

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

**Deific Functions Exercised Through the Organ of the Human Brain;
Office of the Organ of Weight in Defining the Status of Moral Obligation**

PART XXI.

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

IT IS ONLY through the ignorance of the human mind (in a state of progressive or retrogressive development) that the universe is conceived to be illimitable. Illimitability would preclude the possibility of the conception of size as a property of dimension. The mind cannot conceive nor adduce an argument in favor of this "universal delirium of lunatics." If upon the basis of a belief in Deity we conceive the supreme mental consciousness of the universe to know all things, then there is nothing else to know; hence Deity himself is limited. Omniscience implies limitability, and no statement of Scripture, nor an analysis of the term omniscience, can preclude this reasonable conception of the character of causation.

We cannot consistently and comprehensively study the function of the organ of size in the human brain, without a comprehensive knowledge of the principle of size as it inheres in the tangible scope of size, obtaining in the universal dimension. Size, as pertaining to the universe as a composite whole, involves the radius of a diameter extending from the center to the circumference of the cosmos. In this area are embraced the central star—the nucleus of the cosmic system, the atmospheres, in which are the almost innumerable panoply of stellar focalizations, with geologic, mineral, and metallic strata, in which latter we find the mercurial discs called planets. The proportionate relation of men to these planetary limitations is determined by the proportionate extent of form, as limited by planetary orbits in the composite metallic stratum. The organ of size is the determinator of size, as pertaining to this specific creative property.

Supreme Office of Size Is to Determine Size as a Creative Potency

We desire once again to call the student's attention to the fact that all Deific functions, of whatsoever character, are projected and exercised through the mentality of the human mind, through the organs of the human

brain; and that the existence of the organs and the exercise of their functions are definitely proportioned to the limitations of the universe, and to further impress upon the mind of the student that, throughout its extent, there obtain involuntary operations which have their origin in the involuntary powers of Deity. Size is an organ of limited function; its supreme office is to determine size as a creative potency. Had it not the power in its office of the creation and circumscription of size in the universe itself, it would obtain only as a useless organ and function.

The very fact that the brain and mind possess the function of determining size as belonging to things, is a demonstration that the universe is limited; that it has size,—size being a property of existence only as it determines the limitations of the universe as to its dimensions. In the discussion of the question of the limitations of the universe, as a fundamental proposition of the Koreshan cult, we will ask the advocate of the theory of illimitability to show us one existing thing possessing the properties of existence, individuality (undividedness), form, size, weight, color, etc., that has not limitation, and we will yield the argument.

It does in no wise follow, because the ordinary mind (born and educated in fallacy, puny and insignificant) cannot comprehend the law of limitation as belonging to Universology, that the universe as a whole does not embrace in its existence the principles and characteristics which belong to all known things in existence. The function of size is Deific. It is imparted to man from Deific personality, and the size of the universe depends upon the exercise of its function in God, through the instrumentality of tangible humanity. Its mere power of observation as a mental perception through which the comparative size of things is relatively determined, is the least of all its uses in the economy of universal things.

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Physiological Relations of the Organ of Weight

In our consideration of the organ called weight, by the phrenologist, we find it located midway between the organs of "individuality" on the one side, and "numbers" or "calculation" on the other, on the line of the superciliary ridge, or the inferior border of the frontal lobe of the cerebrum. It constitutes the pivot or fulcrum of the seven centers of alimentary, mental, and physiological function. It is the center which physiologically presides over the ileum, the fourth region of the alimentary tract.

The term ileum is from the Greek *eileo*, to roll. This center, as a cerebral faculty, comprises a vortex for the coördinate action of remote cerebral centers, and in its physiological action upon its specific alimentary coördinate, it imparts a spiral motion to the tract, so that the increment derives a spiral or twisting momentum through the portion of the canal called the ileum. The tributaries of the mesenteric vein having their origin in this department of the function of alimentation, derive (through metamorphic action) much of their increment from the activities of this tract; and especially do the substances formulated in the mesenteric capillaries pass through specific changes in the quadrate lobe of the hepatic organ. The lobus quadratus of the liver has a specific function in coördination with the ileum, as the two constitute the two extremes of a special physiological axis.

The Organ of Weight as a Mental Faculty

According to Professor Fowler, who was indebted to Dr. Gall for his knowledge of the divisions of the brain into mental faculties and functions, it is the organ of "Intuitive perception and application of the laws of gravity, motion, etc., adapted to man's requisition for keeping his balance." Upon the size and activity of this organ depends the power of the mind—other things being equal—to investigate the laws and principles of motion and gravity, involving specific gravity, which must essentially include the laws of statism as pertaining to the deposition of every normal location for the emplacement of substances in the physical universe. Upon this center also depends the mental power of defining the equitable status of moral obligation; that is, of weighing questions of equity as pertaining to moral, social, and political life.

The organ of integrity or "conscientiousness," the center for the moral and physiological walk of man, would have no value as a guiding factor in life were it not for the power of this organ to discriminate between right and wrong; that is, to weigh and conclude. This organ, as the generator of mental energy, has its voluntary and involuntary power, like every other faculty of the encephalon. In its supreme voluntary function it has to do, specifically, with the perception of those human adjustments which pertain to the motic and static relations of organic order, which must insure the highest well-being of the races of the Gods and men.

On the right side of the inferior frontal gyrus, is the love of observation of the laws of motion and statism; on the left side is the science of the same principle; but

without the organ of integrity ("conscientiousness") there would be no moral force for the carrying out of the function of the organ. This center is the generator of the principles of action, and it creates and supplies the potencies which regulate both the final motions and rests of the form and functions of the alchemico-organic cosmos and of the organo-vital cosmos. Its action upon the motions and rests of social construction is voluntary; its subsequent projection into the sphere of alchemico-organic motion and statism is involuntary.

Let us here reiterate for the sake of emphasis, that all the potencies of the universe—whether they pertain to the existence and activities of the Gods, angels, or men, or to the forms and motions of the alchemico-organic (physical) world and order—are primarily generated in the human brain as the pediment and foundation of substantial being. Every organ of the cerebrum has a voluntary and coördinate involuntary power. Creation (which means perpetual recreation), as pertaining to the perpetuity of the forms and functions of the alchemico-organic cosmos, is not a voluntary work of mind.

Laws and Operation of the Forces of Emplacement

The perception of the principles, laws, and execution of anthropostic organism; the capacity for weighing the laws of organic order, and the mental application and power to control the Gods, angels, and men, in the line of the execution of organic life in the formulation of the kingdom of righteousness, not only devolve upon the voluntary power of mind, but upon the one mind to whom were committed the keys of the kingdom of heaven. For it is said: "Whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."

In the discussion of the functions of form and size we have defined the shape and limitation of cosmic dimension. In the analysis of weight, we will define the laws and operation of the forces of emplacement, that the student may become familiar with the principles which determine the normal relations of the parts which comprise the integralism of the universe. Every kind of matter, through its dematerialization, is held in solution in the various "energies" that flow, either by levic or gravic motion, from circumference to center, and from center to circumference.

These "energies" constantly flowing through space from these extremes of cosmic form, comprise the luminous or attenuated ether of the physicist, although he is ignorant of its character and origin; hence the student must conclude that the so called luminous ether is substance in solution, in its quality of spirit of that which, before it is dissolved, is solid matter; therefore "energy" is not only a substantial thing, but it contains whatsoever is dissolved or dematerialized to generate it.

Gravic "energy"—whether it be light, heat, electricity, or magnetism—may penetrate any opaque or solid substance, like the X-ray, carrying with it whatsoever substance it may contain from its dissolution of matter, only depositing the matter again at its terminal

extremity—at the point where the matter has no weight; that is, at its static place.

If the mind can conceive anything, it can entertain the idea of the least divisible particle of matter. This conception the chemist assumes to be the indestructible atom. The assumption is founded upon the prior assumption that all substance is matter—a conception not proven. Let the mind contemplate the infinitesimal particle thus rationally conceived. First, that there can be a particle so small that it cannot be subdivided;—this is both conceivable and rational; second, that while the particle called the atom is indivisible into a smaller atom, it is not indestructible as an atom, for the reason that when this greatest possible division is reached, and the atom subject to further friction, it loses its atomic form and quality and expands into an attenuate “energy.”

We may illustrate this principle upon a more gross plane by taking a small quantity of water; decompose it, and derive the two gases—hydrogen and oxygen. In this case, it is supposed that the atoms are not destroyed but merely liberated from their chemical union; but the same quantity of substance occupies a greatly increased amount of space. We of course deny the ordinary chemical definition of the phenomenon, for we deny the indestructibility of matter. When the question resolves itself to the change of the form of the atom, rather than the bulk we call water, we deal necessarily with the atom itself.

There can be no separation of gases, each of which contains atoms, if there be but one atom in question. Let the mind then regard this one atom, we may say, of pure gold; it is reduced to its greatest divisible extremity; to its minutest form. It is the veritable atom of matter—of gold. The chemist declares it is indestructible. He cannot prove it; he never has proven it—he simply states it. It is his dictum, his assumption, his dogmatic assertion. Is this atom subject to friction? Can it rub against another atom? Will its rubbing—its attrition—further reduce it?

Does the chemist know enough of the nature and character of the atom to assure us that it cannot be changed by any kind of contact? Or, in contradistinction to the chemist's dogmatic affirmation, may there not be some further change possible to the atom, and may not this change possibly account for the origin of that substantial thing called energy? May not the agitation of the atom destroy its atomic character, obliterating it as an atom of matter, thus destroying its quality and character as matter, at which point it is immediately transmuted to the “energy” of its specific kind? It is at this point that the Koreshan takes his departure from the chemist, and becomes the alchemist.

When matter is subdivided to its limit of subdivisibility and has reached that point wherein it is impossible to observe it under any microscopic power, it is denominated the atom. No man ever saw what he calls an atom of matter. The physicist, therefore, must depend upon his reasoning faculties for his evidence and testimony as to the existence of the atom. As “energy”

is the result of the apparent destruction of matter through combustion, and no scientist is enabled so far to determine its origin, may not the rational faculties subserve the further purpose of designating the actual source of “energy”? And would it be unreasonable to assert that after the atomic state is attained, further attrition or friction will destroy the atom as matter, when it becomes “energy”? In such an assertion we account reasonably for the generation and existence of “energy,” which we define as not matter, but something (not some no-thing) as substantial as matter.

We say the origin of generated “energy” is the destruction of substantial matter and its conversion to substantial “energy.” We submit this proposition in contrast with the “scientific” confession of ignorance as to the source and character of “energy.” If an atom of gold be destroyed so that it no longer obtains as the atom, it has expanded into gold “energy.” If an atom of copper be destroyed it has expanded into copper “energy,” and so on through the list of so called chemical elements. “Energy” and matter are as absolutely correlated as are the “energies” themselves.

Now when we bring the mental faculty of weight to bear upon the discrimination of the specific gravity of the various elements, we must do so through the aid of various coördinate faculties. For instance; we see two pieces of metal, one gold, the other copper. We employ the principle of discrimination through the laws of comparison. We observe the quantity of gold, and if we have had experience we denote its character by its comparative weight and color, distinguishing it from the copper by the weight and color of the copper.

The very effort exercises the organs coördinated in these discriminations, enforcing them to generate the kind of mental essence essential for the differentiation. This effort of the mind is a sub-voluntary conscious act of creation. It burns or brings into combustion, in the brain cells of the organs specifically included in their function, the very substances contained in solution in the blood from which the essence is produced. Thus the mind, by every voluntary action, is performing part of the function of universological creation.

Impressions Through Visual Functions upon the Organ of Weight

Before the organ of weight can be exercised in the determination of gravity as pertaining to specific substances, there must have been an observation through the eye; and the direction of such impression must be along the course of the optic nerve, commissure, and tract, to the termination of the nerve fibres. This is, of course, at the cortical area at the occiput, which coördinates in function with the organ that constitutes the vortical point of this specific activity; namely, the organ of weight on the superciliary ridge, as before described. The impression is made upon the occipital cortex, before it can be conveyed to the specific organ of weight. It follows, then, that the coördinating organ, situated at the back part of the head, must be equal to the demands of the frontal organ. If it lacks

in size, it must make up in intensity or activity the amount of deficiency in proportion.

Size, all things being equal, is regarded as a measure of power. There are many principles involved in the solution of this question which the world is yet to learn, and which are infinitely beyond the possible conception of the materialistic mind. We often see power and brilliancy of intellect in small cerebral organisms and diminutive physiques, where we would expect, from the mental display, to behold a powerful body. With some minds more than others there are pneumatic and psychic resources not necessarily included in powerful physical combinations. To comprehend this fact, it is important for the student to possess a knowledge of psychic laws and phenomena. There are three domains belonging to the human organism, so interblended that neither can exist without the other. These are the *soma* (body), the *psuche* (*psyche*, soul), and the *pneuma* (spirit). The life of the soul belongs to the cell, and of the spirit to the fibre. The union of these manifest the body, and in turn are manifested in the body.

To comprehend the character of the soul and spirit, it is essential that there be a scientific apprehension of the law of correspondential analogy; for it is only through this law that the mind is capable of comprehending those operations which belong to its inner activities. We make our knowledge of the law of order, involved in the form and function of the alchemico-organic cosmos, the basis of our study of the vidual (individual,—man in his least form), as also man in his greatest form, the Grand Man, the man as a kingdom of social righteousness and organic order.

If we study the personal man, the microcosm, the man in his least form, from a conception of correspondential analogy, we place him parallel with the alchemico-organic star; we must study the mind as we would study the star, in its relation to all other stars, for it must be borne in mind that between the star in the physical heavens and the star in the anthropostic heavens there is a strict analogy.

The star in the physical heavens is the product of the focalization of potencies, not merely from all other stars, but also from the potencies proceeding from the earth and resulting from the dematerialization of matter. This statement is worthy of emphasis. The essences focalizing in the star are the product of the dematerialization of the matter in the star, which was there materialized from spirit, together with the spirit-substances flowing into the star from dematerializations in the earth, from the matter which the earth contains. The double process of materialization and dematerialization is continuous and constant in every star.

In every star are both matter and spirit, the two reciprocal conditions of the same substance. If it were possible for the vortical point of influx and efflux to discontinue, the star would cease to be; but the "energies" focalizing from the numerous focal points whence it derived its substance, would absorb as much of the eliminations of the star as radiated from its

center to all the other centers of its transmission. The spirit-substances of the star passing out of manifestation would have been transmitted to the stars into which it shone.

The electric and magnetic combustion at any brilliant stellar center is very intense. Not only does it generate light and heat, but also electricity and magnetism, with still an interior degree of these spirit-substances, not only of the gravic, but also of the levic character. These degrees may be compared to the three corresponding degrees of the human mind. The outer mentality is the ordinary intellect, with the external character of the coördinate, called love.

Intellect and love are the external light and heat of the mind. While these are operative in the human brain, they are the interior light and heat of the mind, corresponding to the external intellect (light) and love, (affection)—the external heat. As none of the potencies generated in and radiated from the star can exist except through combustion, resultant from the creation and burning of matter, so the mind cannot exist except in relation to an organic brain associated with an organic body.

Without the physical earth there could be no star, nor "energy" generated and transmitted; and without the human organism, including the brain of man, there could be none of the "energy" generated, called pneuma and psyche. The brain of every man is related to all brains (to some more directly than others), and upon this relation, with an intellectual consciousness of it, must depend the inner workings of the pneumatic and psychic mentality; for there may be a psychic, conscious power originating in a scientific apprehension of the laws of vortical activity and tension, which may be made the dominating force of life. This law cannot be understood in fulness, nor its principles applied in full, but by that mental consciousness so endowed with the spirit of universal sacrifice as to constitute it the Son of the Highest.

The Human Brain a Furnace

The human brain is a furnace, in which every element in the universe is in constant process of combustion; and the outermost and innermost tensions of "energy" are generated in and radiated from the cortical areas,—external, sub-external, or internal, or from the central gray matter of the material structure. A mind under the absolute scientific direction and control of the intellectual principle, where the love is held in subjection to the intellect, may increase its tension to such a degree as to draw upon hundreds or even thousands of other minds, producing a vortex which is supplied not merely from other parts of its own brain and body, but from the brain and body of the brain universal.

The character of the vortex is determined by the desire and purpose. It may be so related to the hells of human degeneracy as to constitute the vortex the point of influx of millions of human, spiritual, and psychic devils, from which the vortex has no power of extrication; hence the necessity for the organ of weight, in its

moral sphere of action, to be able to distinguish between that which is false and evil, and true and good, that it may exercise its power by the aid of its coördinations in eliminating the false and evil, that it may become the Star of immortal and eternal life.

(To be continued)

The Koreshan System of Cosmogony

By KORESH

PART X.

IT MAY BE asked, if there are twelve constellations and twelve signs, why do astronomers employ the term *the sign*, when referring to the precessional movement? It is because the first sign (Aries) is the one defined as *the sign*, this being the head of the cycle. During the last dispensation the sign Aries has been passing, by what is denominated the precessional movement, through the constellation Pisces; or employing English, the sign Ram has been moving through the constellation Fishes. Ram is the symbol of the begetting principle and love, and the constellation Fishes is the prolific constellation.

