitive strife between viduals, corporations, and nations, is the extent of police and military organization determined. Moreover, society organized upon such a basis makes the accumulation of wealth by exploitation of the producer, easier than by the process of productive labor; which greatly augments the army of middlemen and professional and commercial parasites. In addition to all this, vidual selfishness is responsible for various sensual indulgences, the gratification of which, in our present social organization, adds other hordes to the non-producing class.

If our sociological sharks could be induced to count up the thousands, yea, millions, of men and women withdrawn from the ranks of the producers by the unnecessary demands of greed, yet depending upon the producers for support, they might come within hailing distance of the cause of the high cost of living; and as the only rational method of relieving an effect is to remove its cause, so the logical cure for our economic woes would be to put the non-producers to work. This, of course, will require a revolutionary change in the fundamental actuating impulses of human life; and as theoretical sociology is not equipped to bring about that desirable condition, its efforts are evidently doomed to failure.

If our sociological brethren really desire to see the human race live comfortably and rationally, we fear it will be necessary for them to adopt and put into practice the teachings of the man whose science revolutionizes every principle and purpose of modern life. Koreshan Science alone is adequate to the task of eradicating the selfish tendencies of the human heart. Until it is applied in every-day life, conditions may be depended upon to go from bad to worse. To eliminate all thought of personal gain, and to substitute a sincere desire for the common good, is the fundamental basis of the Koreshan Science of social service.

The people have yet to learn that a certain amount of production is necessary for the world's supply, and that the more people there are to furnish this supply, the easier it will be for those upon whom the world depends for this production. Let the world's products be the result of the industry of all the inhabitants capable of adding their energy to the production of the world's supply. Of course, it would mean a revolution in the methods now operative for the production, collection, and distribution of the world's requirements and its supply of those demands. The greatest amount of production with the least possible expenditure of energy, and the most effective and economical means of the equitable distribution of the products of the industry of the world are essential factors of economics.—*Koresh.*

The Stage of Today and the Future

BY O. FREELAND.

THE STAGE is a term generally used now-a-days to express acting in a theatre;—a most popular and universal form of amusement. Doubtless, originally, the stage was discovered by one who saw its great utility for entertaining the people, and that the theatre would be a convenient place where they could be instructed and amused. In remote antiquity the stage was promoted and supported or subsidized by the governments, as is done today by some of the European states.

The Greeks and Romans cultivated the theatre. Wherever the former went they built theatres and amphitheatres, where horse racing and other more or less mild sports and combats took place in the arena. Among the latter we recall with a shudder the brutal contests between gladiators, who actually cut each other to death in the presence of a howling populace. At Rome, Antioch, and other cities these same people also used the arena to crucify and burn to death the early Christian martyrs, and to let loose on them starved lions and other wild beasts, that they might be torn to pieces in the presence of the heathens who hated the name of Christ.

The Apostle Paul was himself compelled, as a prisoner, to fight with beasts in the arena at Ephesus, as he relates in one of his epistles. The Greeks, with whom the theatre attained to an appreciable degree of refinement, produced tragic-dramatic literature of a high order, so that after the lapse of twenty-four centuries, the plays of *Æschylus* (525 B. C.) are studied and admired for their style, power of expression, and literary excellence.

The greatest dramatist of all times,—Shakespeare, and other famous men, Lessing, Goethe, Schiller, Moliere, and Racine, added luster to the stage by their literary contributions of dramas and criticisms. In opera we have the brilliant works of Wagner, Mozart, Gounod, and if space permitted, we might mention their noted contemporaries, with the dramatists and operatic composers of a later period.

Pity it is that relatively few have read the incomparable plays of Shakespeare. Written four centuries ago, they are studied now by students, and presented to critical and delighted audiences. The stage, in its two dominant phases,—opera and drama, at its best, demands from actor, playwright, and musical composer, the highest artistic and literary ability; it is the logical field of endeavor for the dramatic genius of men and women. One who excels as a performer on a musical instrument, a singer of marvelous voice in opera or concert, or an actor in drama or comedy, when they are artists, may achieve fame and fortune in these latter days.

Acting should be regarded as an honorable profession, and as necessary as any of the learned vocations of the present social order. I know of but one city,—London, where actors and actresses are received with due honors in cultured and aristocratic circles. So it should be, for the purblind and bigoted times have passed, when actors were considered no better than strolling jugglers, and banished from the sacred precincts of "polite society." In this there is a revolution in progress, since dramatic literature is now a subject of study and criticism in American universities, in

relation to its history, its form, and methods of construction.

The drama can rise to lofty and inspiring achievement; it is an admirable medium for amusement and instruction. In a measure it is equal to the novel as an educational agency, and it can be further developed to be the people's pulpit and teacher. Whereas morality, and all the rules which govern man's conduct, have their origin in God, who is perfect, the stage as interpreter of humanity's noble and vile passions, moral and immoral actions and motives, can set forth religious truths, and present fallacy and evil in their true light. These religious truths and principles can be applied in social, business, public, and family life.

