

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

Analysis and Synthesis of the Organ of Weight. The Co-ordination and Qualities of the Principles of Gravity and Levity

PART XXII.

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

WE HAVE THUS FAR discussed the specific centers of the inferior convolution of the frontal gyrus, under the nomenclature given by the Fowler and Wells system. It is important, in our purpose to most critically analyze and synthesize the organ thus far denominated weight, to define it from a broader scope than can be done under its present designation. It would be impossible to determine specific weights, called specific gravity, upon the basis of gravity alone. There are two distinctive operations of the faculty in every effort to utilize the function of the organ objectively. These two functions in coördination, include both the principles of gravity and levity. There are two coördinate and inversely directed principles, the names of which are, respectively, gravity and levity. They constitute two distinct qualities of "energy." They do not comprise in themselves "energies" *per se*, as we designate light, heat, electricity, magnetism, etc., but rather qualities belonging to each of these substances.

The student already understands that every quality of spirit is the substantial solution of something that, before it became so called energy, was material substance; that before being converted to spirit it was in the form of matter, and that the spirit is the substantial product of the material destruction; that is, the destruction, the dematerialization, of the atom. We oft reiterate this statement, because we know how difficult it is to eradicate and eliminate from the mind the inborn and cultured conviction of the inconvertibility and indestructibility of the atom.

When we say that the gold or any other atom is destructible as an atom of matter, we do not mean that its substance can be destroyed; we only mean that its material quality is converted to spiritual quality, or to the quality of so called energy. In that process of combustion in which the atom of gold is destroyed as an

atom of matter and converted to the "energy" of gold, we have not destroyed the substance, but we have destroyed the material form and quality of it. It is no longer matter, but it is substance, and as substantial, therefore, as when it was in the material state.

As spirit, it possesses two diametric qualities,—cathodic and anodic, or the descending and the ascending qualities. One of these is denominated gravic, and the other levic "force," not "energies" *per se*, but coördinate qualities of the "energies" from the destruction of any and every kind of matter.

We may say gravic force and levic force, but we may not say gravic "energy" and levic "energy" with the same propriety, nor without the proper distinctions. Gravic force is the natural propulsion, attraction, or tendency downward of any kind of "energy;" levic force is the propulsion, attraction, or tendency upward of any and every kind of "energy."

The student cannot analyze the function of weight or gravity, without at the same time analyzing the function of levity. It is therefore plainly seen that the term weight, as applied to an organ, covers but half the ground of its function. The importance of the elaborate exposition of the principles included in the office of the faculty, as herein set forth, will readily be apprehended by every one wishing to establish in the mind a thorough comprehension of principles, laws, phenomena, and facts as belonging to Universology.

The Law of Atomic Destruction

The electro-magnetic properties of inorganic and organic "energy" are the same. The pneumo-psychic properties, while radically different, are not within the reach of the electro-chemist's apprehension. Physical spirit, originating in the destruction of the atom (the so called inorganic), is physically like the spirit originating in the organic mutations. Mental "essences"

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manifest in the two distinct qualities of intellectuality and affection, or, what is the same, mental light and mental heat, differ nothing in physical analysis from either ordinary light and heat, or electricity and magnetism. Intellectuality is mental electricity; affection or love is mental magnetism; the electrical man is one who is full of intellectual light; the magnetic man is one who is full of affectional heat. The electro-magnetic man is the one in whom both qualities are active, but the intellectual dominates over the affectional; while the magneto-electrical man is the one in whom the love principle dominates the intellectual.

Vibration Causes Disintegration

There can be no mutation of matter to spirit, or spirit to matter, without vibration. We have been brought into painful contact with a class of idiots, which declares "all is spirit." This class is the counterpart and coördinate of another class, which as stoutly maintains that "all is matter." Neither of these could exist without the other; both are wrong. We have met another class which maintains that "all is vibration." Vibration is a principle in being, and its very existence and function must depend—like every other principle—upon the coördination of its counterparting principle. Involved in the law of the generation and transmutation of "energy," and especially in light, electricity, and the ultra-penetrable current, there are distinctively four modes of motion or communication with each degree. The first is radiatory, the second is coruscatory, or vibratory, the third is circular, and the fourth is spiral. Radiation terminates in coruscation, coruscation terminates in the circular, and the circular, in spiricity or spiration.