Taking the cycle of the Zodiac and drawing six axial lines, we will discover six pairs of coördinate constellations; Aries and Libra comprising the two poles of the first axis. In order to comprehend the significance of these coördinates, it is well for the reader to become familiar with the language of symbolism, so far as symbolism pertains to the distinctive qualities of each constellation. The prime element of Aries or Ram is the love of begetting; and the prime element of Libra, the opposite pole of the Aro-Libral axis, and therefore the coördinate of Aries, or the begetting principle, implies the science, and hence the power of regulating the begetting desire so as to conserve the begetting potency and adapt it to its highest and best uses.

And further, to comprehend the full purport and importance of the bearings of the Zodiacal axes and poles to the corresponding qualities in human life, it is of the utmost importance that there be acquired a general conception, at least, of a celestial and terrestrial corresponding anthropostic Zodiac, in which there are the corresponding divisions of constellations and signs, governed by corresponding movements. It must be remembered that the twelve constellations and signs (the twenty-four elders) do not comprise all the constellations of the heavens, nor are all the signs on the surface of the earth. They merely comprise the two coördinate governing belts, the extra Zodiacal constellations being subsidiary and subordinate. As the signs and constellations change their relations to each other fifty seconds of a degree every year, any given sign passes through a constellation in a period of about two thousand years.

* There are two movements of the constellations and signs; namely, an esoteric and exoteric. In the esoteric movement the sign Aries, for instance, has been passing through the constellation Pisces from Aquarius

to Aries, and is about to enter the Ariel constellation of the exoteric cycle. The sign Aries, in the exoteric movement, has been passing through Pisces to Aquarius, and is now entering that constellation. While in the exoteric, Aries is passing through Pisces (the prolific constellation), Libra, the opposite pole to Aries, has been traversing Virgo. As Aries reaches the extremity of Pisces, and the fruitage of prolification matures, Libra reaches the extremity of Virgo, the ultimates of the power of virginity. Libra, then, is in the hand of Virgo, and justice and judgment culminate in the force of virginity, to counterbalance excessive prolification; hence the doctrine of celibacy as the power of equitable adjustment and regulation of the commercial energy.

The sign Libra, in passing out of the constellation Virgo, is passing into the head of Leo. The Lion signifies the power of truth in ultimates, and, in any given cycle, the power of the truth in which the cycle terminates. In this cycle we are culminating Aries and Libra of the signs in relation to Pisces and Virgo of the constellations, hence the power of truth in ultimates as pertaining to the counterbalancing relations of the prolific and virginal coördinates of life.

Libra is in the hand of Virgo, and the hand of Virgo is the hand of the Lion. As Libra enters Leo, Aries, the impregnator or begetter, passes into Aquarius, the coördinate of Leo. What do these relations of the signs and constellations portend? They are not only indices of the termination of the age, but portray the character of the changes to occur, and the qualities of potency to actuate the impending revolution.

An Illusion Cannot Prove a Theory

Let a man stand upon the tower of the Auditorium in Chicago and look over Lake Michigan, to what is called the horizon, he discovers that the point where the sky and lake seem to meet is on a level with the eye, and that, therefore, the line over which he views the horizon is a horizontal line. The cosine of this line is an extended chord, touching the opposite horizon point. A line extended from the point of vision to the ground comprises the radius vector, and the surface of the earth, from horizon to horizon, constitutes an arc describing the bottom of a dish—the concavity of the earth.

The first objection to this definition of the earth's contour is urged from the appearance of a distant object, as, for instance, a ship at sea as it recedes from or approaches view. As the ship recedes from view in putting out to sea, the hull of the ship is the first to disappear. It is maintained that this *illusion* proves the theory of the convexity of the earth, a theory upon which is founded the entire Copernican fallacy.

The first question to settle in the consideration of the subject, from the basis of argumentation, is the apparent depression of what is called, either truthfully or falsely, the horizontal line. Suspend a plumb-line twenty feet, and from the vertical point describe a horizontal line. This line is at right angles to the plumb-line or perpendicular, and its extremity touches the horizon. The ordinary picture or diagram given in the school-room to impress upon the juvenile mind the

* [Note—This article was written in May of 1892, consequently the relation of the signs and constellations has changed since then.]

fallacy of the convexity of the earth, is, first a circle, designed to indicate its rotundity and convex surface; related to this is a horizontal line, at the extremities of which are a man and a ship's mast; the man is at one end of the horizontal, (not at right angles to the horizontal, but oblique to it,) at the other end of the horizontal is the mast, also oblique to it.

The position taken by Koreshanity is as follows: First, the earth curves eight inches to the mile, concavely, not convexly. Second, a line of vision extending from the visual point to the horizon is not a straight one, but one curvilinear slightly upward and striking the point called the horizon a little above the exact horizontal direction. Third, this curvilinearization of vision is caused by the deviation of the visual substance, deflected through the resistance of the gravic "energy." Fourth, there are two laws governing the visual deception of convexity; namely, visual curvilinearization and geolinear foreshortening. The horizontal line has the appearance of a slight depression in perspective. Fifth, the depression is apparent, not real. Its cause is, first, the simple one of perspective or geolinear foreshortening.

Suppose a visual line from an altitude of five hundred feet to meet the horizon; we will urge this supposition from the conception of a concave instead of a convex surface, the horizon point being on a level with the altitude of the visual point, or point from which the ascension is taken. The natural apparent construction of the geolinear surface would drop the perspective of horizontal, and give it the appearance of being slightly descending instead of horizontal, which it really is.

We are in receipt of a sincere inquiry, by mail, concerning our claim that the surface of the earth upon which (or *in which*) we live, is a concavity instead of a convexity. The primary element of the premise upon which we predicate the Cellular Cosmogony, or the Koreshan system of astronomic formula, is the relation of the horizontal to the perpendicular, as comprising the trigonometric and mathematical root of its evolution. A visual line extended from the vertical point of a perpendicular to the vanishing point of the earth's surface, exhibits two lines at right angles—the perpendicular or plumb-line, and the horizontal. The cosine of the horizontal visual line completes the chord, the two extremities of which are the two horizon points or two points of vanishing distance. The perpendicular is the radius vector, and the arc of the chord is the concavity of the earth.

If the earth were convex, any point on the surface would be the highest point, and a line drawn from an elevated position to the vanishing point or horizon would not be horizontal; the point at which it touched the earth would not be the horizon, and the line called the horizontal would sustain an obliquity to the perpendicular. A horizontal line is one drawn at right angles to the perpendicular. If one stands on an elevation above the sea level and looks over the water surface to the horizon, or to that point where the sky and water seem to meet, the vision is over a horizontal line; and

no matter at what altitude the observation is made, the horizon is on a level with the eye. This statement is denied by the physicist and so called critical objector, on the ground that the theodolite or transit instrument indicates to the contrary; for an observation taken through the transit instrument pictures the horizontal hair-line, placed across the focus of the instrument, on the sky, a little above the water-line at the horizon.

Let the critical observer and honest student define a track on a level surface, to the earth's vanishing point of the horizon, and, at the subjective terminus or plane of observation, elevate a pole fifty feet, from the top of which a line is extended (as a telegraph wire) for some miles. Let the point of observation, or the visual point, be located twenty-five feet above the earth, or half-way between the earth and the top of the pole. The line on the earth will appear to converge upward toward the wire, and the wire to converge downward toward the track, and at the vanishing point the two lines will appear to meet. Hang the transit instrument to the line leveled to it, as the instrument would be leveled to the surface of the earth in surveying, with the longitudinal axis of the instrument sustaining the same relation to the line that it would, in surveying, to the surface of the earth, and look through it; the hair-line in the focus of the instrument would cross the horizon below instead of above the horizontal line.

Look through the instrument, along the parallel of the line from which it is suspended, the distance of ten rods, to the end of a line suspended, perpendicularly, far enough to level with the horizontal hair-line in the focus of the instrument. We may suppose the instrument to hang ten inches from the horizontal line, and the suspended perpendicular line to suspend far enough for the lower end to meet the visual line at the level of the hair-line. At ten rods farther distant a suspended line, to hang pendant enough to appear on a level with the first suspended line, would necessarily be longer than the line at the distance of ten rods. Now, would this prove that the extended wire or line curved upward?

Let us take another relation of the same illustration. Extend two railroad tracks perfectly straight for a long distance, and perfectly parallel. Stand half-way between the two, and they will appear to converge equally toward a point. This does not prove that the two tracks diverge from each other beyond the point at which they appear to meet. Place a transit instrument ten inches from one of the tracks, in a parallel attitude to the track, or so that the longitudinal axis of the instrument sustains the same relation to the track that it would to the surface of the earth in surveying. Two rods from this, a projection from the track must be more than ten inches long to be seen on a parallel with the hair-line across the focus of the instrument, and a projection double the distance from the instrument, or twenty rods away, would have to be longer than the first, and the third at three times the distance must be longer than the second. Would this prove that the track curved away from the other one because it appeared to do so, as observed through the instrument?

Men jump at conclusions from appearances, and upon these conclusions predicate fallacious theories, call them scientific, and teach them as facts. Succeeding generations drop them, and present new hypotheses to their contemporaries and their children. The theories of modern, so called science are too preposterous for scarcely a notice, but that the masses have been taught them from childhood, and believe them. We do not deny the fact that there is an *apparent* depression of the horizontal line, and that the transit instrument *seems* to indicate a *real* depression. The apparent depression is due to foreshortening and not to convexity.

The visual point, or the point from which the visual impression is determined, is at the focus projection, as far in front of the lens of the eye as the convexity of the lens locates it. It is not the same in every eye, because the lenses of different eyes vary. The visual point when a telescope is employed, is a projection of the focus beyond the objective end of the instrument, and the focal axis is necessarily slightly oblique to the apparent horizontal line.

Look over a prairie, to the horizon, from an elevation of ten or fifteen feet. The first mile of the landscape makes a long picture upon the retina of the eye; the second mile, a shorter one, the third, still shorter, and the fourth would make no picture. This is the vanishing point. The landscape appears to drop out of sight. A line drawn from the subjective visual point to the vanishing point will appear to be depressed in proportion to the foreshortening of the geolinear surface. This foreshortening is about five inches to the mile, and allowance is made by civil engineers, as if it were convexity instead of foreshortening.

The surface of the earth is concave. We have reached this conclusion from downright geometrical and mechanical hard work. The absurdities of the old or Copernican system are too many, too apparent, and attended by too much guess-work to be of any value to the critical and analytical thinker. The modern, so called astronomer is a Liliputian, and the time is not far distant when there will be an awakening.

The sun has three primary or first principles; namely, heat, light, and gravity. These primaries are all complex. Heat is composed of degrees; light, of spectra (plural); and gravity, of qualities. These are substantial in character; they are simply the most attenuate solutions of the material substances of which they are the solutions. They are eliminated or emitted from the sun, passing through atmospheres which modify them according to the atmospheric qualities through which they pass.

Each atmosphere has something of the power of reflection and refraction, but not so much influence upon the gravic as upon the heat and light "forces." Solid metals refract and reflect gravity; every quality of gravic "force" being refracted by its corresponding metal more than by any of the others, though they all have refracting and reflecting power over all the gravic qualities of "force." The earth is a shell, having seven primary metals in layers or strata, laminæ or planes.

These constitute the rind or outer crust, and act as so many great reflectors and refractors of the "forces."

The direct reflection of heat is cold; the direct reflection of light is darkness; the direct reflection of gravity is levity. We have, therefore, three "forces—" cold, darkness, and levity, which are just as much substance as the three opposite "ones." At the points of change, are the poles of these "forces." We emphasize the word direct, because indirect reflection partakes less of the nature of the opposite character, as it is less direct or more indirect. These reflex "forces" flow back to the center as cold, darkness, and levity. The contrary flows move toward the sun in circular strata, taking their courses according to order between the qualities of the outflowing "forces."

To gain something of an idea of these return flows, let us take the dark "force." In the examination of spectra there will be noticed the dark lines, that have been termed Fraunhofer's lines. In gravic analysis corresponding levic lines will be seen; and in heat analysis corresponding cold lines will be observed. These return flows are positive to the sun, but negative to the eye. Those outflowing from the sun are negative to the sun, but positive to the eye. Thus the light is apparent, while the darkness is unapparent to the eye.

As these "forces" flow into the sun they move toward its center into a vortex which, at the center, becomes so rapid that all the "forces" commingle in a homogeneous fusion. The vortex produces a cross circle, which spreads out into a thin diaphragm, dividing the sun into two halves, (one anterior and one posterior), the center part of which (backward) is dark,—as the most intense dark "force" seeks that part,—while the front central part is light. The dark "force" moves out in just the opposite direction from the light "force." The cold "force" moves out at one side, and the heat "force" at the other; that is, at their most intense points.

The sun has a double revolution, vertical and lateral. The vertical revolution is comparatively slow. The lateral is very rapid at the diaphragm, but less so at the back and front points, or anterior and posterior points, which gives to the mass the shape of two spirals or twists. Examine the heart, which will give something of an idea, as the heart represents one of the vertical halves. The diaphragm is one half-wheel cold "force," the other half-wheel heat "force."

These "forces" spread out like two great wings, which extend into terminal levic rings that revolve from north to south, but not rapidly, as at the vortex and diaphragm. The gravic "force" is the formative "force." It is more subtle and diffusive in its reflex than the other "forces," consequently more filtrative and general in its counterflow or inflow, as it is also in its outflow, than light and heat. Electricity, magnetism, etc., are modifications of gravic and levic "force."

We have partially described the central sun or star center of the physical universe; but as those "forces" are let down toward the circumference through the atmospheres, they are reflected by the power of reflection and refraction of the atmospheres.

(To be continued.)

Manifestation of Mental Depolarization

[From the Writings of KORESH.]

WE FEEL it especially incumbent upon us at this time of false claimants to divine authority, in the promulgation of the truth, to warn our readers and the investigators of Koresshan Universology against what is denominated the "new thought," and to distinguish between the new thought in reality and that which is falsely called such. The so-called "new thought" is predicated upon the misconception of Mrs. Eddy, who promulgated the dogma that "there is no matter, no sin, no sickness, no pain, no death." The question needs no argument, because it is so flagrantly antichrist, so in opposition to all the teachings of the Bible, of the Lord Jesus, of common sense, and its adherents so void of the powers of reasoning as to make the reasoning faculties absolutely stult in those who have espoused the doctrine.

There are two great equal powers, constituting two co-equal and coeval antithetical coördinates of eternal activity in the universe. In the physical realm they are substantially divided into light and darkness, heat and cold; and in the realm of metaphysics, into truth and fallacy, good and evil. This fact is no more apparent in physics than in metaphysics, or, what is the same, in Nature than in super-nature. If there were no darkness there could be no light, nor could there be the mental consciousness of light without its contrast with darkness. The very existence of the faculty of comparison in the human mind is a demonstration of the necessity of things to compare; and as light could not be compared without the existence of darkness as a factor of comparison, darkness has, therefore, as essential an existence as light itself.

That mentality which can maintain the assumption that all is truth, and there is no fallacy; that all is good, and there is no evil, has so stultified the reason that argument is worse than vain. For this reason it is useless to present argument to such a class. We do not write with the expectation that this class can be reached; we appeal to such as are still in the possession of the reasoning faculties,—who have not come under the psychological delusion of this great antichristian power called the "new thought" movement.

Good and evil are the two greatest pronounced factors of being; and to be, to do, and to suffer are the verbal ceptions of factors in our mental relation to things. In our progress toward the final attainment of righteousness, we are compelled to merge through the states of fallacy and evil for the experiences essential to our growth, because every stage of fallacy has its contrasting stage of truth, and every stage of evil has its contrasting stage of good. If there were no pain there could be no joy, because there could be no application of the faculty and function of contrast.

To become the fruit of the tree of the knowledge of good and evil is to know good and evil; and to be able to discriminate between the two is to have had sufficient experience with both, so as to define the one by contrast with the other. God will be the all and in all of

those who, through the experience of progress and development, have gone beyond the mere knowledge of good and evil, into the rejection of evil and fallacy, thus putting on the condition of truth and good, no more to be enthralled by the power of sin, in which all men must have their school of experience.

The Lord acknowledged the existence of sin, sickness, and death, not as mere vagaries of the mind, but as veritable realities which were to be shunned, eliminated, and relegated to where they belong; and whosoever will deny the fact that the Lord condemned sin as a reality, and in constant conflict with the powers of truth, is a blatant and unscrupulous falsifier of the teachings of the Lord, and absolutely ignorant of the law of the Messianic progress of creation. It does not follow, by any means, that because the so-called "new thought" idea has depolarized the human mind and brain, there is no law of polarity yet to be the constituent force of integralism. Prof. Loeb has apparently succeeded in producing growth in opposition to the previous belief that there existed polarity in the cell, and the superficial thinker jumps to the conclusion that there is no cellular polarity. This spurious discovery in the minute things of cellular activity, is in agreement with this greater effort to prove that polarity is but a thing of the imagination and has no existence in reality.

That God as God is in all men, and that the "I AM" is in every one, whether he seems good or evil, is a false conception of being; it is the manifestation of mental depolarization, and its operation is that of disintegration. Depolarization is the first step in the activity of disintegration; and as all old things are to pass away, the powers of disintegration are to put in their work; and they are as essential to the progress of existence as are the forces of integralism.