KORESH himself wrote plays, and encouraged the art of acting among his people; and he taught that the stage would be one of the educational factors of the coming age. What the stage will be in the future, we may glimpse by making a comparison between the present and the past. There are splendid theatres, and the stages are fitted with wondrous mechanical accessories, so that scenes of exquisite realism and beauty can be presented; and yet it is not what it might be under centralized and scientific management.

The presentation now and then of puerile and immoral plays in the theatres of this country, is evidence of the degeneracy of the stage and the people who patronize it. Then the stage is vulgarly commercialized, for the people connected with it are after the dollar first, and so lose sight of the inherent moral worth and artistic merit of a play.

Here again we meet the trail of the spirit of competition; for the two or three combinations of theatrical managers who control the various "circuits," outbid each other in grasping at the public's favor and its money. Hence, from such cross purposes, and the absence of a single national censorship, spring the vapid comedy and the putrescent sex-problem play. There is a well-defined protest active, however, among play-goers who believe in reforming and purifying the stage, and it has found expression in the Dramatic League movement, which has societies in several prominent cities, with discriminating committees who pass judgment on the merit of plays, new and old. It is attracting a growing membership, and the results should be in proportion to the high expectations of those who recognize the ennobling possibilities of the drama.

Under the wise administration of the approaching divine Theocracy, the theatre will attain to perfection; for then all human activities will be systematized under the direction of the arch-natural manhood. Genuine scientific eugenics will control the conception and birth of children, so that the fittest only will enter into his or her place in the social and industrial order. Competent and forceful dramatists, singers, and stage directors will be born when the earth is full of the knowledge of the Lord.

There is an absurd notion prevailing with many that in the final victory of life over death, the physical body will remain in its outward and visible form. The belief that immortality will be acquired by the outward man, and that his physical organism will be perpetuated on the earth domain, is the result of impression independent of the science of immortal life. The people who entertain this belief invariably confess their ignorance of the law of immortality, or as to how immortality is to be attained, and they demonstrate their helplessness to avert the calamity toward which they are inevitably tending.—*K'orsh*.

A New Alchemical Element Needed

[From the Writings of KORESH.]

EVOLUTIONISTS assume to trace the operations of the law of evolution, in its progress, to the present development of the human race. There are no evidences conspiring to show any progress of the race, spiritually, morally, intellectually, physically, or mechanically, within historical periods. Admitting the records to be authentic, the beginning of the dispensation was characterized by preternatural phenomena; but these signs even, were not new, though specifically related to the time and people, and appearing to them as wonderful. They are now regarded as miraculous,—the term being employed contrary to its real significance, namely, astonishing. Every miracle (wonder) was the result of psychic laws unknown to the common people,—those not subject to direct psychic influence,—but produced by the operation of soul forces coming more directly into the field of matter, where all psychic phenomena are realized.

If we pluck an apple from a tree and open it, we find that the seeds which are almost white in an unripe apple, are dark brown in the ripe one. We say the fruit is ripe, and that because it is ripe, the seed, when subjected to the forces of its development, will cause its germination. We may know that the fruit is ripe, from the fact that its seeds will reproduce. A certain attention to soil and selection of buds and methods of budding, may induce the utmost perfection of any given apple; but no kind of horticulture can cause the pound-sweet apple to be anything more than an apple of its particular kind and quality.

The human body has the power, through its seed, to reproduce another human body. Some mentalities are superior to others, as well as some physiques; but they are human, both in mentality and physical development. We know the man is ripe, from the fact that his seed is ripe and he can reproduce his kind. His evolution is complete. There is no possibility of improving beyond a certain limit, except through the introduction of another and higher principle.

If we take a few so called chemical elements and "compound" them by chemical union, we may produce a certain substance— H_2O in the production of water, or H_2SO_4 , in sulphuric acid. In either case, if we wish to effect a higher chemical (alchemical) combination, we disintegrate either compound (so called) by the introduction of other elements, through which a new and higher development is reached. What is true in the field called chemistry, is also true in the field of organic life.

In the beginning of the age the world, through the Jewish race, had attained to a certain degree of development,—the highest spiritual state yet attained by any people on the face of the earth,—and the highest stage possible to reach except through the introduction of a higher element. The laws governing the progressive stage of alchemical combination and progress, govern the progress of the higher and organic alchemical compound, the human organism. The world must progress, therefore a new element is found and introduced, but introduced just as the new alchemical element is infiltrated to produce an advanced degree of alchemic progress.