The agitation of the atom at the terminal point of the line of vibration, in what may be denominated physics, or in the brain cell, where matter in the circulation is mutated to spirit, which may be defined as the citadel of metaphysics, destroys the atom alternately with the deposition of another atom. Vibration is throb coördinated with tension; there can be no vibration without throb. The heart's action with and upon the arteries, may furnish an illustration of the principle in its most material phase. The prime coördinate of vibration is the spiral motion. It is not vibration, but as essential to being as vibration itself. The operation of the lungs furnishes an illustration of the law of spiral momentum, as the heart and arteries do the law of vibration.

The function of respiration is not a vibratory function. The lungs inspire and expire; in the double operation, they re-spire. While the general function of respiration is not dominantly vibratory, it involves the principle of vibration; for wheresoever there is destruction of an atom, or the creation of an atom, there is essentially the operation of the law of vibration. Tension and throb give birth to spiration, and spiration in turn gives birth to tension and throb; the principle of coördination constituting the law of their reciprocal activity and union.

The Material and Metaphysical Centers of the Organ of Weight

The elaborate study and comprehension of weight must embrace an equal comprehension of levity or lightness. This study must therefore include a knowledge of the location and relation of the coördinate pole of activity. If the organ of weight is dominantly a material center, its coördinate must be dominantly a metaphysical center. We shall specifically locate this coördinate pole, and define its relative operation later on. It must be understood and remembered that the cerebral center under discussion has not only its physiological relations (only hinted at thus far in the analysis), with its pertainment to material and physical gravity more elaborately portrayed, but the principle of its action may be translated into the language of intellectual metaphor; as, "That man is grave." That which gives gravity to character, has its center of operation at the same point in the gyrus that weighs material things.

The Koresshan student should fix in the mind the fundamental general principles, that the encephalon (the brain) is the universe in its least form; that, collectively, it is both the generator of spirit and the creator of form and motion; that it is divided into orders, genera, and species manifest in specific groups, associated and consociated into a general empire for the proper economy of not only the brain, but the body over which it presides. The organ under discussion, like every other organ, is an aggregation of cells and fibres. It is a combination of groups, and these groups are made up of cellular and fibrillous combinations. There are many coöperative groups in the organ, differently functioned; and in each group, tens of thousands of cells, but no two cells with the same functions, yet they are so consociated as to be generally related to all other organs, working in harmonious coöperation because co-related, through coördinate fibres, with the central group of cells at the very heart of the cerebrum. A perfect knowledge of this system of communistic and coöperative function in the microcosm, enables us to accurately define the laws of organic grouping in the social economy, in the anthropostic macrocosm about to be structured as the Empire of Righteousness in the world of humanity.

"The Gravity of the Situation"

Let it be remembered that the brain cells of the material human existence, in their expansion and contraction in their reception of the serum of the blood and the essence of the nerve, in the alchemical reaction which takes place in the various blood and nerve solutions as they flow together, generate the mental essences upon which the entire universe depends for its existence, for its material form, and its coördinate function. As all the cells in the brain and body interchange, commingle, and transmute their essences ("energies") and forms, so all men in the universal humanity interchange, appropriate, and unite their mental and psychic forces, whence proceed the pneumatic and psychic phe-

nomena of which the world in general is supremely ignorant.

In our consideration of the gravity of the present situation, now at the end of the world, the closing up of the old dispensation, where we have in contemplation the reorganization of the social fabric, not by putting a patch on the old effete Christendom, but by making "all things new," we bring into exercise the gravic "force" of the faculty called weight. It might with better propriety be called the faculty of equilibrium.

In making an application of the function of the organ to the higher and broader principles of the mind, we induce a higher vibration. We increase the tension or strain of the fibre, multiplying the ratio of the mental throb, bringing into mental solution the higher and finer atoms, the more dense and least in quantity, which, because least and more dense when subject to the higher fusion, generate the finer, more tenuous, and far-reaching mental ether. We generate the essence of mental gravity of the supreme quality, because we destroy the heaviest atoms held in solution in the currents of the blood and the nerves.

We create, by mental operation, through the specific action of the organ under discussion, the very essences and principles which, when set in motion for one purpose through voluntary action, continue their motions into other realms of activity until, by involuntary continuation, they descend into the very depths of material existence, or into the heights of celestial force.

The study of the organ and faculty of weight, in all its intricacies, must embrace a thorough comprehension of the principles and modes of application of the law of correspondential analogy. This function in the human mind corresponds to levity and gravity, in their application to the spirit and matter substances in the alchemico-organic field, both as to their points of rest and extense of motion; but further than this, it is the source not only of spirit and matter, but the impulser of their activities and states of rest.