The fruit of the new age and the product of the divine planting which took place in the beginning of the age will not be a mere esoteric phenomenon. The Lord Christ was an actual person, and that person was the archetype of the fruition of the age. The processes and laws of the evolution of creation will result in the development of the new race that is to come upon the stage of material activity. They will be arch-natural men, offspring of the universe, offspring of Deity, therefore the Sons of God.

The real New Thought is not that there is "no sin, no sickness, no death," but that these are all to be overcome in the fruit of this age; and from the state of mortality the sons of men are to arise into the newness of the arch-natural existence, to become the Sons of God. This is not to be accomplished by the process of mere thinking or willing, but by the combination of willing and doing; and this doing is in the keeping of certain spiritual, moral, and physiological laws. These are laws of being taught only in the Koresshan Universology; they were obscurely hidden within the Decalogue, but are now revealed to the Messianic center of this age, and being promulgated through the literature of the Koresshan cult. The laws of being are revealed but to one in any age, and through that one are committed in

part to many, and revealed in fulness to the perfect fruit.

In the doctrine of evolution we find a prophecy of what may be looked for in the progress of events; and we find this prediction of evolution corroborated by the declarations of Scripture. In the unfoldment of progressive development we should anticipate the production of a perfect natural humanity, and in the prophetic declarations we are assured that there is to come the development of the Sons of God. "To all who believe in his name gives he power to become the Sons of God;" and we assert that these Sons of God will be the fruition of an arch-natural kingdom of men, to come forth from the present race through that conflagration which the prophets have persistently predicted. The transition will be sudden and wonderful, not to come by the slow process of imaginary evolution. Evolution, involution, and revolution are three particular volutions entering as factors into the processes of creative effort.

The production of the Sons of God, the immortals yet to come, will be with sudden introduction upon the field of actual existence. They will come through the conflagration of men who dare enter the fire, through the friction caused by overcoming the tendencies of the mortal flesh and its pleasures and allurements.

Community of Interests Versus the Competitive System

(From the Writings of KORESH)

THERE are a few simple principles lying at the foundation of social and moral life, which operate either for or against the general or individual welfare. They comprise the foundation stones of the systems and forms of order or disorder into which bodies of men enter for the purpose of self-defense, for national existence, and for aggressive and accumulative general and extended dominion. In what are denominated the ordinary forms of civilized government, the systems have become so much involved, and are so complicated with the intricacies of legal and other technicalities, that the machinery of government has passed beyond the aspect of common apprehension.

There are two distinct phases of human impulse, both of which are universal in the scope of their application, and diametric and antagonistic in character; only one of which can be successfully operative at the same time. One or the other of these must ultimately prevail. One is divine and heaven-generated, founded upon the eternal law of justice, authorized by Jehovah God, and verified in the life of the Lord Jesus Christ in his application of the communistic order of social and national existence; the other is hell-generated, is under the ban of God's condemnation, and is the system now universally in vogue; practised by the "civilized" paganism called Christianity, it—though called Christian—has not the first element of that spirit which, when operative over nineteen hundred years ago, moved all who came under its influence to sell all their possessions and bring the price of the things they sold to the common treasury, where all, under the same vine and fig-tree,

might share equally in the wise provisions of a beneficent Creator.

In considering two diametrical systems so completely at variance as are the communistic and competitive, we are applying the principles of analysis and synthesis to formulas which do not possess one single principle in common with each other. The laws which govern the one cannot enter into the formula of the other. The attempts at political and social reform are destitute of that analytical and differential acumen, in which is discrimination of so radical a character as to expunge all the elements of the one aspect of formulative arrangement from the opposing system. It must be Christianity or paganism; communism (all things common) or individualism—every man for himself, though he impoverish his neighbor in his greed to accumulate wealth. Reformers do not get far enough away from the prevailing system of church and state. The annihilation of the old is the thing needed. The revolution should not be violent but effective, and to be effective it must be radical.

The God of This World

(From the Writings of KORESH)

THE god of the common humanity (the common humanity includes all who are in the sphere of the competitive system) is the god, money. There is no influence so potent in the world today as the power of gold. The high and the low, the rich and the poor, the bondman and the freeman, pay their homage at its shrine, and through its power are brought into the conflicting agonies of retributive fear, or the degradations entailed through the struggle and failure to amass the competencies that greed alone induces the avaricious to seek and acquire.

When the Lord Jesus entered the temple,—type of the humanity which, through his power to save, shall at last be preserved,—overthrew the tables of the money-changers, and, with the scourge of small cords, drove the speculators from their stalls of exchange, he presented to the world the most practical demonstration of what, to him, were the abomination of desolation and the desecration of the sanctuary. When the guard or criterion of the transactions in the exchange of products comes to be regarded as the reality of which it should be but the medium of transfer, it has usurped the place of genuine riches, and, falling into the hands of the great gamblers in commerce, is made the power through which the distinctions of caste are formulated and maintained.

Every man operating in the fields of competitive activity is a gambler, whether it is upon a large or a small scale; and the example of the Lord was but a precursor of what is in the divine purpose to consummate when, at the end of the age, the competitive system has filled the cup of its iniquity, and its dregs have become the bitter potion and unwholesome draught to be forced back upon him who has robbed the laborer of his hire.


Retribution is the inevitable consequence of inordinate greed; and while the FLAMING SWORD deplores the circumstances which have conspired to evolve the imminent catastrophe to all such as have heaped up treasures against the great day of wrath, and would warn all violators of law against bringing down upon their own heads the destruction which the power of wealth may order, it has the right to predict the impending conflict and its consequent disasters.

The Indicia of Human Progress

BERTHALDINE, MATRONA

BUILDER OF THE TEMPLE OF HUMANITY

*The Temple, the Perfected Man, Will
Arise in the Aquarian or Scientific Age*

NE THING above others must impress a householder in a large city, and that is the efforts made by the charitable (?) to put patches on the old garments of Christendom. To stop the distressful moans of the oppressed of the competitive system, and make it seem humanitarian, every conceivable agency is at work to make the evil thing seem good.

On being called to the door recently we met an able-bodied man who, at a productive employment, could have greatly enriched the commonwealth. What was he doing? Spending his fine forces going from door to door, asking penny-a-day subscriptions to support a day nursery for impoverished children—future citizens of what should be no *mean* city. A city that cannot as a whole provide for its own infants, without stigmatizing them on their start in citizenship as objects of charity, is in our way of thinking a pretty *mean* city.

The city fathers, so often known as public grafters, had they really the true city father spirit in them, would certainly see to it that the helpless infant, and the aged, at least, had a municipal right to everything needed for their well-being and happiness. Nothing seems more essential to this than the earliest dawn and lasting rest of legitimate self-respect.

With the competitive system so despoiling the masses of their hard-earned minimum wage, this line of riches becomes practically impossible to the poor, who are taught by the dominant that they should marry and profligate their species. If it is such a good thing for the dominant few to have their supporters increase and multiply their mortal descendants, then they certainly, being dominant, should see to it that as ample provision be made for them as is provided for valuable animal stock.

Many statistics are given the public to prove the value of an ordinarily able-bodied citizen who will work. If he is so valuable, certainly the supreme effort of the state should be to see that the human stock be well born and bred, at its own expense, through legitimate taxation providing for the same. Far less should be spent for reformatories by the state, and far more for maternity homes and state park nurseries, to which the best paternal and maternal gifts should be devoted for the improvement of the human species.

From it, all marked degenerates should be early weeded, as weeds from a plant nursery, or bad apples from a barrel. The disposition of such should be left to the most experienced humane and discreet scientists devoted to the common weal. It is fortunate for the commonwealth that a great awakening of interest in eugenics is now taking place, and that the most progressed aspirants for the common weal are awaiting the

promised "latter rain," a baptism of the spirit of the Most High and Holy to give them the required wisdom and understanding of the laws of his being, for the attainment of his image and likeness. Philosophic faith and charity have about done their work in the church militant. Scientific truth and good, as a system of enlightening Universology, are now the available riches for all progressive enough to really hunger and thirst for the imperial reign of righteousness in earth.

There was a little flock of peculiar people in the earth in the day of the Lord Jesus, to whom it was said: "It is your Father's good pleasure to give you the kingdom." This kingdom was not of the age of Pisces, but of the age or world of Aquarius, the man with a water-pitcher in his hand, who prepared the way for the Lord's final Covenant or last Supper with his people. This Supper was to make them one with Him, as he was one with the Father. He was the divinely declared heir of all things, because he fulfilled the law of love to the letter in his *persona*. The dissolving of that *persona* to its holy Spirit inspired His people to begin the fight to become like him. A part of becoming like Him was to know evil and good as he knew it, from having lived in the earth-life of man from Adam on, both up and down the ages, till at last born holy, and dissolved as the perfect one, he could impart to his inferiors in attainment the spirit of the life of his kind.

This spirit aspired above all else to impulse the inferior sort of humanity, not only to attain faith and charity, but the actual knowledge of truth and good which makes the life of His kind attainable, not as a firstfruit only, but as a harvest, a formulated earthly kingdom. The Lord wished to live and work in the people of his election, till they shone forth as a solar sphere of intelligent, because scientific, obedience to the laws of his individual perfect being. This they could not be with unredeemed, mortal, continuously-dying bodies, inhabited by correspondingly imperfect minds, of which order Paul said: "We see through a glass darkly;" blindness in part being the portion of Israel till the "fulness of the Gentiles" was found, indicated by the presence of the Sign or Prophet due them; fighting and waiting were all they were equal to, till perfect knowledge came.

There are people who do not and cannot believe in the perfect knowledge of anything; certainly not of the universe, the earth, which is the Lord's. Nevertheless, the Lord claims it as his portion, a portion making of him the supreme being in his elect form of man. The Lord has declared his preference for the perfected form of man above all other conceivable forms. It is a form to which at definite times He gives two distinct aspects, yielded to it by the timic dominance of sex distinction, known in mortal viduality as male and female. In biune perfection it may be known as "the Son of man," male and female in one form; but having, in timic order,

the masculine or the feminine features, the more self-evident.

Motherhood divinely human is now called for throughout the universe; motherhood of a quality that can be truly a helpmeet to man, for the attainment of all that is divine in image and likeness to Deity, as manifest in the one man called Lord, by virtue of his superhuman attainments. That divine Motherhood is forthcoming in every domain of life, and the Fatherhood and Sonship of man that prepare the way for its arrival, are to be born again of it into newness of life, and in God's image and likeness. How? we ask. "We know in part;" we know in such measure as we apply our hearts unto wisdom, and our intellects wholly to the science of the law, and the science of the law wholly to our lives socially, in obedience to the universally declared laws of social well-being.

As personally we are but corpuscles in the body of the Grand Man, we cannot do much if we do not line up in harmony with the laws of the commonwealth of Israel, which may be learned from the ordained Prophet of Israel, foretold to appear "with a plumb-line in his hand," prepared to lay the foundation for, and build, the great temple of humanity. The Biblical prophecies are full of the story of his coming and credentials.

No one need be ignorant of him, who really wants to know. He has committed them all to writing, and has promised a baptism of his spirit to all who do works meet for repentance, which is returning to the Mosaic law and the testimony of Jesus Christ, and his elect Apostolic successor, foretold to come as "His New Name" and the overcomer of the law of sin and death, now written in our members by sexual duality or dividedness. This dividedness is periodically, in the grand cycle of time, an essential evil for the renewal of man's wisdom of experience. Its dominance is not permanent, however, for all races at the same time, nor all ages. Now is the day of salvation for all matured to recognize in CYRUS the Shepherd and Stone of Israel, the Father-Mother Deity, the Lord, Elijah the Prophet.

What Shall Man Do to Be Saved?

WHEN the startling events predicted by KORESH occur, there must come a general awakening to the truth of Koreshanity. An awakening by the knowledge of the truth in the intellect alone will not, however, suffice for human redemption from sin, sickness, and death. Only as the truth finds a loving reception in hearts honest and good enough to obey its behests, will it serve in ultimates to give life.

Truth, in its scientific aspect in relation to sociology, defines its required form of social organization, and the essential steps to its approach. King Solomon's temple was a symbolic type of the form. To be read intelligently from outer court to holy of holies, man in his perfected form and in his envioning universe must be studied. Nothing worth having can be attained without effort; hence Koreshanity provides outer and inner courts of effort for its receptive students. All students of Koreshanity, even in the investigative

degree of fellowship, are confronted with requirements in the line of personal habits, that at once test the qualifications of their hearts for the attainment of life.

No honest student is supposed to continue wilfully in any practice of things defiling to the body; drinking intoxicants, smoking any deteriorating compound, indulging in any form of profanity, or the practice of intolerance toward fellow sinners. Yet while this is generally known, we hear of fellow students in the Court of Effort doing all these things, to such an extent that their integrity of purpose is seriously questioned.

Koreshanity is the greatest advocate of a square deal; first of all with the Lord, the Founder of the System and its greatest living exponent, in every degree of human being. The Lord is said to have a limit to his chiding and the restraint of his righteous wrath, and while slow to anger and of great mercy, there comes a time in every period of the world's history, when the penalties of our misdeeds, dishonoring to his Name, as well as to ourselves, who have taken it in vain if it is only to defame it, are exacted.

The personality or Name of the Lord is to "be lifted up" in this "wilderness of sin," as this mortal world is called, by the exemplification in life of a scientific application of the fundamental principles of his covenant of life. This can only be done effectually in the form of order established by himself; and he is a foolish person who would advocate climbing up some other way.

Form and function are inseparable. We cannot have perfectly healthy social functions, without a perfected social form. Of such a form is the anatomy of the universe, the evolved perfect Man—the legitimate pattern. Without this pattern at command, no reverent sociologist will get far out of *hades* into the life of the divine kingdom. The men of *hades*, while they have some aspirations for the realization of the divine order, of which they have some vague conceptions, instinctively kick against a scientific presentation of it, which includes the woman's very important and primary part.

That man has been here, who has led at least a few women to conceive of this part, which is constructing and bringing this new social order to the birth. Even now her birth-pangs are going on all over the world, and the greatest of physicians will soon deliver the church universal of every member of the new form of social Godliness, the kingdom of divine uses.

"The old order changeth," the magazine writers say. Yes, it is gorgeous in all the autumn glories that indicate its speedy death. Autumn colorings most ornate are seen in a degree of oriental glory never before manifest. The very elect need to look out that they be not deceived, and call the hectic flush of color, the sign of health. The cries of "peace" which are to serve as a warning to "the children of the kingdom," are heard as never before. They should serve as so many calls to those who have some knowledge of scientific sociology, to the building up in newness of life of the Guiding Star Assembly of the new dispensation.

This Assembly, like the tiny germ of a great oak, has been vitalized for a development of form and func-

tion, capacitated for the reception of the fulness of the Tree of Life. It cannot grow save as it draws vigorously from the soil below and the heavens above. It was planted to grow, and everywhere, those who are imbibing in any degree the truths of the eternal Word, the science of the laws of universal form and function, owe it tribute, that its lifting and drawing power may become equal to the world's need of a divine social center. Small and weak as is now the divinely authorized vitellus of such a center, its scientifically predicted destiny is to grow and fill the whole earth, as the great empire of the divine kingdom.

"In earth," we say in the language of truth and soberness. Its solar biologic center is the mind of that man with the plumb-line, who laid a line upon it, that has established the integrity of truth as to its form and function. That mind is the mind of the eternal man, who changes not as to his standard of human perfection. This standard has been exemplified from start to finish, for the law of love has been fulfilled, even to that death of the cross which caused Him who knew no sin to be made sin. He was made sin in the wilderness of sin, and has long laid dead in the street of the great city. He arose as the Messenger of the Covenant, to restore to the minds of men the lost keys of knowledge; the science of the law and the testimony of the God-Man, Jesus Christ the righteous.

By the applied science of these foundation knowledges must man restore his own industrial, commercial, and social integrity, as to form and function, for God was planted in man to work out his own salvation. It is only as man works out what God has already worked in, that God can dwell in man richly to will and do his own good pleasure. This work on man's part done, is his preparation of the way to see him once more face to face as the desire of all nations, the Solar Center of the universe.

Lincoln Memorial Ocean to Ocean Highway

(Continued from page 308.)

Such a highway, joining Washington and Richmond, the two capital cities of that memorable struggle, the Civil War, with the purpose of extending it (as time and means would allow) to the limits of both the North and the South, would have been still more appropriate, as memorializing the great act and purpose of Lincoln's life, in removing the bone of contention that militated against a more fraternal union, and brought us to a more complete realization, in the nation's life, that "all men have a right to life, liberty, and the pursuit of happiness."

The idlers won in Congress, and \$2,000,000 is to be invested in a beautiful structure of stone in the city of Washington; but although it is to be regretted that the memorial is to be a one-sided project, in which the South is not permitted to share, still it is a matter for congratulation that the utilitarian idea is to be realized in a great highway spanning the continent, from New York City to San Francisco. The route selected will pass through thirteen states, touching at Jersey City, Philadelphia, Pittsburg, Chicago, Omaha, Denver, and Salt Lake.