"Come Out of Her, My People"

(Continued from page 269.)

the natural, the fingers of a man's hand, that is, his power in ultimates, or last things,—his power to conserve his seed in righteousness, and give the highest potency of truth to the world—its scientific last word—for the restoration of divine social order. This word, in its discrete degree, is Koreshan Universology, for the enlightenment of men to line up for the reception, in harmony with the law of the Lord for the free gift of his newness of life, his kingdom in earth culminating in man's immortality and eternal life. This call to arms, to put on the whole armor of God, is not for those spoiling to fight for supremacy in the competitive system, as one identified with its capital or labor armies. It is for those who regard the whole competitive system as a rotten, vile thing, doomed to a bloody destruction. It is for those who want to get out of this thing—to build anew under the divine guidance of the Lord's new name, as the science of universal law, written in the universe, and in the body of the Lord; his kingdom in the earth.

Our Political and Financial Outlook

(Continued from page 276.)

Issue, at Paterson, New Jersey, to fifteen years in prison for criticising the Chief of Police for his treatment of the silk mill strikers at that place, and also the sentencing of Patrick Quinlan, leader of the I. W. W's., from two to seven years upon the charge of inciting riot by the use of language, which practically everyone except the police denied that he did use. Then the army, not to be outdone by the civil authorities, has just lately court-martialed a high private, and sentenced him to two years' imprisonment and dishonorable discharge, for the offense, so the *Appeal to Reason* claims, of promulgating socialist doctrines in the army.

The I. W. W's., in their proposed methods of accomplishing their purposes, are hardly worthy of much sympathy; but those who are fighting them with these harsh measures, should reflect that it has been the injustice of their own class to the workers of the world, that has created the I. W. W's., and gives them excuse for continued existence and their methods of warfare. And now to try to suppress the hellishness that has been aroused by this course of injustice, by descending to drastic measures in most flagrant violation of the rights of all citizens, however humble, is to still further court the Nemesis of destruction, which by this course they will compel to arise and reap for them a harvest of blood and ruin.

"The women of this culmination, the representative women of the closing of the dispensation, who can be touched with the feeling of the importance of the times, and with the spirit of purity in its most essential urgency, will declare their freedom from sensual domination; in them will be found the essential potency of the final resistance which will engender the conflagration. The wise whom God enlightens will understand."—*Koresh*.

Woman's Great Opportunity

BY N. C. CRITCHER

IN THE *Forerunner* of July, Charlotte Perkins Gilman tells us that the most important problem of the day is the development of woman to fit her to meet and fulfil her rapidly approaching obligations in political and social life. Admitting the necessity of great increase in woman's qualifications for serious work on those lines, one is led to ask how the average man may compare with the average woman in fitness for the same duties.

After all the generations of sole control of governmental operations, we do not see in the average man any very striking evidence of political sagacity, or even of understanding of the fundamental principles involved in the construction of the platforms by which the candidates whom they *delevate*, by their votes, to responsible positions, are supposed to be governed. We are not considering the class of men who make politics their life business, whether from pure or selfish motives; but aside from that class do not even the comparatively intelligent portion of mankind form their opinions upon the *ipse dixit* of their favorite party newspaper, or some leader whom they admire and trust? It is no rare thing to hear men who really do their own thinking, compare mankind to a flock of sheep who follow the bell-wether over or under fences or obstacles of whatever kind may intervene.

Women, even in their present comparatively unprepared state, could not do worse than that, and one might infer from the strenuous opposition to their enfranchisement in some quarters, that there is a sub-conscious fear that they may be *too* independent in their use of the newly acquired weapon of the ballot. When we find the brewery owners and the saloon-keepers furnishing funds for their defeat, it gives a very strong color to such a suspicion.

Many of the replies to questions submitted to applicants for naturalization, could not surely be any more than equaled by the most *undeveloped* woman. And it is open to doubt whether the average youth, upon assuming his manhood's privilege, would make a very creditable exhibit of knowledge of the duties of intelligent citizenship.

When, however, we observe the ability shown by many women, even under the present restricted conditions, of whom Mrs. Gilman herself is a brilliant example, we do not feel any very overwhelming anxiety about the future of added responsibility. Jane Addams stands upon a par with any man in breadth of thought and out-reaching spirit of philanthropy, not of theory, but accomplishment; and there are hundreds of less conspicuous women who have proved themselves abundantly endowed with ability to fill any position, from motherhood to the presidency.

The Woman's Republic, while led to victory by a man, is an organization of which any country might be proud; and it does not detract from the brilliancy of the accomplishment, to recognize that it has been fostered and brought to its present status by so indomitable a champion as Mr. Lewis, for without the support and backing of his adherents, his efforts would have been futile. Moreover, it is not a separate life that women seek, but their legitimate share in the world's work; the construction of a state where all will share equitably in the blessings of a righteous gov-

ernment, which can never be accomplished without her participation, for woman is pre-eminently the constructor.

The necessary development will not be lacking; the training in political economy has already begun, but the best education is that obtained by the use of the means already in hand. Many a fine teacher has been only a day in advance of her pupils, unknown to them, with the advantage of the freshness of interest far superior to a half forgotten previous attainment.