In the alchemico-organic field of cosmic order there are four distinct primary modes of motion. Two of these are rectilinear, and these two we will consider in this connection. The direct modes of motion are from the circumference toward the center, and from the center toward the circumference. They have their relative and absolute terminal points; these are where energy in motion reaches its pontes (bridges) of rest, and where the substance of "energy" is metamorphosed to matter. The proximate cause of these motions and states of rest, in the alchemico-organic cosmic field, is electro-magnetic. This is because the alchemico-organic cosmos is a great battery-cell, remotely dependent for its first impulse upon voluntary activity energized in the human brain and mind, which belong to the organo-vital cosmos.

Every kind of "energy" has not only its gravic and levic directions, but its gravic and levic force (power of momentum) devolving upon the activity (volume and tension) of the vortex. By kinds of "energy," is meant its divisions into orders, such as electricity, magnetism,

light, darkness, heat, cold, etc., all of which are essential and substantial things. To these orders belong variations of qualities. For instance, there are as many qualities of light as there are substances in Nature to enter into combustion. There are supposed to be, or to have been discovered, about seventy-five distinct elements in Nature. While not so considered, they are all interchangeable; not directly, however, but indirectly—through their conversion to "energy," thence their subsidence to other qualities of matter.

Every so called element has its own order of "energy"—as light, darkness, heat, cold, electricity, etc.; but beyond this, it has its own qualities of each of these orders; as for instance, gold has gold electricity, gold magnetism, gold heat, gold light, gold darkness, gold cold, etc. The same is true of every other supposed element. Gravity and levity are coördinate modes or tendencies of force, applicable and belonging to every order and quality of substance—either spirit or matter. Levic "force" always determines toward the center; gravic "force," toward the circumference. Levity is not the result of the pressure of weight or gravity; it is a specific "force," the coördinate of gravity, a momentum generated at the same time and under the same processes of combustion in which gravic momentum is developed.

Relation of the Organ of Weight to the Liver

We have said that the organ of weight is related to the ileum of the alimentary canal. The ileum is also coördinated with the quadrate lobe of the liver. We may now proceed to show the relation of these to their corresponding form and function in the alchemico-organic cosmos. The function of the organ denominated weight (but improperly so) is, veritably, the Martian function. If we may analyze and define the office of Mars in the economy of the alchemico-organic cosmos, we can also analogically define his function as it relates to the disintegration and integration of the social fabric. To know the office of the center of the cerebrum under consideration, in all the intricacies of its mental and physiological functions, and to be able to apply this knowledge in correspondential analogy to the office-work assigned to the god of war in the economy of the universe, is to comprehend the office of the world-builder; for Mars is the sledge-hammer of Vulcan, and Vulcan is the power behind the throne of God.

A closer analysis of the organ under discussion should include a study also of its specific coördinate—the organ and faculty of mirthfulness. Mirthfulness cannot possibly exist without contrast, and its contrasting organ is gravity, the discriminating organ central to the line of centers on the inferior frontal gyrus or convolution. These constitute the two poles of an axis, neither of which could operate without the other. The planet Mars involves both of these functions, as applicable to the alchemico-organic cosmos.

Mars is the amalgamator of copper and iron. As there are two distinct general qualities of substance governing his character, we mean two leading characteristics in the elements of his constitution, he includes

these poles of the iron and copper axis. Mars is the fourth from the sun, of the planetary system, and hence midway between the seven planets. The fact that these two primary elements enter into the constituency of his organic structure, and that these two comprise the elements of special contest, makes him, in one of his aspects, the destroyer.

Strictly speaking, the ileum is the real alimentary canal of the human body; and when we take into consideration the modern so called discoveries of the canals on Mars, the corresponding coincidence is at least very striking. The spirit he generates, holding as he does these elements in electro-magnetic solution, meeting the "energies" of the sun, creates the metals—copper and iron, in their deposits in the earth. One of the principal offices of the planet Mars is to create these metallic substances in the geologic strata. The student should always bear in mind the fact, that the planet is not a body in the physical heavens. It is merely a mercurial discus moving between the laminæ or metallic plates in the crust of the shell of the earth. But Mars is the origin of iron and copper, more especially than of any other of the metallic earth substances.

We have shown the organ of weight to be the center of the seven organs on the superciliary ridge, from individuality to numbers or calculation; we have also noted the fact that the ileum bears the same relation to the seven divisions of the alimentary tract, and Mars to be the central one of the seven planets. Do not forget that the earth is not counted as a planet in the Koreshan Universology.