It was hoped that if it must be on a line east and west, that the route of the old National or Cumberland Road, called affectionately by some, the "Old Pike," would be selected, reviving the long-waned glory of that once famous national enterprise, so replete with historic interest. This great roadway was projected to connect Washington and the East with the Western states and territories, and along which trundled commerce and so many of the moving vans called "prairie schooners," that millions of people of the great Middle West will long hold it in cherished remembrance, as the way and means whereby their sires and grandsires "treked" it to the present loved homes of their posterity, and also along which swung the now vanished stage-coach, or rolled at one time or another the rich equipages of so many of the nation's honored dead; while Lincoln, too, may have trudged some of its miles in his early manhood, when moving with his father's family from Indiana to Illinois, if the road was in existence at that date, or traversed it later in his itinerant legal practice. In one way at least, this great road out-rivals the famous Appian Way of Rome, which was built twenty-two centuries ago, and still stands a monument to Roman enterprise and genius, and which if built at this day would cost \$200,000 per mile; for while it would accommodate only two chariots abreast, the old National Road will accommodate eight teams abreast.

This road started at Cumberland, Maryland, and, following the line of Braddock's march to his famous defeat, passed through Pennsylvania and the Panhandle of Virginia, crossing the Ohio river at Wheeling; thence through Columbus, Ohio; Indianapolis, Indiana; and through Illinois to St. Louis; where the advent of railroad building stopped its further extension. But as history repeats itself, in ascending or descending spirals, so travel is going back to private conveyance, through the invention of automobiles. This is enforcing a great era in public road building, bringing about a decrease in railroad extension, and perhaps also a decrease in villages, as the farmer will do his petty trading largely by parcels post, or rush off to the emporium 30 or 50 or more miles away for his larger transactions.

Failing to induce Congress to adopt the utilitarian, in commemoration of the country's humbly born, though exalted dead, or to go beyond the confines of the Capital city for memorial adornments, the more enterprising citizens of this Republic have undertaken the stupendous task of putting through a transcontinental roadway, to be surfaced with concrete so far as practical, at a cost of \$10,000,000. The money is to be raised by private subscription, nearly half of which is already pledged, and the remainder is sure to be soon forthcoming, from the millions that will only be too glad of the opportunity to honor our beloved war President, by assisting in building so great a highway to his name. It is a grand and worthy undertaking, and we venture the assertion, that where one will see and admire the work of art in Washington city, hundreds will view this highway, be served by it, and admire some of its many stretches of beautiful natural scenery, thus being forcibly reminded, so long as this Republic shall stand, of the man whose honor it is to commemorate. All who are interested, write to Lincoln Highway Association, 2115 Dime Savings Bank Building, Detroit, Michigan.

For the Younger Minds

Bertha M. Boomer

KORESHAN COSMOGONY FOR JUNIORS

Strange that a Demonstrated Premise Should
Be Such a Stumbling Block to "Scientists"

"MOST THINKERS have a faith that at bottom there is but one science of all things, and that until all is known, no one thing can be completely known. Such a science, if realized, would be philosophy. Meanwhile, it is far from being realized; and instead of it, we have a lot of beginnings of knowledge made in different places, and kept separate from each other merely for practical convenience, sake, until with later growth they may run into one body of truth. These provisional beginnings of learning we call the sciences, in the plural. In order not to be unwieldy, every such science has to stick to its own arbitrarily-selected problems, and to ignore all others. Every science thus accepts certain data *unquestioningly*, leaving it to the other parts of philosophy to scrutinize their significance and truth."

The above quotation from William James' "Psychology" suggests the present advancement of philosophy, and contains several phrases, the weight of which is advantageous in trying to "heft it," so to speak. First, is the hopeful statement that "most thinkers have a faith that at bottom there is but one science of all things." That such a science is not known, is hereby conceded. Further, the thinkers (?) logically conclude "that until *all* is known, no *one* thing can be *completely* known." Can we know the mind apart from the body, or man apart from his environment, the universe? Can we know the river apart from its banks, or night apart from the moon and the stars?

"Such a science if realized would be philosophy." The term science, in a more specific sense, is generally understood to cover a system of knowledge concerning a certain subject or group of subjects,—such as astronomy or mathematics. Science, from the Latin *scire*, means to know. Philosophy, on the other hand, embraces a knowledge of general principles which explain facts and existences. It comes from the Greek *philein*, to love; and *sophia*, wisdom. Logic, ethics, and metaphysics are classed as philosophies. Science, in a broader sense, is the sum of universal knowledge; while philosophy furnishes the rational explanation;—it is reasoned science. Therefore, one science of all things would supply the material for philosophy,—it would be philosophy.

"Meanwhile, it is far from being realized;"—another admission of the unsatisfactory state of scientific advancement. "Instead of it we have a lot of *beginnings* of knowledge made in different places;"—something like excavating the Isthmus of Panama at various points, with no regard to ultimately connecting the excavations to form one useful waterway. "And kept separate from each other for practical convenience' sake, until with later growth they may run into one body of truth." Continuing with the idea of excavations, many might then become useless; the canal would be irregular and unnecessarily wide in places, and too narrow in others. Fortunately, the one way was dis-

covered before the real great feat was carried successfully forward to its near completion.

"These provisional beginnings of learning we call the 'sciences,' in the plural. The 'sciences' are too numerous to mention separately, and of the various classifications made, it may be said none is absolute. The classification is largely due to the importance the classifier places upon some subjects over others. Psychology might be classed as a natural science, for instance, or as a philosophy.

"In order not to be unwieldy, every such science has to stick to its own arbitrarily-selected problems, and to ignore all others. Every science thus accepts certain data *unquestioningly*, leaving it to the other parts of philosophy to scrutinize their significance and truth." This appears to be a rather bungling and unscientific way to proceed, for the great discrepancies and disputes between the sciences thus formed, overtax the elasticity of philosophy's scrutiny. Below are a few examples of the differences arising among some of the natural "sciences:"

Long and bitter has been the controversy between geology and physics, as to the length of time during which this earth has been in a condition to support human life. Geologists have always demanded the widest latitude. They speak of hundreds, perhaps thousands, of millions of years to cover the periods with which they have to do. The physicists, led by the late Lord Kelvin, have refused to grant them their demands. They claimed to have proof of a mathematical kind, that the sun could not have been giving out heat at its present rate for more than a hundred million years. They have even said this was an outside limit—that forty million years is the likeliest figure."

About the origin of petroleum, the chemist and the geologist have a little dispute with one another, and among themselves. The chemists say it has an inorganic origin, "The result of instantaneous reaction between carbon and hydrogen coming in contact under special conditions underground." The proof is furnished by laboratory experiments, where artificial petroleum is made. The geologist then remarks that "Petroleum is known to vary greatly in both physical and chemical character; whereas it is a fundamental principle of chemistry, that a given reaction always produces the same compounds with the same character and the same composition."

Whereupon the chemist argues, that "The variations are the result of differences in the strata through which the petroleum has passed since its formation." The argument against this is, that there is very little movement, if at all; and also, there is but slight variation in the rocks in which it is stored. The geologists contend that it has an organic origin; that it is the "slow decomposition of organic remains, animal or vegetable, stored up in rocks since their formation." They disagree among themselves as to whether it is animal or vegetable. The geologists' theory of organic origin, whether animal, or vegetable, or both, is most credited, as it is based more on observation than theory.

The discovery of radium was a beginning of knowledge, about as adverse to other beginnings as any yet made. "It changed our theories of the universe, and left the old chemistry and the old physics in ruins, besides vindicating

the theory of the transmutation of elements," says *Current Opinion*.

There is one method, simple and direct, by which a channel wide and clean may be cut for science and philosophy,—by determining the character of the earth-man's habitation. Is it a solid sphere or a hollow one? By a simple mechanical operation the direction of the earth's curvature may be proved, again and again. Then, starting from a proven premise, an initial point, all the "sciences" could develop more rapidly, augmenting, agreeing, and strengthening one another as they developed. Could the theory of the earth's concavity be an accepted one, the question of the life of the universe, man's antiquity, and all problems of physics, metaphysics, geology, astronomy, chemistry, and even ethics and religion, would become satisfactorily settled, because they would start from a *proven* premise rather than from various *assumed* ones.

The sphere having been proven hollow, the sun must be within and central. The radiating energies cannot be wasted in limitless space as if outside, but are conserved in the earth's rind or shell, which in turn supplies the sun with fuel. The universe, therefore, is self-perpetuating and eternal. It answers the physicist's question about the duration of the sun. The geologist would have to be content with eternity for man's existence also; for while the earth has apparently long been under construction, that construction, along with destruction, is perpetual. The ever-enduring sun renews and revivifies the life of the universe, and as well, absorbs and appropriates the energies from the dematerializing matter of its own creation. The earth's crust is constantly building up and being torn down.

Difference in the Records of an Event

IN THE year 1813, when the war for commercial independence was in progress between the United States and Great Britain, the Americans made a raid into Canada and burned York, now Toronto. It is amusing to note the difference between two writings, by which the two countries recorded the event. The American is inclined to make light of the matter by reducing the conflagration to the minimum.

"General Pike led the troops to the assault. The retiring British fired a magazine, which exploded with tremendous power, overwhelmed the advancing Americans, and killed and wounded more than two hundred of their number, among whom was the gallant Pike, who died the next day. The town surrendered, and the contents of another magazine were transferred to Sackett's Harbor.

"Just before the Americans embarked, a little one story building, known as the Parliament House, was burned. The British attributed the act to them, but General Dearborn and his officers believed it was set on fire by disaffected Canadians, as they had threatened to burn it. *** Yet retaliation for the burning of this building was the excuse offered afterwards for the wanton destruction and pillaging of the public buildings at Washington."

The Canadian, on the other hand, is yet too English to see any joke, and apparently does not even realize that he was whipped in that particular instance, as his doughty conqueror is accused of stealing the flag.

"As General Sheaffe, in command at York, had but six or seven hundred men, he decided to withdraw towards Kingston, and sent a small force to check the enemy's advance, and give time to evacuate the fort. This force disputed every foot of the way to the fort, where, as the Americans entered, a terrific explosion occurred, the magazine having been fired by the defeated troops. General Pike was killed by a heavy stone, and dreadful havoc wrought among his troops, no less than 220 being killed. The invaders stayed only long enough to plunder and destroy property, and to burn the library and other public buildings, including the Parliament House, from whence they stole the flag, the speaker's wig, and the mace."

The Real "Missing Link."

The skull of the oldest woman in the world can now be seen. This grinning remains of days that have long since passed is now reposing beneath a glass case in the London Natural History museum at South Kensington, where anyone may see it.

This skull, in a fragmentary state, was discovered last year by Charles Dawson, F. S. A., and created great excitement among scientists. It was in such small fragments that it has taken until the present time to reconstruct a perfect and correct skull out of it.

The skull was unearthed from a pit at Piltdown commons, Sussex, where professors from the London Geological Society have worked for several years. There is nothing graceful or beautiful about the shape of the skull of the oldest woman. She was evidently a semi-simian, combining the traits and characteristics of a human being and an ape. Scientists regard her as the one known specimen of the real "missing link." No one knows how old the skull is. It may be anywhere from 50,000 to 200,000 years old. It is certain, however, that the skull is from the Pliocene period, one of the earliest periods of human development.

The skull was built up by Frank Barlow, of the London Natural History museum, who spent several months on this work. The teeth and heavy upper jaw show the primitive characteristics, and help to establish the age of the oldest woman. The skull is small, showing that the brain development was slight. This is also shown by the receding forehead.

These fragments are older than any fragments previously found. Others which have been accredited with actual "old age" are the fragments found at Neanderthal, in Prussia, in 1856. An ancient jaw was also discovered in Heidelberg, Germany, in 1907. Prof. Klaatsch of Berlin says that the primitive race to which this skull belonged was driven back and killed by a higher race of men which existed contemporaneously with it, and that we are descendants of the conquering race and not of this "oldest woman."—*Chicago Tribune*.

HERE is an account of a woman's skull aged 200,000 years, and alleged to be the real "missing link." It is to be observed, however, Prof. Klaatsch encourages us, that it belonged to a member of a primitive race, with whom existed contemporaneously a higher race. So even today we find our so called ancestor, the ape, living right along with us. This makes it appear highly probable that the higher and lower types have always existed simultaneously, and that if man has descended from the baboon, the baboon may have in turn descended from man; thus keeping up an evolution and a corresponding involution all the while.

Carrying it a little further, to cause it to harmonize more with "the beginning," which the Bible declares was God, we will say that man's origin is God, rather than the ape; and that his destiny is one with "the beginning," no matter if he descends from God to the ape, or lower, before he ascends again to his origin, in order to reach his destiny.

Light on Current Events

John S. Sargent

BIRTH OF CYRUS: 74TH ANNIVERSARY

"That Saith of Cyrus, He Is my Shepherd, and Shall Perform all my Pleasure." (Isa. xlv: 28)

AS THE eighteenth day of October, the 74th natal day of our beloved Master, approaches, our thoughts turn with renewed intensity to the man whose advent in the flesh marks the infantile beginning in earth, of that kingdom which cometh first as "the blade, then the ear, after that the full corn in the ear." (Mark iv:28.) A few of us having discovered the blade, which, like the sword at the gate of Eden, turns every way to keep the way of the Tree of Life, we now wait with what patience we may, for the appearance of the ear, and the full corn in the ear. In other words, we await the resurrection of the man whose mortal body was laid away in the tomb, but who will, when he comes forth, be "One like unto the Son of man," (Rev. i: 13, 18,) whom John saw, and who liveth and was dead, but who is alive forever more, having the keys of hell and of death.

Nineteen hundred years ago a babe was laid in a manger; and upon this slender thread of life, that might have been snuffed out as a candle, hung the hopes of an unregenerate world. But it was not, and that Child, growing to manhood, by the transformation of his flesh and blood to spirit, transferred that life to the church, which then, like the proverbial grain of mustard seed, grew and spread its branches throughout all the earth. Becoming proud and arrogant in its greatness, that church has forgotten its own humble origin, as it has forgotten to despise not the day of small things.

It professes to be looking forward to the Lord's coming again; but it looks for him to come down from the physical sky, with a great flourish of trumpets and retinue of angels. Its high-class members cannot think of His coming again as a babe; they cannot think of his coming again in the flesh and form of a man. All this is too tame and commonplace to mark the advent of the great God, their God, the honored and worshiped of the civilized world. It is not befitting His dignity, nor the dignity of a great and proud church.

They take their traditions rather than Scriptural prediction as their guide. They can read, but not understand, that "from thence (from the line of Joseph) is the Shepherd, the Stone of Israel." (Gen. xlix:24.) They can read, but not understand, that "In that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious." (Isa. xi:10.) They can read, but not understand the passage: "That saith of Cyrus, He is my Shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundations shall be laid." (Isa. xlv:28.) And "Thus saith the Lord to his Anointed, 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; I will go before thee and make

the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: And I will give thee the treasures of darkness, and the hidden riches of secret places that thou mayest know that I the Lord, which call thee by thy name, am the God of Israel. For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me." (Isa. xlv: 1-4.)

Yes, they can turn to their traditions which have no place in reason, in Scripture, or in historical precedent, and despise the man who points out to them these plain and unequivocal statements of Scripture as his credentials and authority for his claims. What else is it but the blind leading the blind, with the ditch not far away? But the lost sheep of the house of Israel hear his voice, and follow him.

For more than thirty years a little band of loving ones have sat at his feet, to gather the words of wisdom that fell from his lips,—a crystal stream of pure truth, pointing the way to eternal life. And now that he has gone into the valley and shadow of the tomb, to wrest from thence the keys of hell and of death, we await his glorious return with a faith that surpasses the understanding of a faithless, careless world. Just when that return shall be, no one but the Father knoweth; and what glories shall accompany it, imagination hath no brush to paint nor pen to depict. Suffice it, that he shall again be with us to guide our footsteps and inspire our fainting hearts, to pursue the rugged pathway of righteous endeavor to victory—to immortal life. For nineteen hundred years the world has waited,—we have waited; for we have been in the world and of the world, though not now conscious of the past, and in the last few days of that long and painful tryst, we await with baited breath the fateful hour,—and the world waits with us, though it knows it not.

Everywhere a restless, seething mass of humanity, like a great sea, heaves and swells at its social confines, with threatenings, ever more dire, to break all barriers and dash the social fabric to irremedial ruin, upon the rocks of unappeasable wrath. There are wars and rumors of wars; there are social eruptions, upheavals, and earthquakes, effecting brain-storming reversals of public opinion. There are strikes and lockouts; and the mutually interdependent factors, capital and labor, glare at each other with dagger-like hostility. They even riot and clash at times with bloody results, and the world wots not that they are but the echoing throes of that mighty struggle with hell and of death, from which he whose natal day we honor, in conjunctive unity with the spirit of the Almighty, must come forth victorious. And when he does come forth with this glorious triumph inscribed upon his banners, the world suspects not that its age-long institutions of greed and oppressions will be relegated to the scrap-heap of eternal ruin; for the kingdom of heaven will then be established in earth. This will engender the hatred that will fire the heavens, burn up the earth (wicked humanity), and melt the elements with fervent heat.