When we consider the devotion (even if mistaken, in our opinion) shown by the English suffragettes, to their chosen cause; the sufferings and persecutions which they willingly endure, we must acknowledge that there is manifested a strength of purpose and devotion to principle never surpassed by man. Our own sisters, less belligerent, but equally loyal to their cause, are proving themselves equal to every emergency, as was most conspicuously shown in the conquest of the Illinois Legislature by previously inexperienced workers.

In the consideration of the subject up to this point, we have only treated it from the standpoint of the world; but as Koreshans we know that there are far deeper and more important issues involved than are at present recognized by the advocates of woman suffrage and equal rights. The kingdom of God, even now at our door, calls for the consecration of all that woman has to give to its upbuilding. Her sacred province of motherhood must be rescued from the foul grasp of lust; she must insure to her child a pure fatherhood, by the enforcement of her right to the control of her own body.

But deeper yet and more far-reaching is the religious obligation of those who would give themselves to the consummation of the work of the Messenger of this age, by conserving in chastity and polarization their vital forces upon which it depends for its perfect fulfilment. KORESH has repeatedly accentuated this fact in his writings and in his public teaching, in the most emphatic manner. Upon woman, he says, depends man's redemption; and when the great awakening comes as the result of the baptism at the time of theocrasis, she will assume her responsibility with the ardor characteristic of her devotion to religious principle. Woman was last at the cross, and first at the tomb of our Lord Jesus, and her devotion will not be less pronounced at this consummation of the age.

Lovest Thou Me?

"Lovest thou me?" "Yea, Lord, Thou knowest it well!"
 "Better than these?" "Yea! More than tongue can tell!"
 "Then by that love not even death can quell,
 I bid thee, Feed my lambs!"

Once more He asks, "O Simon, lovest thou me?"
 "Yea, Lord, Thou knowest! Thou my heart canst see!"
 "Then by that love obey my last decree.
 I bid thee, Feed my sheep!"

And once again, "Dost love me more than these?"
 "Yea! All these days I seek but Thee to please!"
 "Then by that love more boundless than the seas,
 I bid thee, Feed my sheep!"

Lo, unto you Christ speaks from Heaven above,
 "Lovest thou me? Wilt never from me rove?
 Wilt bear my cross? Then by that faithful love
 I bid ye, Feed my sheep!"

—Selected.

The Open Court of Inquiry

N. C. Critcher

WARNING AGAINST FALSE MESSIAHS

The Genuine Messiah Will Carry the Credentials as Declared in Scripture

Question 168. "How does KORESH explain the declaration of the Lord Jesus as set forth in Matt. xxiv: 23-27? Does it apply to the present time?"

THE PASSAGE referred to is as follows: "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be." (Matt. xxiv: 22-27.)

Under the heading, "Warning Against False Messiahs," on page 10 of *THE FLAMING SWORD* of May 17, 1901, KORESH says: "Jesus was speaking to his Disciples and to no one else, when he said: If any man shall say unto you, etc. The Disciples had accepted their Messiah and were promulgating his doctrines; therefore, should they meet anyone claiming to be the Christ, or should any one announce that some one besides the true Messiah was the Christ, they were not to believe him.

"But this has a deeper reference also, for it pertains to the end of the age. The twelve Disciples were to become, with all others redeemed through the Lord Jesus, involved in the one personality who constitutes the Messiah at the end of the age; therefore, to these twelve who are involved in the one individual at the end of the dispensation, it was said: 'Behold, I have told you before.' To this personality, the Messenger of the Covenant, it is declared: 'Wherefore if they shall say, behold he is in the desert; go not forth: behold, he is in the secret chambers [in the 'silence' of christian science]; believe it not.'

"The entire spiritual world of the angelic spheres is gathered into one man. It is from this man that the New Jerusalem will descend from God out of heaven, where she is prepared as a bride adorned for her husband. As the twelve Apostles in the spirit have become twelve spiritual principles, which constitute the twelve foundation truths of the new Gospel, they are in the personality of the Shepherd who gathers them with his arm, into his bosom.

"The folding up of the Lord's napkin in the sepulchre, and the placing of it where the head had lain, symbolized the folding of the twelve Disciples into the head, that is, into the Messianic personality at the end of the age. The lightning, the illumination which will come from the new baptism, will come from the East—the rising, and will extend to the West, the setting.

"The Messiah is promised at the end of the Christian age, from the posterity of Joseph. The name of this Messiah is given in Isaiah xlv: 28. 'That saith of Cyrus, he is my Shepherd, and shall perform *all* my pleasure; even saying to Jerusalem [the New Jerusalem], thou shalt be

built; and to the temple, thy foundation shall be laid.' Read also, Isaiah xlv: 1. 'Thus saith the Lord to his anointed [Christ], to Cyrus, whose 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, and the gates shall not be shut.'

"This is a prophetic declaration of the Messenger of the Covenant, to come at the end of the age. The Messiah of this age will carry these credentials; but many will present other and false claims. 'For there shall arise false christs [because there is a true one] and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.' If in the last day the false christs are to show great signs and wonders, then the genuine Messiah may more quietly perform his work. He will carry the credentials already announced."

We quote again from KORESH. In the "Reunion of Church and State," Jan. 14, 1893, he says: "Again we have reached the end,—referring to the previous end of the Jewish age. Adultery marks the present status of church and state, and again there has been a divorce of God and man, of church and state. In this adultery of church and state, and consequent divorce, the old heavens and old earth (the old church and old state) are passing away, and the time has come for the new heavens and the new earth, wherein dwelleth righteousness. The change, though coming by revolution, will appear so natural that many who are looking for the kingdom will not be conscious of its presence. The authorization of the restoration of man to his unity with God must carry the unmistakable credentials of authority. This is a time for false christs and false prophets; a time when innumerable new religions are cropping out and struggling for supremacy.

"While modern Christianity is struggling for a foothold in India, modern Buddhism is finding easy access to the hearts of thousands who are seeking for a religion with a Christ in it, a religion which in its very foundation is a denial and condemnation of the Lord and Savior of his race. The religion that takes its position in the front of all the efforts of these times of denial, infidelity, agnosticism, and other forms of atheism will not hesitate to avow itself, not merely in favor of the God-Man, Jesus the Lord, but it will declare itself an advocate of the possibility of man to overcome, not by any proprium of his own, but by virtue of a recognition of the Prophet whom God sends before the great and dreadful day of the Lord, to restore the heart of the children to their fathers, and the heart of the fathers to the children."

Since the above enumeration of false religions was made by KORESH, the unprecedented increase of believers in the cult of Bahaism has developed, until it is said to have millions of followers, many thousands of whom are in our own country. It "steals the livery of heaven to serve the devil in," under the guise of universal brotherhood and all-embracing love, without one of the credentials that are

to identify the Messiah of this age; it opens its arms, and offers a haven for the whole human race, regardless of the state of development, recognizing all religions and their founders as equally divine. It is a logical and fitting accompaniment of the Copernican theory, and its illimitable universe.

Significance of the Red, Green, and Gold

Question 169. "Will you kindly give an explanation of the meaning of the Koreshan colors?"

THE great significance of colors as symbols of mental and spiritual qualities is shown by KORESH in "Astro-Anthroposophy," in *THE SWORD* of March 11, 1893, under the sub-head, "The Solar Spectrum."

"If we submit the pure white light of the alchemico-organic sun to the instrument called the prism or spectro-scope, we divide it into seven prismatic colors called the rainbow. These colors appear in their order, from innermost to outermost, as violet, indigo, blue, green, yellow, orange, and red.

"They are not so many forms or qualities of light, but forms of incipient flames embodying both the elements of light and heat. They represent a natural division. The same principle obtains in the divisions of the mental 'energies,' as indicated by the divisions of the cortex and fibres of the brain, and as especially indicated in the formation of the spinal cord.

"Upon a critical analysis of the seven primary colors, as they are called, we notice the three blues,—violet, indigo, and blue. Then comes green, the dividing color, then the three reds,—yellow, orange, and red. There are, then, six branches of the candlestick,—three on either side of the main stem. If we compare this with the cerebrum, we find also six divisions of the cortex; the frontal, parietal, and occipital lobes,—three on either side with their twelve lines of fibre determining toward the central and supporting stem of the cerebral candlestick, with its six branches.

"The writers of the Bible either had a clear comprehension of these truths, or were inspired by an influence having an understanding; for in the golden candlestick described in Exodus xxv: 31, 32, and xxxvii: 17, 18, we have not only a type of the church, but a type of a specific form and function of the human brain and mind. That the seven divisions of the rainbow, or the solar spectra, as they are exhibited through prismatic action from the alchemico-organic sun, are typical of the seven Spirits of God before the throne, is plainly evident. The seven stars, the seven angels of the seven churches, manifest consecutively in the aspect of time, (Jesus the Christ being the sixth,) and to be manifest simultaneously when the kingdom comes to its birth, are symbolized by these natural expressions of the creative mind, the regenerated and regenerative Manhood, Godhead.

"Nothing is clearer than these analogies and correspondences; the mind that cannot receive them, and in a great measure comprehend them, is hardly worth trying to save in this age of the world. * * * The marvel is not in the fact that these analogies and correspondences exist, but that the human mind is so slow to comprehend in the understanding, and to apply in the life, the qualities that

these analyses and syntheses suggest. * * * Observing that peculiar division both of solar spectra in the prism, and its corresponding thought in the mind,—specifically denoted also in the formation of the human brain, in which we discover two sets of coördinate colors, namely, the three blues on the right, and the three reds on the left, separated by the green,—we have defined the origin of respiration and pulsation, both of which are inherent and unified in the central principle or color, green. Inspiration originates in the blue category, and science (circulation) in the red category. Their coördination and unity of action is through the conjunctive color, green."