All this shall come, is coming, through the advent and operations of one man, in whom the powers of heaven concentrate to overcome those of the underworld, and who, like "he that troubleth Israel," is stirring up, unknown to the world, all this tumult, because he brought the sword of truth into conflict with the daggers of fallacy; and because he shall win, all those things founded upon fallacy will pass away with a great noise, and be destroyed with fire. We pray God to hasten this day, for we know that all humanity worth saving, will come through it purified as by a "refiner's fire and fuller's soap," for the Lord shall suddenly come to his temple, in the person of the Messenger of the Covenant. (See Mal. iii. 1-3)

Jesus, looking down the long corridors of time to the present day, saw with the eye of prescience that all these things should come to pass at the end of the age of Pisces, and the ushering in of the age of Aquarius, the Water-Carrier. Jesus came as Aries, the Ram or Lamb of God, and he came at the culmination of the sign Aries in its own constellation, and its entering into the constellation of Pisces, or fishes. In symbolic consonance with this fact, Jesus chose fishermen mostly, for his Disciples; and because the man Aquarius, or the man representing that age, should officiate at the ushering in of the kingdom of heaven, he sent his Disciples into Jerusalem to find a man carrying a pitcher of water, zodiacal symbol of Aquarius, to prepare the last supper, of which he was to partake with his Disciples at that time. This supper was also a symbol foreshadowing the Supper of the great God, described in Ezekiel xxxix: 17 to 23, and in Revelation xix: 17, 18.

The fowls invited are the re-embodied persons who, nineteen hundred years ago, feasted upon the sacrificial Lamb of God; that is, ate or appropriated the flesh and blood of Jesus, as he said they should, after it was transformed to Holy Spirit through the fires of theocrasis. The digestion, assimilation, and final vitiation in their lives, of this heavenly pabulum, bringing them again to a hungering, to high mental aspirations for a repetition of the same kind of food; like the fowls—eagles seeking their prey, they were prepared for the feast, where the guests should be filled with the flesh of kings, of captains, and of mighty men, etc. In other words, they should appropriate the spirit and highest principles of righteousness, brought down through all time by the sons of Melchizedek, and who, through conjunctive unity with the chosen of God from among men, should "raise them up at the last day" into immortality.

The angel, or man, which is the same thing, (see Rev. xxi:17) that John saw standing in the sun, was the Messenger of the Covenant, the CYRUS that should do all His (God's) pleasure; the Ensign to whom the Gentiles seek, the Shepherd, the Stone of Israel, illuminated of the Lord; for such are standing in the Sun—the Sun of Righteousness, not the physical sun.

Water is the symbol of science, or natural truth, because it is a universal solvent on the physical plane, as science, knowledge, is on the mental plane. With it, with true science, we may solve all the mysteries of life. "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead." (Romans i:20.)

The sign of Aquarius is always represented as pouring the water out; that is, promulgating the science. This, the age of Aquarius, is to be the scientific age, in which the true science, the knowledge of immortality, is to be given of God to the world, through the Messenger of the Covenant, who is commissioned to deliver, to pour it out as water, to all who will partake.

To be of those who through this dark and trying hour have kept the faith even as a grain of mustard seed, through that great and terrible day of the Lord, to the setting up the kingdom in our hearts, is our constant prayer and hope.

World's Political and Financial Outlook

THE indefatigable ability of Harry Thaw and his coadjutors, and the New York state authorities, headed by Attorney William Travers Jerome, to keep the Thaw case in the spotlight of public press attention, is something remarkable in the history of jurisprudence. Thaw has been an exceedingly costly ward of the state, both to adjudge him insane and to keep him from release; and one would naturally conclude that, having escaped to beyond its jurisdiction, the state would feel itself well rid of him, and not be expending thousands of dollars to get him back, to continue the expensive process that is sure to follow his further detention. This spasm of virtue in regard to Thaw is rather exceptional to the state's usual carelessness in letting her dangerous gunmen run at large, and her already burdened taxpayers, if consulted, would no doubt say let him go, so long as he keeps out of the state.

This strenuous effort to return and keep Harry Thaw in New York state, becomes still more inconceivable when it is learned that the Supreme Court has adjudged him a resident of Pennsylvania, and the law of New York state provides that all persons found insane in that state, but belonging elsewhere, shall be returned to their own state; so that he has been held in the state of New York in violation of the laws of the state all these years. Why? is the question many would like to ask. The real crux of the matter when carefully analyzed, would appear to be from all indications, that Harry is a gold mine to the legal fraternity, a prospect hole from which they can continue to draw fat fees,—from the Thaw millions on one hand, and the state's revenues on the other, so long as he can be held as a bone of contention.

The pretense that it is a virtuous desire on the part of Jerome and his party to protect society from his depredations, can have little weight when we consider that there are hundreds of others quite as dangerous if not more so than he, that they might find ways and means to imprison, if they were sincere. Their special victim in this case can deserve little of the people's sympathy; for if he is sane then he is a criminal; if insane, then he is dangerous, and has brought on this condition by idling away his time and spending his money in excessive, vicious indulgences. Had he been leading a useful life, it is not at all likely that this would ever have happened to him; however, because he is the under dog in the fight, and is being made a cat's-paw to rake chestnuts for these leeches of the law, disinterested people naturally come to sympathize with him, and would gladly see him win out in the fight.

*Tariff Bill Passed
the Senate*

THE tariff bill so long pending in the Senate was passed on the 9th day of September, by a vote of 44 to 37; two democrats, Senators, Ransdell and Thornton of Louisiana, voting against it; while Senator La Follette, republican, and Senator Poindexter, progressive, voted for it. The bill as it passed the Senate represented an average reduction of four per cent less than the original bill as it came from the House, and nearly twenty-eight per cent from the Payne-Aldrich bill, which it is to supplant. It is now in the hands of the conference committee from both Houses, appointed to adjust the differences, and will no doubt be reported soon, and passed in its revised form by the House and Senate and become a law.

The income tax was included in the bill, and the Senate reduced the minimum to which the tax should apply as provided by the House, of \$4,000 to \$3,000, and increased the rates on the larger incomes, over the House provisions. The President was much pleased, and issued a statement congratulating both Houses upon their leadership and steadfastness in council, of which the democratic party has reason to be proud. The lugubrious apprehensions of those who opposed these reductions of the tariff do not seem to be shared by the business circles of the country; the activity in them showing increase rather than decrease, as if in apprehension of disastrous results of a reduced tariff; and in the Stock Exchange of New York, which is regarded as the business pulse of the nation, stocks, instead of being depressed at the news, as was expected, were really more active than usual at advancing prices.

*New Currency Bill
Passes House*

THE Senate having turned the tariff bill over to the conferees of the two Houses, proceeded to mark time while that committee was wrestling with its differences, by meeting and adjourning every three days until the bill should come back to it, pared down and polished for its final passage. In the meantime, during the four months that the Senate has had the above bill under consideration, the House (spurred on by the President) has been deliberating upon the new currency bill, and nine days later (the 18th) passed it through the committee of the whole, by a vote of 286 to 84; twenty-four republicans and fourteen progressives voting with the democrats in support of the bill, while three democrats voted in opposition. These three, be it said to their credit, opposed it on account of the gold standard clause.

The bill is now in the hands of the Senate Committee of Banking and Currency, and it will probably be several weeks before it will be presented on the floor of the Senate. The measure would abolish the present bank-note system, wherein the banks issue currency against Government bonds, and establish a currency issued by twelve Federal reserve banks, for which the Government assumes the responsibility. Virtually, every phase of banking is by this measure placed under the control of a Federal reserve board of seven members, to be appointed by the President, and a council of bankers, which latter would have only advisory powers. The system is to be administered through

twelve regional banks, located in that many geographical divisions of the country; each capitalized at \$5,000,000, which capital must be subscribed by the banks in that reserve district.

At the eleventh hour the House bowed the knee to the "golden calf," by writing into the bill a disclaimer of any intention to alter the gold money standard fixed by law. And although the bankers are not altogether pleased with the Glass-Owen bill as it now stands, this surrender of the people by their representatives to the money power, will go a long way toward placating the magnates of Wall Street. There are many predictions of evil by the opponents of this measure that are to follow in its operation. It is, they say, going to cause dangerous inflation, or the banks will borrow all the money out of the reserve banks, and then there'll be panic—which will impair the Government's credit; or it will become a powerful political machine to override and oppress the people; or, as some of the banks threaten, they may all surrender their charters and become state banks, rather than enter such a system, thus letting it fall flat. Of course, any or all of these things may happen, or other things not now foreseen, or thought of; for Koreschans do not expect any substantial relief from the oppressions of the money power, by any device however well seeming, that is based upon the gold standard. Blinded as our financial leaders are, and the people with them, to a fictitious and arbitrary standard of money, nothing but the complete wreck and ruin of the whole system of finance and of competitive business with it, will awaken them to its folly.

The Mexican Muddle

THE Mexican muddle still fails to clarify itself, and the provisional government there rather bluntly and almost indignantly declined the good offices of the United States, tendered by President Wilson, to assist in the solution of her troubles, unless the offer is accompanied with the recognition of General Huerta as provisional president of that republic. Huerta's anxiety for this recognition is explained by the fact that he has arranged a foreign loan of \$100,000,000, which he expects will enable him to put down the rebellion; but the actual delivery of the money is withheld, pending this desired action of the United States. The moral impropriety of recognizing a man as president who can show no constitutional right to that office, and who has not cleared himself of the murder of the man whose place he usurps, is too great for the ethics of President Wilson to ignore. There is still another reason why this official courtesy might be inadvisable at this juncture. The bonded debt of Mexico is now \$200,000,000, for the security of which, 62 per cent of all the revenues are pledged; to secure the new loan, the remaining 38 per cent is also pledged. Thus the entire revenue would be tied up for years to secure this indebtedness, leaving nothing whatever to meet the claims for damages of Americans or other foreigners, as the recognition of Huerta would bind us to recognize the validity of these loans.

*Effect of Diplomatic
Intervention*

THE President's private envoy, Mr. John Lind, is still lingering at Vera Cruz, awaiting, at the request of the President, a possible re-opening of the negotiations,

broken off by Gen. Huerta's rejection of all former requests. There is also an envoy from Mr. Huerta to Washington, who must have reached there by this time, but the purpose of his mission is not yet made public. One of the requests borne by Mr. Lind, was that Huerta should not himself be a candidate in the coming election for president. The reply that a statute of Mexico forbids the incumbent of that office to be a candidate for it, was expected to settle that matter satisfactorily to Washington; but what does Gen. Huerta, or the Mexicans in general, for that matter, care for a statute? If they did, Huerta would not now be where he is. Any way, it has been pointed out that if he wished, he could resign beforehand and thus become eligible. However, some late utterances reported as coming from the gentleman to the effect that he would take no part in the election further than to preserve order, have encouraged President Wilson to feel that his efforts in that direction have not been in vain.

A very large crumb of comfort to be found in this wholly unpleasant matter, is the general unanimity with which the President's policy of non-recognition and peaceful intervention only, is endorsed in this country by those of every shade of political opinion, despite Huerta's professed knowledge of the sentiment of the people of the United States. And having invited all of our citizens to come out of Mexico, with the tender of the necessary financial aid to do so, we sincerely hope to be able to keep hands off, and let that unhappy republic settle its own affairs in its own way, if it will not accept our friendly assistance.

Since the above was written, Senor Federico Gamboa, minister of foreign affairs in Huerta's cabinet, has been nominated by the Catholic party to the presidency of Mexico, and Gen. Eugenio Rascon was put up for the vice presidency. This seemingly has been done with the approval of Gen. Huerta, so that Washington is taking umbrage to itself that Mexico City has bowed to it, and paved the way for the recognition of the new president, if elected. But that outlook does not promise pacification to that unhappy country, for church tyranny is one thing that is rebelled against. Besides, the revolutionists declare they will pay no regard to any election held under the auspices of Gen. Huerta. At best, it will only enable the federals to get money, and to buy arms and munitions of us, with which to put down the rebellion, and to clamp the yoke of oppression still tighter upon the necks of the people.

Since the above nomination, the liberals have placed candidates in nomination; but as that party has no great strength, it is not expected to cut much of a figure in the coming election. Felix Diaz is reported as returning to Mexico, supposedly to push his candidacy. Gen. Porfirio Diaz has been recalled, for what purpose is now only a matter of conjecture. Heretofore, he has stated that he would not return to his native country until peace was restored, or to help defend it in case of foreign war. As neither of these conditions now obtains, we are left to guess whether it is in apprehension of trouble with the United States, or a political stratagem to in some way influence the coming elections. Gamboa is making some excellent promises, among which it is noted that education will be

extended, amnesty will be granted to former foes of the government, under suitable conditions, and an agricultural act established, granting homesteads to those who need them. These promises, if carried out in good faith, ought to effect the pacification of those in rebellion. But that they will be honestly fulfilled, is likely to be distrusted by those whom they are intended to placate, when presented as they are by the candidate of the clergy, who are becoming noted everywhere for their dominating tyranny and oppression of the people.

The Balkan Imbroglio

NOW that the war in the Balkans has subsided, and the smoke of battle is lifting above the heretofore murky horizon, we may venture to take a retrospective view of that conflict, with a little more assurance of getting at the truth of its cause, incidents, and results. The Christian world had long sympathized with the Balkans and the Greeks, who had suffered so much at the hands of the Turks; and all during that brilliant and spectacular campaign, in which the despised Ottoman was driven out of Macedonia, we were wont to look upon the allies as heroes covering themselves with glory, in a patriotic endeavor to rescue their fellowmen—the Macedonians, from the yoke of a galling tyranny.

But later information is to the effect that while the Macedonians wanted freedom and were preparing to strike for independence, when the opportunity was propitious, they by no means wished to exchange for the Bulgarian yoke;—they wanted autonomy. Taking advantage of this state of things, King Ferdinand employed emissaries there, to resort to all kinds of cruel tricks clandestinely, against the Turks, to make it appear that the Bulgarians resident there were the perpetrators. This of course excited the ignorant Turks to massacre every Bulgarian they could lay hands on. Naturally, it had the desired effect, as Ferdinand planned it would, of exciting his own subjects to that frenzy of hatred which would drive them to any sacrifice to rid Europe of the hated Moslem.

This discreditable recital gives us some inkling of why King Ferdinand is branded as the "brigand of the Balkans." But there were more brigands, as the sequel shows; for when it came to dividing the loot, the cupidity of Greece and Serbia was aroused to claim more than was originally agreed should be their share. (This shows a carefully arranged compact of a premeditated war of conquest, rather than a patriotic effort to free their fellowmen from oppression.) In justification of their grab, however, both countries claimed that they had done more than was originally stipulated to assist Bulgaria, without which assistance the latter would hardly have succeeded in capturing Adrianople, and driving back the Turks to the Chatalja lines, therefore they were entitled to more of the spoil. There is no need to be concerned about the right or wrong of this matter, for righteousness had no place with either disputant; but the result proved that King Ferdinand was very indiscreet in carrying the issue to the arbitrament of war, for thereby he lost most all of the fruits of victory over the Turks. Roumania, taking advantage of Bulgaria's exhausted condition, possessed herself of a large slice of her territory; and Turkey moved back, repossessing herself of Adrianople, with much

surrounding territory, for which the Bulgarians had shed so much blood. This she did under protest from Europe, with threats of forcible expulsion; but the wily Turk quietly remains, confident that the powers will not be able to agree among themselves, as to who shall have the privilege of "belling the cat."

*Ferdinand's Dream
of Hegemony*

FERDINAND presumably had the ambition of which he was accused, of planning to play the role of Prussia in uniting all the little Balkan principalities into one empire, with himself as the head. His actions bear out the suspicion; and it now appears that the reason that Roumania did not join the Allies in the crusade against the Turk, was that he (Ferdinand) objected. It is stated that King Charles of Roumania wished to do so; but as he might want to share in the conquered territory, the former king was unwilling for him to take part. Thus the greedy ambition of the Bulgarian leader caused him to overreach, and brought about utter defeat and bitter humiliation.

But what it is desired to note, in this connection, is the awful and cruel atrocities that were committed in this struggle. The warring with deadly weapons has now about ceased, but the warfare still continues in strenuous efforts to blacken each other's characters with accusations of these terrible crimes, which we must now believe is more or less true of all of them. But the awful and extensive massacres perpetrated by the Bulgarians in their retreat, as given and claimed to be authentic by the French correspondents, from personal observation and investigation, appallingly overshadow all others in magnitude and indiscriminate slaughter of non-combatants, including women and children, accompanying them with indescribable outrage and torture. Many towns were entirely depopulated, the walls of the houses bespattered with blood, the dead piled in the streets, and bands of dogs feeding upon the remains. In one courtyard were found the bodies of 120 women and children, and six-year-old girls came into the refugee camps, with bayonet wounds, their mothers in some instances having been crucified on the walls of bedrooms.

Such deeds are to be expected of the Turk; his capability of perpetrating them seems ineradicably fixed in the blood, and he is still adding to the record in the towns along the Bulgarian border; but all Christendom ought to feel inextinguishable shame for this inhuman butchery of those claiming its civilization.

Bulgarian Denials

A categorical denial of all these allegations against Bulgaria, by a professor in the university at Sofia, just now comes to our attention, in which these butcheries are charged to her enemies, but blamed on the Bulgarians who, by the conspiracy of the Greeks, Servians, Montenegrins, and Roumanians, were shut off from the outside world for a time, and could not refute these charges. It is further charged that there was a secret treaty between Greece and Turkey, whereby the former would help the latter retake Adrianople; Turkey in turn to assist Greece in seizing Thrace. Then he charges that there was also a conspiracy of Greece, Servia, Montenegro, and Roumania, actuated by

jealous fear of Bulgaria's growing prowess, to annihilate her before she grew to dominate the whole of the Balkans, and came to be one of the powers of Europe. It is charged that the Greeks and Servians committed the first hostilities, and, although in overpowering numbers, were getting badly worsted, until orders came from Russia to stop the fighting, which the Bulgarians obeyed, but the others did not.