In a very comprehensive article on this subject by E. M. Castle, in *THE FLAMING SWORD* of April, 1897, after a detailed explanation of the different colors, a brief summary is given, as follows: "So our colors—red, green, and gold,—naturally proceed in their expressed order; red, truth applied in the most external things of natural existence; green, the life resulting from such application, and consequent union of God with man; gold, good operating in earth by virtue of Life manifest. Thus it is seen that there is more than a consideration of euphony in their order of succession."

The Theocrasis of Koresh

Question 170. "Are we to believe that the theocrasis, which is to be the precursor of the Sons of God, has already occurred?"

DURING all of the years in which KORESH had been instructing his people and the world in regard to the momentous events which would characterize the culmination of the age, he never gave any prominence to dates. The events themselves, not the time of their occurrence, which is necessarily controlled by immutable law, were what he wished to emphasize, and to make clear to the understanding. His use of the terms imminent; immediate; and others of like apparent import has given rise to many speculations, sometimes tending to thwart his manifest purpose, and to concentrate the interest upon the time too strongly. We can but believe that this was for a definite purpose, which we shall understand later. Whenever in his writings he has treated of the theocrasis, it has been in connection with the manifestation of the Sons of God, the crowning and glorious consummation of his work.

In the series of articles entitled, "Macrocosm and Microcosm," he says: "The translation (theocrasis) will be the only real test and confirmation to the world of the appointment of the Sign of the Lord's coming. Hence the theocrasis is the badge of combat. 'He went forth conquering and to conquer,' implies, first, victory in the first degree, after which other degrees will be entered upon.

"When the first seal is opened, or when the theocrasis takes place as described in another chapter, there will be shed forth an illuminating power and an inspirational impulse, and through it many mediums will begin under a new and higher influence to declare this everlasting gospel of purity and righteousness. As the result of the theocrasis the baptism of fire will come, through which the purification of the Sons of Levi (the sons of conjunction) will be

effected. They will then enter into conjunction with the angelic heavens through the coming of the Lord."

In "The Seventh Theocrasis," etc., this statement occurs: "Dr. Teed has never stated to a living soul, either the time of his death or his theocrasis. Neither of these two things has he ever predicted as to the time of their fulfilment. Dr. Teed will die; the termination of his natural career will be tragic. He will reach his death at the instigation of a people who profess the religion of Jesus the Christ of God; the day and the hour of that termination, so far, he holds from public, and even private knowledge. Afterwards he will pass into his glory through the door of theocrasis, that is, translation. By this we mean the process of dematerialization." (*The Flaming Sword*, March 26, 1892.)

The Conflict of Capital and Labor

Question 171. "What is the attitude of KORESH in regard to capital and labor, as a war of classes?"

THE wealth of possible quotations from the writings of KORESH on this subject renders the selection difficult. From the period of his earliest publications to the latest, he consistently treated the conflict between the two elements (capital and labor) as inevitable, and not to be adjusted without revolution, because of the blindness of both parties.

He says: "The Koreshan System is the best friend of the working man and of the millionaire. Were it possible, we would save them both from the catastrophe of their ignorance and cupidity. We would say to the hoarders of hundreds of millions: 'See the inevitable, and equitably arrange wealth and industry in the form of such a government as will provide against the time of retribution. Aid in the destruction of the competitive system, and inaugurate a system where industry will be a pleasure, and in which there will be an equitable collection and distribution of all industrial products.'

"We would say to the laboring masses: 'Do not form yourselves into organizations for the violation of the principles of individual liberty, but rather organize into such a social unity as will involve the right and power to legislate the world into equity.' We do not give this advice, however, because we know too well that no power of persuasion has potency enough to avert the coming crisis. The world must have its discipline; after this will come the adjustment." (*The Flaming Sword*, July 5, 1901.)

In another article he says: "The heaped-up treasures of darkness are merely held in store for equitable and honorable disbursement to the industrial masses, when they have become sufficiently disciplined and educated to provide for the equitable adjustment of wealth, and to maintain the perpetuity of such equitable adjustment through an orderly system of commercial equity and integralism." (*The Flaming Sword*, May 3, 1901.)

Immortality Within Five Years

Question 172. "Is there any evidence that immortality may be looked for soon, say within five years?"

AS THIS question is practically the same as two others that were published in the August SWORD, it does not appear advisable to comment upon it further than to

warn the questioner that preparation for that momentous event is more vital than a knowledge of the exact time. It is to the overcomers only that the promise is made; and while that can only be fully accomplished through the final great baptism, there remains much to be done in the purification of the life, with the sacrifice of all that would hinder the glorious consummation.

"Translation" Into Another Body

Question 173. "Is it possible to gain immortality by translation of one into another body in this world?"

IMMORTALITY is attained by the process of an immutable law, unvarying in its action. The seed planted by the theocrasis of the Lord Jesus in those receptive to it, who have come down the age, through many embodiments, will bear its fruit at the time of the harvest now, or soon to be, due.

To be re-embodied now, which involves the corruptible death, would not promise very well for an immediate immortality. However, it is possible that the wording of the question does not clearly express the thought in the mind of the questioner.

The following excerpt from the writings of KORESH makes very clear and practical the true method of overcoming evil by good:

"The restraints of commerce on the sex plague of human activity consist, first, of a scientific comprehension of the purpose of restraint; secondly, the power to so control the mind in relation to the functions of reproduction, as to be able to absorb and appropriate the vital fluids. Restraint, to be effectual, must not be direct. Direct effort is of such a nature as to create resistance, and if persisted in, becomes overpowering to oneself. The law of substitution must be brought actively into operation. One should always avoid the attempt of abstracting the mind, or of turning it in upon itself, without a conscious knowledge of how to direct the thought. 'Resist not evil, but overcome evil with good,' is a fair presentation of the thought we here wish to convey.

"Overcome an evil tendency by cultivating an opposite one. To learn the theory is not enough; the results come by persistent and determinate practice. No person can become a musician by learning the theory of music, merely, but by cultivation through practice. The only danger lies in wrong practice, therefore the necessity for the apprehension of scientific principles to begin with. As in music or any other accomplishment, so it is in the purpose to rise out of the animal into the plane of a moral consciousness. Man is a tree, and like all other trees, culminates his life in the germ of reproduction. The germ may be transmitted through the law of propagation, or it may be conserved and appropriated for the perpetuity of the existent life. The seed of the human tree is the hidden manna; it is the vital fluid, the secret essence, the veritable resource of immortality. It is for this reason it is said: 'To him that overcometh I will give to eat of the hidden manna.'" (*Book of Revelation*, Part XI, Jan. 4, 1901.)

Confession signifies obedience.—*Koresh*.

The Publishers' Department

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religious, and scientific fallacies.

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BERTHA M. BOOMER	ELIZABETH ROBINSON

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Interesting Reading and Announcements

THE MOST casual observer must find food for thought in the kaleidoscopic changes and developments which we call the "signs of the times." The mind's eye has scarcely become accustomed to one new manifestation, when, like the moving picture, another presents itself.

If one will look back, even ten years, how many wonderful changes may be seen, covering every field;—religion, art, the drama, psychology, and the business world. This is most interesting to the Koreshan, because he finds in all these developments the fulfilment of the prophecies of KORESH. Unusual and remarkable have been the changes in the religious world. New cults, like the Bahaists, have acquired millions of followers; the church is being forced into social work and psychological healing in the effort to hold its diminishing membership; art develops the Cubist and the Futurist; the drama begins to fill its predicted mission as the pulpit of the new age; electricity is daily occupying new

fields; and in the business world, the watchword is—efficiency.

Even the air is being conquered by man, though in the accomplishment many lives are being sacrificed; and as the Aquarian age is being ushered in, the acceleration of the movements of the heavenly bodies is typified by the "speed mania," which is constantly demanding new victims, like the Moloch of old.

All of these are but sign-boards on the road to the city of destiny. And as confirmatory evidence of the advent of the Messiah of the age, we have the constantly recurring counterfeits, which hope to pass current through the presence of the genuine, certified by the credentials demanded by the Scriptures. The very latest of these sensations, is the appearance of a so called Messiah at Panama, who is engaged in preparing an ark, and collecting animals, in anticipation of the destruction of the world by a flood.

Interesting Letters from Our Friends

N. C. Critcher: * * * You asked me some time ago what I thought of Koreshanity. I'll try now and express my views. I have been trying to solve the question of the why of things for twenty years. The church teachings started me, but I never could accept things as they were taught. Then I took several years work in two Universities, most of my studies being scientific; *i. e.*, what they taught for science, and that did not help the church teachings. Besides, I have done a great deal of outside reading; tried to go back and find the origin of religion, but nothing gave me any groundwork to build on. I finally concluded that the *why* was not known; but I could see some kind of order in nature, and concluded that when the solution came, it would be in the nature of law or laws that would disclose a great inter-related whole.

I have just finished reading seven

complete issues, and some scattered numbers of THE SWORD, and am ready to say that it is the most consistent teaching I have ever found. I have done my best to find a vulnerable point, but so far it has proven "fool proof," as they say. As I understand it, KORESH did not theocrasise, as it was understood that he would. If not, I can't see that it nullifies his teachings; but the why and the consequent result is the important question. There seems to me to be an answer in the May 1911, Vol. XXV, No. 5 issue, in the last two paragraphs; but I haven't been able to analyze them sufficiently to get the kernel to my satisfaction.

The "Cellular Cosmogony" is wonderful, and yet so simple in its proofs that I am afraid my respect for the great minds, past and present, is pretty badly wrecked. I gave the "Cosmogony," "Immortal Manhood," and the pamphlets to a member of the Christian church, who was going to take a Bible course in one of their colleges out here; and if I can judge his state of mind, it is that he is pretty well on the road to a belief in the teachings of Koreshanity. You know they are a pretty hard nut to crack, *i. e.*, the Christians.