These are in brief the stories from both sides, which still leave the matter in something of a haze; but at any rate the treaty of Bucharest is not destined to give any very extended rest to the bloody carnage that has been going on there. It will by no means settle the Balkan imbroglio, for nobody approves of it, and no one is satisfied with it. The allotment has been made on territorial lines, rather than on ethnographical principles. Consequently, each country participating in the division has acquired a lot of heterogeneous elements, that will be continually conspiring and plotting with adjoining powers, or stirring up internal troubles.

Later advices from that region, are that Servia's army is on the move to compel Albania to subservience, and that the Greeks have been persecuting and maltreating other Albanians, for the purpose of terrorizing them into advocating the joining a part of their territory to Greece; and also that while the Turks are engaged in massacring Bulgarians, General Savoff is in Constantinople, negotiating an alliance wherein Bulgaria and Turkey are to join in a war against Greece, unless she makes certain concessions. So it is made pretty plain that there is little if any patriotic sentiment actuating these Balkan wars, as they show themselves quite ready to join anywhere, or with any one, even their age-long enemy, the Turk, in a struggle for greed and territorial aggrandizement. So it appears that we need waste little sympathy for any of them, no matter what befalls.

*Poor Old England's
Troubles*

THE suffragette war still continues in a desultory way in England. Occasionally, a building is fired as a kind of torch, perhaps, to light the way to the emancipation of Britannia's womanhood. Whether it will have the desired effect, seems very problematical from this distance. However, Mrs. Pankhurst proposes to come over and explain it to us; most of us are perfectly willing to be explained to in the matter, but our over-apprehensive government officials are in trepidation about it, we are told, and are trying to rake up some excuse to bar her from our shores. Such suggested action is entirely uncalled for, and it is trusted will never be taken; for with a thorough campaign of education on woman suffrage, the American men will no doubt have the good sense to give women the ballot before provoking them to any such militant measures. If not, then we still trust that our women folk are endowed with the necessary good sense to refrain from a method that so far has shown no degree of success.

Now that the Home Rule bill is on the eve of passage through the British Parliament, the Ulster rebellion begins again to assume a most threatening aspect. Already a constitution has been framed for a provisional government, in preparation to secede from the Irish nation if it is granted

home rule; and the unionists claim to have a hundred thousand men enlisted and drilling, eleven thousand of whom marched through the streets of Belfast in a late parade, carrying dummy guns. Sir Edward Carson has been making incendiary speeches, flinging defiance at the Nationalists and the nation's rulers, in language which, if uttered by the home rulers, would, so they claim, subject them to arrest and imprisonment for sedition and treason. But the situation is very peculiar in that it is excessive loyalty to the rule of the English parliament, and antipathy to the proposed Irish parliament, which it is expected will be under Catholic domination, that is inciting this revolt. For this reason Protestant England cannot help but be greatly in sympathy with Ulster's grievance.

Banking upon this sentiment in their behalf, Sir Edward assures the Orange volunteers that they run no risk, because the British army would mutiny before it would attack them. But even if so, the proposition to secede and successfully set up and maintain an Orangeman's government, with the numerical relationship of Catholic and Protestant population as two to three in Ulster, and which is represented in the House of Commons by 18 Nationalists and 16 Unionists, would be a chimerical fancy indeed. The Nationalists ridicule their contention and pretensions, and John Redmond, the home rule leader in the House, has offered there, and in his speeches, the privilege to insert in the bill any provision deemed necessary by the Unionists, to afford civil and religious security to their friends, although he regards such provision as entirely superfluous. The ministerialists do not regard the Ulster leaders as sincere. They look upon the agitation and threats, from there, as bluff, or a counter-irritant, to head off Lloyd George's reform campaign, and that it is being pushed and financed largely by the big Tory landholders, who are much more concerned about their land than about home rule. The strenuous efforts of the Unionists of England to get the various parties together to effect a compromise, or to have the House dissolve and carry the question again to the people, they look upon as trying to find a way to let the Ulsterites down easy, before they are made to face the necessity of putting their threats into execution. Yet the Cabinet ministers are seriously concerned to effect some means to prevent the sacrifice of the rank and file of Ulster, who they claim are being deceived by their leaders. But Premier Asquith is determined, let come what will, to put the home rule bill through, for the people, he claims, have twice ordered it.

Word comes through socialistic channels that since the Dublin riot, where the Royal Constabulary (Russian Cosacks, they have nicknamed them) beat up several hundred (variously reported from 300 to 600) workingmen, the people, both Catholic and Protestant, are flocking to the socialistic standard by the hundreds; not only in Dublin and Belfast, but in the smaller places; and the farmers too are crowding in, while the protests of the priests are met with the epithet, "To h—l with the Pope." This might prove a happy solution of the whole trouble.

A Scientific Discovery

SIR Oliver Lodge, one of England's most eminent scientists, has been stirring up the materialists of his class by asserting the continuity of life after the death of the body. His ideas of that life are not very definite as to the how or why of it, but he puts up some pretty strong con-

jectures in favor of such a belief. Apparently, he has derived what knowledge he assumes to have upon the subject from the investigation of spirit phenomena, as manifest through the powers of mediumship; so that what he can tell us of the occult sphere is about as vague and unsatisfactory as are the communications of the "familiar spirits" that pose as teachers from the unknown.

He encourages his co-workers, now that some of the investigators of this phenomena have gone over the divide, that science will soon be able to unravel the mysteries of life (as he seems to apprehend) outside the body. He appears to think that somehow that vague substance which the scientists call ether has to do with discarnate life. After an incarnate spirit has cast off its *persona*, mask or covering, by death, he thinks personality still exists, and that ether, though material, is not matter. Is not this the wisdom that is turned backward, the knowledge that is made foolish?

Lincoln Memorial Ocean to Ocean Highway

The idea of constructing an improved highway from the Atlantic to the Pacific, as an enduring memorial to Abraham Lincoln, has been favorably commented on by a number of leaders of the Episcopal, Congregational, and other religious denominations.

In letters to A. R. Parington, Vice-President of the Lincoln Highway Association, some of the pastors have declared their willingness to on Sunday, November 2, use the life of Abraham Lincoln as a text for their sermons. There is to be a dedication celebration in almost every city, village, and hamlet on the route of the Lincoln Highway on Friday evening, October 31, which will make these sermons particularly appropriate.

Expressions from the pulpit on the life of Lincoln should awaken in the younger generation that same love and reverence felt by their elders for the martyred President. Lest Lincoln become only a name these sermons, together with this memorial, will stimulate the Lincoln spirit and the Lincoln feeling in the minds of the people.

Writing on the Lincoln Highway, Rev. S. Parkes Cadman, D. D., of Central Congregational church, Brooklyn, says:

"The Lincoln Highway would be a novel memorial of our great President, and one which adds to all its other excellencies the peculiar merit of a high degree of usefulness for the traveling public. Such a road, traversing the continent, would become as famous as the great avenues built by the Romans in Europe; and in my judgment it would perpetuate the transcendent name and works of Lincoln, beyond any building; a marble effigy, indeed, beyond all else except his impress on the actual history of the nation."—*Publicity Bureau, The Lincoln Highway.*

THE above calls our attention to a great and patriotic enterprise, to which we gladly pay the tribute of endorsement. For some time last winter there was quite a contention in Congress between the idle rich, who loved beauty for its own sake alone, therefore would have it unalloyed or unsullied by the vulgarity of use, and for this reason would memorialize the great Emancipator, Abraham Lincoln, in a vast pile of marble for admiration only; while the other side of the controversy would have a suggestion of the utilitarian at least, in a great parked highway, connecting Washington with the battle-field of Gettysburg. A memorial of this kind was thought by the latter to be much more appropriate to the character, and in consonance with the wishes of him whom we would honor.

(Continued on page 300.)

Literary Review & Comment

N. C. Critcher

BOOKS AND MAGAZINES

"Men will wrangle for religion; write for it; fight for it; die for it; do anything but live for it."—*Charles C. Carlton.*

THE PREMISE of the little book, "Renewal of the Body," by Annie Rix Millitz, being directly the reverse of that taught by Koresban Science, compels a criticism which may have the appearance of being unfriendly. This is not true; but fallacy, especially when it presents so fair a face, must be met boldly and frankly, in order to show its lack of true foundation.

There is much helpfulness in the author's presentation of results to be attained by the holding of right thought in the relations and conduct of life; but the assumption that this is all to be accomplished by the conscious inherence of the divine, without any at-one-ment through the Messianic personality, is so misleading that it is like leaning upon a broken reed, liable to end in disaster at any moment. We have had so many examples of the final result of this fallacious reasoning, in the death of those who have taught the possibility of attaining immortality through the exercise of the will alone, that it warns us to be careful in our approval of those *appearances* of truth so beautiful, and so fascinating to the human heart.

In support of her belief in the divine inherence in every human being in all times and places, the author quotes many Scriptural passages, apparently not realizing that they require comparison and reconciliation with other passages of just as divine an origin. For instance, "The heart is deceitful above all things and desperately wicked;" (Jer. xvii: 9); "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies;" (Matt. iv: 19); and many others of like import. If man is now and always in a state of oneness with God, could such things be said of him?

The author makes this statement in her preface: "The writer has endeavored while giving relative facts for everyday living, to keep to the Absolute Truth, which is above symbolism, above cause and effect, and is pure Being, not any state of becoming." Here is a paradox. Is it possible for anything to be above Cause? All effects, everything seen and unseen, are the result of cause. The "Absolute Truth," *i. e.*, God, *is* the Cause, pure Being; all else is the effect, more or less perfect, according to the state of development; as in the tree, we have the root, the trunk, the branch, the blossom, the fruit, and finally the reproduced cause—the seed. So in humanity, where the Seed was planted nineteen hundred years ago by the dissolution of the Lord's body, will be found the harvest, a resurrection (reproduction) of the same kind of men—the Sons of God. This state comes to *all* in the process of time, but at no one time is it true of *all*; each in his order and according to his development, will attain that divine perfection.

But through all time the law of Messianism holds true; in all kingdoms something from outside the being is required to impregnate and fructify the life. Only in the types is it

otherwise; in each kingdom there is a type given to show the law of parthenogenesis. In the human domain, it was, for this cycle, the Lord Jesus; in the bee, and in the pumpkin vine, we have the type of virginal reproduction for those domains; all the result of previous involution.

To deal with all of the statements which are open to criticism from a Koresban standpoint, would require more space than can be devoted to this subject; but we hope that this cursory review may throw some light upon the great differences existing between the two points of view.

Where we see so much of aspiration and desire for helpfulness to humanity, we can but hope that the true science, which is knowledge, built upon the only foundation able to resist the disasters that are even now at our doors, may come to these dear souls.

The October issue of *The American Review of Reviews* is more than usually interesting. In the "Progress of the World," is treated the new tariff bill; the Sulzer impeachment; the Tammany control; the opening of the Panama Canal, etc., etc. An editorial calls attention to the "Stead Hostels," to be built for the use of working women, as a memorial to the late Wm. T. Stead; N. L. Stowe has an article on "The New Tariff, a Retrospect and a Forecast;" "A Meeting-Place for the World's Peacemakers," by the Hon. Oscar S. Strauss; "Hansen, America's First Plant Explorer," by Wm. P. Kirkwood; "The *Fondation Thiers*," by David Jayne Hill; "The Age of Oil," by Lewis R. Freeman; "New York's Municipal Problem," by Henry Bruere; "Cleveland's Federated Givers," by Charles Whiting Williams, outlines that city's new departure in the distribution of contributions for charitable purposes, under the direction of thirty trustees; "Is Christianity the Religion for Japan? a Japanese View," from an article in the *Missionary Review* by Prof. Masumi Hino, of Kyoto, dean of the theological dept. of the Doshisha University. Also an editorial sketch of the late August Bebel, the great socialist leader, with portrait. Cartoon pages as usual. New York City.

An editorial in the *Scientific American* of Sept. 6, informs us that New York is the leading port of the world, exceeding London by nearly two hundred million dollars; her entire total of exports and imports being \$1,973,981,693. There is an article by the Director of the Office of Public Roads, Logan Waller Page, on "Automobile and Improved Roads;" "Ft. Lawrence Ship Channel Improvements," by Henry C. Plummer; "The Cape Cod Canal," and "The Intercoastal Canal System," editorials. Sept. 13 has cover illustration of an immense turbine wheel in the 300,000 horse-power Miss. Power Plant; also, two-page account of the opening of this "World's Greatest Power Plant;" illustrated. Sept. 20 has an interesting editorial on Sir Oliver Lodge's address on "Continuity," delivered before the British Ass'n for the Advancement of Science, at Birmingham, Eng.; "The First Diesel Locomotive," describes the use of oil as propelling power; a two-page article on "Hand-writing and Human Efficiency," by William Leslie French, with specimens illustrating his theory; editorial on the "Progress of the New Harlem River Canal," and regular pages of "Inventions." New York City.



Topics of Interest & Importance

THE SCIENCE OF MESSIANIC FUNCTION

The Necessity of the Messianic Character to Usher in the New Age of Social Righteousness

BY MADISON WARDER

ALTHOUGH the revolutionary effect of the scientific teachings of KORESH upon modern thought and action is daily becoming more pronounced, and the trend of human endeavor turning unmistakably in the direction of his social ideals, the central and fundamental doctrine of his propaganda is evidently still beyond the grasp of the learned men of today. If the average person of intellectual attainment were asked to explain the part played by the Messianic function in the processes of cosmic life, his reply would be, doubtless, a stare of mystified non-comprehension.

The erudition of the present generation seems to include no conception of a coördinate relationship of the Creator and his creation. Modern culture is presumed to outclass anything in the line of mental development that the past ages have produced, yet it manifests an astounding ignorance of the central principles of universal being. The assumption of superlative wisdom by the savants of our time is assuredly comprehensive enough to justify the hope that they might be able to throw some light upon the problem of the origin and destiny of man; but patient and persistent plodding through the wilderness of their mental output fails to reveal an idea that can be suspected of having any logical bearing upon the subject.

For centuries the scientific world has been wrestling with the problem of life, chasing this theory and that over the wide range of natural phenomena, displaying meanwhile great ingenuity, as well as marvelous fecundity, in the matter of obscuring each successive theory with a plethora of more or less pertinent guesses; and the net result of all its effort is a string of abandoned hypotheses.

This is a wretched showing, in view of the great pretensions of the scientific world. Small is the pity, however, for it has persistently ignored the one clue that would have led to a satisfactory solution; namely, the Messianic character. The dignity of science was not to be jeopardized by religious association; therefore its devotees remain in dense ignorance of the relation of the Messiah to universal life.

In this respect, however, the scientific world can boast of no superiority over the theological world; for the ignorance of science regarding Deific functions is even surpassed by that of its sister cult. For over nineteen hundred years the Messianic character has been the chief topic of discussion among theologians. It has been their allotted task to familiarize themselves and the world with the cosmic laws fulfilled in the performance of the Nazarene's mission. Moreover, in their investigations they have had the stimulus afforded by the focalized religious fervor of their communicants. It would seem that they should know, by this time, something of their Master's business; yet their ignorance of his real function in universal being is certainly as profound

as that of the scientists, who have given him scarcely a moment's thought.

Since its entrance into adultery with paganism, the church has been too busy cultivating the love of money to waste much mental energy in contemplation of the life and work of its Founder. It has carefully refrained from entertaining any conception of the Messianic purpose that would interfere with its pursuit of worldly advantage. Hence, religious culture has followed the natural bent of the degenerate man; the Christ has been used simply as a means of building up an ecclesiastical organization, and worship of the pagan trinity of power, pageantry, and pelf has absorbed the energies of the theological fraternity.

It is plainly evident that modern culture is absolutely barren of knowledge of the laws of universal form and function. Science, wedded to the Copernican theory, and materialistic to the core, is confessedly godless, and by its own blind pride and prejudice is deprived of knowledge of the central cosmic law exemplified in the Messianic function. Theology, also wedded to the Copernican theory, with the added handicap of a spiritualism to match that delusion, has what it believes is a god; but as its deity is "universally diffused spirit" without body or parts, hence without brains, and consequently without mentality, and as all theological petitions for intellectual lumen are supposed to ascend to this mindless deity, it were absurd to expect elucidation of cosmic law from the church.

Devoted as are these two great divisions of the world's culture to their darling delusions, it is not strange that they have found it impossible to comprehend the relation of Messianism to universal progress. For two-score years KORESH presented to them, in unmistakable terms, the scientific truth that the life of the cosmos periodically infolds into, and unfolds from, the Messianic personality, in a manner precisely analogous to the involution of the life of a plant into the seed of its kind, and its subsequent evolution therefrom into the succeeding generation. Given the cellular cosmos, the truth of this elucidation of Messianic function becomes obvious, with abundant verification to be found everywhere in Nature. But still modern intellectuals cannot, or will not, see it.

There is only one hope for the devotees of modern science and theology. The present relentless disintegration of modern ideals and modes of action, precipitated by the introduction of the science of the cellular cosmos, must continue until these great strongholds of fallacy are overthrown, and completely discredited in the eyes of the world. In the leveling processes of reduction to intellectual chaos, their pride of imagined achievement and their prejudice against things new will be broken down, and they will be enabled to see the necessity of a new Messianic character, to bring to a close the old age of fallacy and corruption, and to usher in the new age of science and social righteousness.

Every atom of matter has sensation.—*Korsh.*

Ancient and Modern Philosophers

BY O. FREELAND.

PART I

HAD MAN not fallen, that is to say, had not the Adamic race, the Sons of God, eighteen thousand years ago, lost their divine power by an act of disobedience (sin), there would be no riddle of the universe. But with the fall and consequent decline of humanity, there came the ages of mental incapacity and moral depravity. The men created in the image and likeness of God—biune beings, male and female in the one person or individual, understood the universe. They were not the one pair, Adam and Eve, but according to Koreshan Universology, which interprets Genesis and all the Scriptures correctly, they constituted a race, the Sons of God, and comprised such a number as will be seen again, with the coming of the new age, when the 144,000 will be born in a day.

The Adamic race, then, were masters in the fullest sense, of the animal or brute creation; they comprehended the laws of the kosmos; of universal form and function; the immutable and inherent laws of involution and evolution, in every domain of cosmic activity and form. They were Gods, perfect men, and therefore without sin, and not vexed by sickness or the dread of death.

Before the fall, man possessed God-like attributes and knew all things; after the fall from such high estate, and up to the present day, mankind has been under the curse pronounced by God himself,—the curse of labor, sickness, and death; for the rule is that sickness precedes death. Then, too, the limitations of the human understanding rest like an incubus upon king and peasant, savage and philosopher. But the race did not forfeit its moral sense completely, since in all ages, periods, and epochs, there have been those who were the salt of the earth, righteous ones in whom God dwelt; for "God dwells in the generation of the righteous."

Gradually humanity emerged from the state of barbarism and has gone forward laboriously toward a higher civilization, notwithstanding the stress of wars and universal wickedness. It has built cities, cultivated the arts, philosophies, and religion, and such sciences as it knew, sadly imperfect, yet a potent factor in latter-day enlightenment. As it has failed in philosophy, religion, and science, so its failure in the science of government is stupendous; for humanity is about to learn that no perfect government is possible under the competitive system, with its economic burdens, such as poverty, and the crimes due to the injustice of capitalistic oppression.

Meanwhile we have philosophers with us, "thinkers" who are searching for the ultimate truth concerning laws that govern the body and soul of man, the universe, and Deity. Since the days of Job, men have asked: "If a man die, shall he live again?" and have sought to fathom other problems related to that question. Aristotle, once termed "the most learned man of antiquity" (B. C. 384), and Plato, his contemporary, were philosophers whose thought influenced the culture of men extending over twenty centuries, and indirectly gave rise to a more or less able group of philosophers, which began to flourish with the fifteenth century (the Renaissance). They read the Bible, not as those who

believe in its truths, but to put it aside in favor of "pure reasoning." They aimed to demonstrate the existence of God by reason and logic, based on the observations of phenomena in the natural world.

Let us glance at the kernel of modern philosophy, beginning with the German metaphysician, Fichte, (born 1762). He defines God as "the moral order of the world; as such we know him, and only as such." Descartes, French, (born 1596,) and Spinoza, a Dutch Jew, (born 1632,) nearly agree on the statement. "The absolute existence—substance, is God. From him all individual existences arise." Spinoza expressly taught that "God is not corporeal, and that to know God with perfect knowledge was the highest point of human development." But Spinoza, while believing God a spirit (the creative substance), understood nothing of the personality of God, nor did he know how the "highest point of development can be reached."

Hume (Scotch, born 1711) was such a profound (?) metaphysician that he wrote (the confession of an atheist): "Matter is a figment;" mind a figment also. Matter is but a collection of impressions; mind is but a succession of impressions and ideas." A wise Englishman, John Locke, (born 1632,) tries to show that "we are as ignorant of spirit as of substance." Schelling, called by his admirers the German Plato, says: "The ego (soul) is the absolute—the infinite—the All, which Spinoza calls substance, and this absolute manifests itself in two forms, *i. e.*, Nature and mind." The famous German, Kant, (born 1724,) summarizes his conception of God by saying: "It is impossible to demonstrate the existence of God. Reason is utterly incompetent to the task. The attempt to penetrate the essence of things—*per se*,—is also an impossible attempt. And yet that God exists, that the world exists, are irresistible convictions. I am morally convinced that God exists."

Now comes Henri Bergson, a French professor, who recently interested scholars and educational circles in Europe and America by his books and lectures, and opens the fountains of his philosophy at Columbia University. His followers call him the second Spinoza, which is not saying much, unless Bergson's philosophical speculations are far advanced beyond those of his famous predecessor, who added very little to promote the world's knowledge of God, man, and the origin of things.

The reader will have noted that not one of the thinkers named in the foregoing has discovered that Deity is personal; while some of them insist that causation is simply an indefinite spiritual force or "substance." They were Deists, as is Bergson, who disbelieves in Christianity, and therefore must reject the necessity of divine revelation. Rejecting the Bible, these philosophers aim to discover the truth of life (all causation) by logic, the unaided intellect; and their hypotheses remain merely hypothetical propositions, leading men into doubt, infidelity, and agnosticism. Bergson observes certain phenomena in men, their psychic, mental, or spiritual manifestations, also all of visible or material Nature; but in these he does not see the design and omnipotent power of a supreme and central consciousness,—God.

It does not require keen rational faculties to recognize in the complex operations of Nature, a universal cause beyond them, and that cause is equal to its creation or effect.

the universe. There must be, then, an inherent potency of creative energy, not only of unconscious, impersonal force, but every function or activity, feature, and form has its origin in the creative and eternal mind of God, the God revealed in the Bible. In the words of KORESH: "If personality is written in the great unfoldment of causation, in the forms and functions of its expression, in the book (Nature) which must of necessity be the true representation of the power formulating it, then personality must be an attribute of that cause."

"Poetry is the consolation of mortal men. They live cabined, cribbed, confined in a narrow and trivial lot in wants, pains, anxieties and superstitions, in profligate politics, in personal animosities, in mean employments--and victims of these; and the nobler powers untried, unknown. A poet comes who lifts the veil; gives them glimpses of the laws of the universe; shows them the circumstance as illusion; shows that Nature is only a language to express the laws, which are grand and beautiful, and lets them, by his songs, into some of the realities."—*Ralph Waldo Emerson.*

Aquarius

BY LOU H. STATON

HE comes again, who ushers in
The Aquarian dispensation.
He brings the Elixir of Life.
The "Universal Solvent," water, is
The scientific symbol of
The function of the Man, because
His science, or knowledge, solves all things:
It is a well of water springing up
In Him into age-lasting life.
In this Sign of the Zodiac
Of man, resides the final power
To thwart and vanquish the last foe.
An upper chamber he prepares
For those in whom the "fowls of air,"
As aspirations, gather round
To be at supper of the Gods,
That they may eat the flesh of kings,
Horses, and they that sit on them;
Also the flesh of mighty men.
God tabernacles in the Man
Whom he absorbs and molds as clay
To form his own immortal flesh.
Admitted in the spirit realm,
John stood upon the sands at sea,
And the great waters he beheld.
An angel came and said to him:
The waters which thou sawest
Were multitudes, nations, and tongues.
Aquarius! thou Water-man!
High Priest; also the sacrifice;—
In thy hermetic seal is given
The riches of the secret place
Where Gods transform and overcome

All physical decay. Thou art
The great Alchemist's smelting-place;—
Can'st say: The Lord is my Shepherd,
I shall not want; he maketh me
To lie down in green pastures; he
Leadeth me beside the still waters.
Yea, though I walk through the valley
Of the shadow of death, I will
Fear no evil; Thou art with me;
Thy rod and staff they comfort me?

Thou hast said: I will overcome!—
This mortal body shall be changed
And stand forth an immortal form,
Not in some other world, but this.
Then is it strange His flesh appeared
Transparent as the deep, tinged with
The chlorine ray, and his flesh eaten
By the Gods and purified that day
To be incubed and stand again,
From water and the spirit born,
The Reincarnate, Conqueror?

True Science (Knowledge) vs. Hypothesis.

PART I

BY N. C. CRITCHER.

IN THE August issue of *Current Opinion* several very suggestive articles appear under the heading, "Science and Discovery." The title seems somewhat of a misnomer to the reader who is vitally interested in either science or the discoveries of the present day; for upon investigation we find such indefinite and contradictory theories that the use of the word science (knowledge) appears utterly absurd.

The first question considered is as to how the discovery of radium affects the antiquity of man. Having accidentally fallen upon the wonderful and hitherto scoffed-at law of transmutation, through the persistence of the substance of radium, despite its constant giving off of force, they find themselves confronted with the multitude of questions involved in the destructibility of the atom, the permanence of which has been the resting-place of so called science.

So long as the atom remained apparently a fixed fact—they felt that they had a solid foundation upon which to build their theories; but, alas, the ground has dropped from under their feet, and they are left in the air, with unanswered questions sufficient to wreck the sanity of any ordinary mortal.

"How long has man existed? How long will the sun continue to give out light and heat? What is smaller than the atom? How long has the earth been capable of sustaining life, and how long will it continue to do so? What is ether? And so on, *ad infinitum*."

Lord Kelvin has made a mathematical calculation of the amount of energy originally contained in the sun, which he computes to have been sufficient to have given out heat at the present rate for "not more than a hundred million years"! He gives gravity the first place in his explanation of the source of supply of the energies of the sun, counteracted by "other varieties of energy which tend to drive the molecules and atoms apart."

"If these two classes of energy were accurately balanced, stagnation would result; no energy would be liberated in the form of light, heat, or otherwise; and the sun would be a dead body, or more correctly speaking, in a state of suspended animation." * * * "There are believed to be large numbers of dark suns in the universe, and it may be that some, at any rate, of these are in a state of suspended animation, yet with gigantic potentialities still within them. Is it possible that the occurrence of *novæ*, the sudden outburst of new stars, may be due to the sudden giving way of a balance of this kind of energy in the form of light, after which the balance is again restored?"

Now comes Doctor Sturge, who says: "There is no such balance in the sun. Gravity is always in the ascendant. As it acts, and by acting reduces the size of the sun's body, energy which has hitherto been utilized in keeping the atoms and molecules apart, becomes liberated, is transformed into other forms of force, and makes itself evident to us as heat and light.

"What is an atom and what is a molecule? Until recently the atom was supposed to be the ultimate division of matter, the primordial stuff of which matter was made. * * * Suddenly, and as if to determine the whole problem of man, the discovery of radium was made. * * * What is radium? * * * Are we not in the presence of one of the great arcana?"

And so on he goes, without arriving anywhere! Another line of speculation is the "central problem of atmospheric electricity;" still unsolved. However, they say: "The earth has been found to be a negatively charged sphere, of a nearly uniform density, surrounded by a conducting atmosphere. * * * In spite of the fact that more or less of the charge must be transferred to the outside of the conducting atmosphere, * * * it remains undiminished. * * * The sun, indeed, is just now, as if it were a great trust under investigation." With what result, when the investigators have only speculations to direct them, may well be questioned. Still another and even greater problem confronts them: "The Ether as the Supreme Paradox of Modern Physics."

"It offers to passage through it no appreciable resistance; it is able to exert a strength of resistance where the most skillfully forged steel would snap like tow; we are dependent upon it as the faithful bearer to us of the heat and light of the sun and the stars; it alone makes possible the development of the electric forces that play so great a part in every-day life, but it remains unknown, impalpable, the necessary condition of scientific thought. If it is matter at all, or if, as many modern philosophers believe, matter is really ether in motion, it must be matter in a peculiar state."

What an acknowledgment for the leaders of scientific thought of the beginning of the twentieth century to be compelled to make, by the consciousness of their own ignorance; and such being their state where shall the laity, who have relied upon them for enlightenment, look for information upon these important matters? Surely we are not uncharitable when we class them with the "blind leaders of the blind."

From this acknowledged agnosticism, with what satis-

faction we turn to the teachings of the great Scientist, where we find all these difficulties solved with the greatest clearness, and in terms that any ordinary student can comprehend. We say student, because to a casual reader the science may seem erudite; but the application necessary for the acquirement of any study will meet with reward here.

First of all he builds his system, not on an hypothesis, but upon the sure foundation of a demonstrated premise, which he challenges the world to disprove. The Rectilineator, an instrument invented for the purpose, proves the earth to be a hollow globe, a concave sphere, enclosing the physical and the biologic universe, with the sun at the center, surrounded by atmospheres, in which are the stars and the planets.

Between the sun and the earth there is a constant interchange of forces, by which the equilibrium of the universe is maintained and perpetuated. This is the ether, in which every quality of matter in the universe is potentially present, waiting only the magic wand wielded by the hand of man to bestow their blessings, as in the discovery of wireless telegraphy. Through the revival of the ancient science of alchemy, of which chemistry is the fallacious perversion, all of these hidden treasures will be revealed,—a foretaste being seen in the discovery, through radium, of the law of transmutation, the first and most important of all laws.

"In Astro-Anthroposophy, in THE SWORD of March 4, 1893, KORESH says: "Alchemy, though obsolete so far as modern scholasticism goes, is nevertheless, *par excellence*, the basis of built-up, rounded-out, cubically-squared, and cultured thought. The two great foundation principles of alchemy are, first, transmutation of all things, beginning with the most subtle essences of being—love and wisdom, and extending to the mineral and metallic substances composing the very foundations of the cosmic structure; second, specific gravity and levity, as indicating the normal relative position of all substances in space, as the foundation law of the regulation of cosmic form. * * *

"The physical or alchemico-organic universe (embraced within the space offered to our inspection, circumscribed by the metallic environs above alluded to, [the concave sphere] and the limitable and absolute nucleus, the stellar point and unit of alchemico-organic arrangement) is permeated with a subtle fluid or essence interflowing as gravic and levic "energy," the gravic "energy" flowing from center to circumference, the levic, from circumference to center. It is the product of the constant disintegration of the substances which, by the so called physicist, are denominated simple elements, some of which are already noticed in the foregoing. This is the *attenuated ether* of the modern scientist.

"This ether is the solution of the substances, improperly defined as elementary, in the state of metamorphosis and deposition. The origin of the various metallic and mineral substances held in ethereal solution, or in the state of "energy," may be determined through various sensitive tests, through which their actinism specifies gold, silver, copper, aluminum, cobalt, or any other kind of atom reduced to any specific quality of "energy," as gold reduced to light, heat, electricity, or magnetism, any or all of which may be of the levic or gravic order, flowing either upon the anodic or cathodic currents."

THE PERSONALITY OF THE LORD

*The Spirit Was Received by Peter, James,
And John at the time of Theocrasis*

Question 174. "What became of the conscious individual personality of the Lord Jesus after the dissolution of his body at the ascension, or at Pentecost?"

THE HOLY Spirit which was disseminated, first, at the time of the translation, and afterwards, at Pentecost, was the result of the disintegration of the Lord's entire organism; body, soul, and spirit. This product consisted of the spirits gathered into Him, as the focal point for that age. They were received, primarily, by the three Apostles, Peter, James, and John; and at Pentecost passed over from them to the multitudes assembled there, who were developed to that degree of receptivity.

In "Scientific Messianism and Eschatology," published in *THE FLAMING SWORD* of Dec. 15, 1899, KORESH says: "The Holy Spirit—disseminated at the inauguration of the Christian church—was the product of the Lord's dissolution after his resurrection. That Holy Spirit was the Lord himself. The energy called the Holy Ghost (pneuma) was aggregated in the Lord, from the preceding age of the world; aggregated in the form of his personality, thence transmuted to spirit, whence it was communicated to give impulse to the dispensation to follow."

Again, in "True and False Conceptions of Immortality," in *THE SWORD* of Jan. 18, 1901, we find the following: "The Lord attained to immortality in the body, and to as permanent immortality as it is possible to attain. When He reached the attainment of immortal life, he left the world without the death of the body; he went where the fruits of immortality will ever go; that is, into the invisible world, where eternal life perpetually obtains.

"Jesus brought life and immortality to light for the world, attaining to that life in his own personality, but not giving it to the world until the fruition of his planting should mature at the end of the dispensation. He did not leave the world with his physical body. The material body was consumed by an electro-magnetic fire, which dissolved the material elements of His form, reducing them to the spiritual force of his being. When He went away he left nothing to be buried, for he was burned up and absorbed into the central and invisible consciousness; but in his descending life he went down into the church by the operation of the Holy Spirit, which was the substance of his organic life, and the animal life of Deity."

The Theocrasis of the Messenger

Question 175. "What is meant by the theocrasis of CYRUS?"

THEOCRASIS, as defined by KORESH, is an electro-magnetic combustion in which the entire personality is consumed, and reduced to spiritual force. The theocrasis of CYRUS or KORESH will be identical with that of the Lord Jesus, and will baptize those receptive to it; by which they will become the Sons of God.