Can you give me any light on the one question that is bothering me? I have already subscribed for THE SWORD. With best wishes to you all, I am, Respectfully, *Dr. F. D. W., Wash.*

Friends:—I wish to know a few things, which I trust you will do me the honor of stating by return mail. First: Is THE FLAMING SWORD still being published, and along Koreshan lines of thought? Second: Is the Koreshan Unity Co-operative Society still in existence and growing? Third: Does Koreshanity continue to grow since its illustrious Founder passed into the great beyond?

I ask these questions, not in the spirit of vain curiosity, but as one who for some time has been somewhat interested in following up this new thought. Your correspondent used to read THE FLAMING SWORD, in Chicago, now and then, and was ever repaid in so doing. He now hopes to subscribe for it, at an early date, if it still continues along the same lines of thought.

Your questioner as a Homeopathic physician, of the true Hahnemannian high potency kind, who, recognizing the law of direction of life force, as flowing from within outward, and above down-

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versally used on automobiles. There are scarcely a half dozen makes of cars in the country not equipped with them. Magnets have not been used so widely on stationary gas engines, because they are more expensive than batteries, and have not heretofore been designed to meet the requirements for stationary work. They are now furnished, however, by all the leading engine makers, and make the farm engine as reliable as the automobile. The slow speed engine-times magneto is the most successful type. This will start and run engines of all sizes, and requires no renewal or attention beyond occasional oiling. In appearance a magneto resembles two or three large horseshoe magnets set side by side. It is, in fact, nothing more than two or three magnets with a bundle of wire between them. This wire is wound on a little iron spool, which is revolved, and as the wire passes the "poles" or ends of the magnets, a current is produced in the wire. This current is conducted to the igniter or spark plug, where the spark is produced.

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its faults, its mistakes and blunders, has passed forever beyond the reach of my recall. All that it holds of my life, of wrong, regret and sorrow, is in the hands of the mighty love that can bring honey out of the rock and sweet waters out of the bitterest desert, the love that can make the wrong things right, that can turn weeping into laughter, that can give beauty for ashes, the garment of praise for the spirit of heaviness, joy of the morning for the woe of the night. Save for the beautiful memories, sweet and tender, which linger like the perfume of roses in the heart of the day that is gone, I have nothing to do with yesterday. It was mine; it is God's.

And the other day I do not worry about is tomorrow. Tomorrow with all its possible adversities, its burdens, its perils, its large promise and poor performance, its failures and mistakes, is as far beyond the reach of my mastery as its dead sister, yesterday. It is a day of God's. Its sun will rise in roseate splendor, or behind a mass of weeping clouds—but it will rise. O friends, it is only when, to the burdens and cares of today, carefully measured out to us by the infinite wisdom and might which gives with them the promise, "As thy day, so shall thy strength be," we willfully add the burdens of those two awful eternities—yesterday and tomorrow—such burdens as only the mighty God can sustain—that we break down. It isn't the experience of today that drives men mad. It is something that happened yesterday, the dread of tomorrow. It is God's day; it will be mine.

There is left for myself, then, but one day of the week—today. Any one can carry the burdens of just one day. Therefore, I think, and I do, and I journey, but one day at a time. That is the easy day. That is the man's day. Nay, rather, that

is our day—God's and mine.—Robert J. Burdett, D. D., in Emmanuelist Herald.

ERRATUM:—The word *but*, following "God is not come in miracle now," in excerpt from the "Guiding Star," in the August issue, should be *not*.

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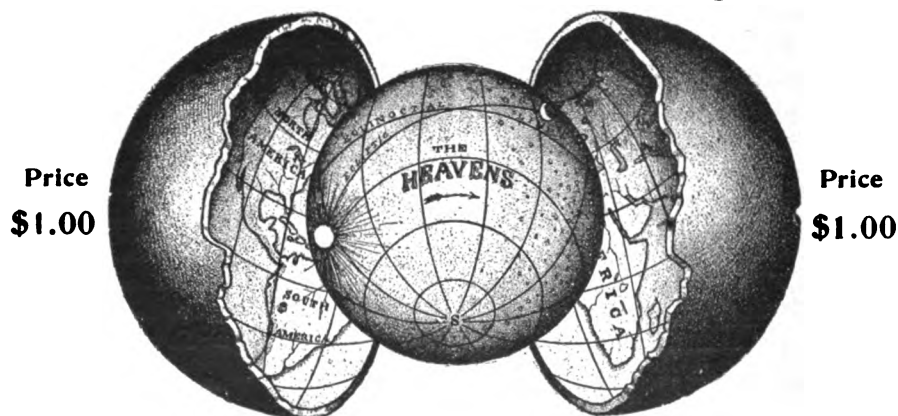
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