On page 85 of "The Immortal Manhood," KORESH says: "In the electro-magnetic combustion of the Messenger he enters into the central throne of Deity, which throne is in the visible womanhood in whom the absorption takes place. When the tens of thousands are consumed and reduced to spiritual force, this force flows into the central and visible woman of the Lord's choice, and through her is projected into the visible forms, the Sons of God."

Have Any Attained Immortality?

Question 176. "Will any others, or have any others than Koreshans, attained immortality in this age?"

THIS should properly be divided into two questions. None but Koreshans will attain immortality in this age, because recognition and confession of the Messenger, the promised Elijah, who is the forerunner of the Sons of God, is absolutely essential to the reception of the baptism upon which that fruition is dependent.

No one has as yet had that experience.

Spirit Cannot Exist Outside of the Brain

Question 177. (1) "Do you teach the reincarnation of the soul continuously? (2) If so, when or how did the soul come into being? Is the total number of souls ever increased or diminished? (3) Can the soul live or exist without, or apart from, the body?"

RE-EMBODIMENT is continuous until reincarnation or resurrection terminates the mortal existence. See the "Great Conquest of Death," in *THE SWORD* of June 28, 1901. "We will find in this age—the age into which we are now passing, and of which it is said: 'Behold, I make all things new',—two classes that will attain to the state of the resurrection. The married (according to the common form) and the unmarried or virginal. They may both come into the resurrection; the former by un-marrying or disannulling the marital bond. Of this class Paul said: 'There remaineth [cometh] a time when they that have wives be as though they had none.' He alluded to this incoming aion or age when men and women begin to awake in their *forty-second embodiment*, wherein they will have attained to the culmination of the aggregate experiences of the dispensations bringing them down to the Tree of Life. The other class comprise those who remain unmarried, and are thus prepared to enter into Sonship through the processes of overcoming."

(2) In "The Mortality of the Soul," (F. S., Jan. 11, 1901,) we find the following: "'The soul that sinneth it shall die.' Can the soul die? If it can, then it is not undying; immortal means undying. * * * 'None hath immortality but God.' There is but one life; that life is God. Man does not possess it until the resurrection of the dead, when the fruit matures that was planted by the Lord Christ in the beginning of the age. In each embodiment he fulfils an earthly career, which terminates in the corruptible dissolution of the body. The spirit of that embodiment goes into the spiritual world, and passes through a career which

also terminates when the spirit disintegrates and again descends into the flesh, formulating another body. The identity is lost when the spirit dies.

"The organic grade of every spirit and mould is carried along through the ages, when, in the fulness of time, the cumulative thought is aggregated, and clothed with its final body in the resurrection or reincarnation; this being the body which God has given it from himself, as the product of the planting of the Lord's glorious body in the race or church which received it. It is then reproduced in the image and likeness of God; it then becomes a living soul; it is then immortal; it can never die."

The total number of souls, by which it is presumed the questioner refers to the entities comprising the identity, is unchanging, neither increasing nor diminishing, but undergoing numberless changes through experiences, as in the human body, the processes of digestion and elimination carry away debris or waste, which goes down to the vegetable and mineral kingdom, thence (by appropriation) returning from mineral to vegetable and to animal domains, till again reaching the human domain. Each personality being the environment of many spirit entities, which at death are separated, so that no one embodiment is a complete reunion of all the entities, until the final one,—the resurrection.

(3) There can be no soul or spirit life outside of a human brain, which is the location of the spiritual world. This is an essentially Koreshan doctrine, and in perfect harmony with the general view of the universe, as taught in Koreshan Science.

What Is On the Outside?

Question 178. "What is outside the shell of the universe? Why should there not be infinite numbers of these cellular systems, as there are infinite numbers of cells in the human body?"

THIS is an ever-recurring question with beginners in Koreshanity. It has been answered numberless times during the oral and printed exposition of the science, but requires some familiarity with the Universology, to become entirely freed from the so called science of the world, with its illimitable space and unnumbered worlds, all arising from the fallacy of the Copernican cosmogony.

The analogy of the human body offered, is not a true one. The cells of the body unite their functions to form *one* body, not many. So in the universe, as represented in Koreshan Science, every part has its form and function, which contribute to the general perfection, all contained in the *one* universe, limited by the environing shell or earth.

Cycles Have Been Eternal

Question 179. "If all matter and spirit are transmutable within each 24,000 years, bringing all things to a new starting point, how many such periods have elapsed, and how many will elapse?"

IN the article entitled "Cosmogony," in THE SWORD of March 5, 1892, we find the following by KORESH: "Universal form and function are persistent, never having had beginning only so far as the modifications of time (by the break in continuity) mark the end and beginning of periods, and denote timic aspects, 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 re-creation, is manifest whenever a cycle closes in the beginning of a succeeding one. If form and function 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 is what is meant by creation."

The human race reaches its greatest degeneracy at the end of a cycle of twenty-four thousand years from the previous appearance of the perfect men, the Sons of God. The present is only too manifestly such a time of extreme degeneracy. We are upon the verge of the re-appearance of the Sons of God, when a new cycle will begin, passing through the ages of gold, silver, brass, and iron, of six thousand years each. The number of cycles cannot be given, because the occurrence has been eternal, and will continue eternally, "world without end."

The Virginal Birth of Jesus

Question 180. "How would you explain the birth of the Lord Jesus from a virgin? I see it is doubted by many clergymen, and denied by agnostics."

THE Lord's birth by parthenogenesis is a fundamental law in Koreshan Universology. The denial of it by the church is one of the greatest proofs of its degeneracy, but it is a concomitant of the "higher criticism," which is destroying the very foundations of the Christian church.

Such a birth is not miraculous, as was believed for so many centuries; that is to say, it was not a violation of law. It was a miracle, in the sense given to that word by Koreshan Science; it was a wonder, an unusual occurrence, but in harmony with a higher, i. e., the *super*-natural law. It was the result of the desire of the Jewish race, projected through many generations, for a Messiah who would deliver Israel and reign over them.

It is a law well understood by many at the present time, that concentration of thought (which is desire) continuously directed toward one object, will eventually accomplish that purpose. Imagine, then, the force generated by a whole race of people of the intensely religious nature of the Jew, focalized upon a longed-for Messiah. Each young woman hoped that she might be the favored mother of this wonderful Being, and this desire finally culminated in a virgin of a purity fitting her to be the receptacle of the divine spirit of which Joseph, a "just man," was the chosen transmitter.

It is only in Koreshanity that the knowledge of God as man, the perfected evolution of the human race, can be found; and as we are now in the beginning of the Aquarian age, which is to witness the advent of the Sons of God, God-Men, having the Father's name written in their foreheads (in the will), it is of the greatest importance that mankind should attain this knowledge, without which it is impossible for them to keep the first great commandment; to love God with the whole heart, soul, mind, and strength.

We quote from "Virginal Propagation," by KORESH, in THE FLAMING SWORD of Dec. 24, 1892: "There is a law of virginal propagation (parthenogenesis), through the op-

eration of which the Virgin Mary brought forth Jesus. Men assume too much when they attempt to circumscribe or limit the forces of development in the progress and possibilities of evolution. The queen bee, all the arguments to the contrary notwithstanding, is a parthenogenetic producer. The sacred beetle also produces without contact (external) with the male. In the vegetable kingdom there are species that produce without external contact.

"The fact that two larvae (maggots), the drone (male) and worker bee (neuter), placed together in the queen cell will so blend as to develop an impregnated queen bee, is sufficient proof of a universal law of internal vitalization or impregnation, and leaves no doubt of the possibility of virginal propagation, and the fact of the existence and operation of such a law.

"If there be a law of virginal propagation, the record that such a law was operative to bring forth the archetype of a new order appears clear enough. If the Lord Jesus was not the product of parthenogenesis, then the whole fabric of Christianity falls to the ground. If He was such a product, then he belonged to a distinct order. Being the firstfruits of that order, He was the seed or germ of sacrifice."

Again, in "Religion the Great Factor of Progress," FLAMING SWORD, Dec. 7, 1900) KORESH says: "If we may take the Scriptural record as true, we find that a new genus was infolded from the human race. This was accomplished through the application or influence of a higher law of conception; namely, that of parthenogenesis (virginal propagation). It is affirmed by the Record, that a virgin conceived by a process of overshadowing, as a distinctive process and power, and that she brought forth a new kind of being; that is, the Son of God. There is not even an intimation that this was contrary to law, but rather in fulfillment of a law not known to the human race in general, but nevertheless a law of being, and operative in the production (by involution) of the firstfruits of a new genus or race of men. * * *

"As the mineral brought forth the vegetable, and the vegetable brought forth the animal, and the animal brought forth the human, so the human will unfold the higher kingdom; namely, the offspring of the Deity, as the evolutionary power of the mortal humanity."

Jonah and the Whale

Question 180. "What is the Koreschan explanation of the story of Jonah and the whale?" "Has the Biblical account of it any foundation in fact?"

THE story of Jonah and the whale, in the book of Jonah, is a symbolical presentation of the descent of the Holy Spirit (the Dove, Jonah) into the dispensation typified by Cetus, the extra-zodiacal constellation crossing from the constellations Aries and Pisces to Aquarius. This is the whale by which Jonah was swallowed, and out of which he was cast at the end of the three days. His refusal to go to Nineveh was a refusal to descend to sensual generation, or into the life of proliferation typified by *nun*, a fish. This experience, however repugnant to the pure Spirit, typified by Jonah, was in the order of divine Providence, for the redemption of the race.

Through the dissolution of the personality of the Lord Jesus (body, soul, and spirit) he descended into the race, where he has borne the sins, not figuratively, but literally, giving his life as a sacrifice. This was not as a vicarious or substitutional atonement, as understood by the church, but was an at-one-ment, a reconciliation of man to God, by the introduction of the Holy Spirit into the life of man, whereby it became possible for him to enter into conjunctive unity with God, at the end of the dispensation, when the sign Aries passes out of Pisces into Aquarius; from the time of the greatest proliferation and degeneracy of mankind, to the age of science, typified by Aquarius, the Water-Carrier;—water being the symbol of scientifics, or knowledges.

IN THE FLAMING SWORD of Jan. 24, 1905, KORESH gives the following explanation of this Biblical story: "The Book of Jonah is one of symbolism. The special symbolic recital of Jonah and the whale, or fish, has direct reference to the entrance of the substance of the Lord Christ, through the operation of the Spirit, into the particular national branch of the great ethnic tree that, by racial progress, had been prepared for its reception.

"Those who critically read the Bible under the light of a broadening and liberal reason, especially after suggestions from Koreschanity, may discover that the Book of Jonah is of astrological import. This being true, and the constellations in the physical heavens being representative of nations and races of people in the earth, we are enabled, by tracing these correspondences or analogies, to define racial progressions, ethnic metamorphoses, and transitions from fixed to progressive types of the human race; to mark and predict the rise and fall of kingdoms, empires, races, and nations; and to portray the quality of ethnic or racial crossings or transmutations essential to the healthful and normal infiltration of compatible bloods. * * *

"The word Nineveh is from two Hebrew words—*nun*, fish, and *haveh*, life. Nineveh, then, is literally the life of the fish. Jonah, therefore, was commanded by the Lord to go to the life of the fish—that is, to Nineveh. But who is this Jonah, thus commanded? The word Jonah is a Hebrew word meaning dove. The Dove was commanded to go to the life of the fish. The Hebrew word *nun*, the first root of Nineveh, signifies proliferation. The fish not only represents or symbolizes outermost human life, but it is the symbol of that life in its greatest proliferation. * * *

"We have not only reached the termination of the grand cycle represented by Cetus, but a shorter one of about two thousand years, represented by the two fishes, a cycle which may be called the Piscatorial or Christian dispensation. Not only so, but we are closing the career of the people represented by Cetus; for as the sign moves by acceleration from Pisces into Aquarius, the great revolution speeds its course.

"The time approaches for Jonah, Dove, or Holy Fire, to ascend out of the belly of hell into the resurrection of the dead, who come forth as the product and fruitage of the Lord's descent into hell, or the belly of the anthropostic Cetus."

This article was written in the year 1891, by KORESH. In later articles, *i. e.*, Feb. 1897, he says: "The sign Aries is just now moving off the constellation Pisces, therefore the Piscatorial era is about closing, and the Aquarial era is about beginning. * * * This cycle is now ending, therefore the Christian age is culminating according to the Christian prediction, and we have come down to the sign Water-Carrier or Aquarius. This is the sign given in symbol by the Lord Jesus as the time of the end."

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Interesting Reading and Announcements

OCTOBER 18, 1839: OCTOBER 18, 1913

THIS is the month when Koreshans celebrate the Solar Festival, in commemoration of the advent into the world of the greatest character the age has produced. Scientist, sociologist, reformer,—**MESSIAH**. Now, but a small handful of people know him, but a few short years will bring events that will enlighten the world, compelling recognition of the magnitude of his mission, and of the credentials establishing his claims. Years ago he said: "Koreshan thought is influencing the world," and every passing week brings its confirming testimony to the truth of that statement.

What a privilege is ours, as Koreshans, to have heard those wonderful teachings; to have been sufficiently receptive to appreciate and accept them; to endeavor to so fashion our lives as to honor the Teacher. May we, indeed, prove to be that good soil which shall produce abundantly, even an hundred-fold. So shall we be blessed in the time of the great

baptism; even to becoming the Sons of God.

Interesting Letters from Our Friends

Dear Friend:—Your letter of recent date came duly to hand. The contents were read with much interest, and I am pleased that you are still searching for the pearls of truth in Koreshan literature. The questions submitted have been answered by me, from several different angles, in "The Open Court of Inquiry" of **THE FLAMING SWORD**. Past issues will vouch for this. The point is, what benefit have you gained by the answers to these questions? I discern that after all, each one forms his or her individual opinion, and sticks to that more or less. * * * In view of it, it seems to me that our attitude should be one of quiet waiting, and expecting his return.

You say, "I am going to make another thorough study of the writings of **KORESH**." That is the wisest course. It is better than to depend on another's opinion. By that I mean, that although any one can quote the writings of **KORESH** who has access to them, yet none seems to misquote them more than —. Each looks at the matter from his or her viewpoint or angle. The best course to follow is, to wait till the Interpreter comes and expounds his own writings. In our mortal or imperfect state, each one more or less misunderstands the meaning of his wonderful science. This misunderstanding is chiefly due to the fact that none has as yet received the baptism of fire that will burn out all the dross; nor has any received the Holy Spirit, the spark of divine life.

For this reason, dear friend, I shall not attempt to interpret the subject matter sent me. However, I herewith iterate that it is well to study carefully the writings of **KORESH**, and you will not miss what is promised to his people.

You say: "The uppermost thought with

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me is: 'What becomes of the New Jerusalem spirits during the absence of **KORESH**?' " According to my conception of Sacred Scriptures and his writings, and in view of the fact that upon us has come the end of all ages; that is, the terminal point of everything, the spirits of the New Jerusalem are still with him, in order to perform the greatest work of all ages—the transformation of the mortal to immortality. I cannot conceive of any greater or more marvelous performance. * * * His return as the immortal Man is the intermediate state between the mortal and the spiritual state. We should never lose sight of the three states—mortality, immortality, and eternal life. This differentiation is a grand safeguard, and a pointer in the right direction.

The spirits of the New Jerusalem are preparing the great divine electro-magnetic battery. Such a transformation was not necessary with Jesus, during the time he was in the tomb, because he was the perfect High Priest of that age. Now a different procedure is essential. If any one cannot understand this, I am unable to furnish brain-substance in order to enable him to comprehend it. All who desire, however, will see it in due time, I presume. * * *

Now, I want to tell you what is the uppermost thought in my mind, with reference to **KORESH** and his work. According to his consummate science, only a perfect or immortal man can baptize his following with the Holy Spirit; consequently I look for his return, if not from the tomb, then from a materialized substance furnished by his people. But according to the latter view, there would have to be some one who is the temporary container of the New Jerusalem spirits. Those who have made such claims are, to all intents and purposes, self-deceived; because, instead of being quiet and serene, they are boasting and hateful to everyone who does not acknowledge their bombastic claims.

I do not look for another individuality. **KORESH** gave a complete universal science. He is the illuminated man of this age. To accept an inferior personality is, to my mind, illogical, irrational, and inconsistent. I simply cannot look for another. * * * I know his consummate science; I knew him personally for many years, and especially what took place in his last hours, and immediately thereafter. All this is ever present with me; I cannot set it aside. The events of "about

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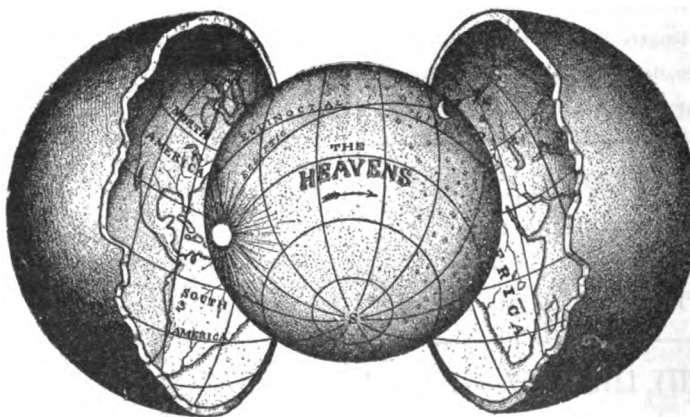
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