The Physical and Anthropostic Planet of Mars

But the most wonderful correspondential analogy we have yet to consider. The planet Mars, as a physical body in the physical heavens, is not inhabited either by spirits or men. It is, however, the correspondent of the planet Mars in humanity. All men born into the world under the influence of and related to the "energies" of this planet are Martian people; and as such, they bear two distinctive characteristics. Emanuel Swedenborg, in the spirit, visited the spiritual worlds of the planets. He did not pretend to have seen the natural worlds of the planets he exploited, but merely the spiritual spheres of seven planetary dominions. He expressly states that there is no space in the spiritual world; that to travel in the spiritual world, one merely changes the state of his mind. It is a fact, that in the spiritual world one cannot traverse space, for the simple reason that there is no space to exploit.

Swedenborg did not have the science of the true cosmogony; believing as he did in the Copernican system of astronomy, he did not disclose to the world the real science of spiritual life, but merely one phase of its philosophy. The seven divisions of men (predicated upon the seven planetary spheres) as to the natural worlds of those men, are in this world, more or less in a chaotic state because humanity is not yet reduced to order. When the true state or order obtains, the seven divisions of planetary men will be included in the seven

distinct churches of the seven orders of Deific beings, to inhabit and occupy the world during the Golden Age. They will then have emerged from the alimentary tract of the anthropostic macrocosm into the cerebrum of the Grand Man.

The world is now in the iron age of the Mazzarothic cycle, the twenty-four-thousand year period; it is therefore in the Martian period militant of the world's progress toward the Martian period triumphant. When Mars shall have fulfilled his militant mission to the world, he will have entered into the peaceful career of his triumphant reign,—the rod of iron, with which the King of kings shall rule all nations.

The All-Important Function of the Four-square Lobe of the Liver

Let us enter now upon the special study of the liver, on the basis of the law and science of correspondence. It has distinctively five lobes. We will consider them generally, but the quadrate lobe specifically. The liver is that which, in a special sense, creates life, or makes one live. The organ is located under the diaphragm, which, on the basis of the law of correspondences, is in the natural plane of existence. The world has been on this plane since the beginning of the Noatic period. Noah began the function of the right lobe; the Lord Jesus, the function of the fourth. The quadrate (four-square) lobe of the liver presides over that specific function of life which converts the blood cell to the cube, preparatory to its acute angulation, through which it is metamorphosed to attenuate serum. In the process the bile is secreted for its discharge again into the alimentary tract.

The king of Babylon looked into the liver; he studied divination; he made his arrows bright, and he consulted with images. In the type, the king of Babylon was Cyrus, king of Persia, after he had conquered Babylon and become its head. To look into the liver, is to study the laws of life; to study divination, is to inquire into divine laws and principles; to make his arrows bright, is to distinguish truths from error, and so order their policy as to penetrate the array of fallacy against which truth is engaged; and to consult with images, is to come into possession of the lives of those who have variously represented Deity in his Messianic manifestations throughout the progress of the ages.

The Lord was the express image of God's person. It was this character of image with which the king of Babylon consulted. In the antitype, the king of Babylon is the Elijah of the age. He accomplishes all that is predicted of him in the foregoing quotation. It is a special delight to investigate the fourth lobe of the liver, because it involves the Lord's mission throughout the Christian dispensation.

The Christian church, during the Piscatorial age, is in the process of evolving the Sons of God, who are to be manifest at the conclusion of the cycle. During the progress of the dispensation, it is the function of this lobe of the liver to create the cube, that is, the four-square men of the age. It is because of this special office that the New Jerusalem is taken out of the church

while it is in its state of inanition, or during its sleep of the dark ages,—whence it is formed into the cube, as she “lieth four-square, the length, and the breadth, and the height of it being equal.” As the New Jerusalem lieth four-square, so every one in the New Jerusalem is four-square, or a cubical man, which means a divinely righteous man.

The powers of discrimination center in the function of the Martian force, the organ of weight.

(To be continued.)

THE KORESHAN SYSTEM OF COSMOGONY

Union of Heat & Cold Produces the Levic Pole, the Starting Point of Force of Gravity

By KORESH

PART XI.

TO RETURN to the diaphragm. The lateral rings, which are the periphery of the cold and heat forces, assume the form of rings at that special relation, because a condensed ring of levity is the polaricopposite of the laminæ, plates or scales of gravity. The levic force is not reformed from the mass until it is condensed at that periphery. This point or periphery is the aggregate positive pole of gravity, the aggregate reflex circle from the earth, and is therefore the origin of the moon. By this may be seen the truth of the statement: “Round tires like the moon.” (Isa. iii: 18.)

What is the origin of gravity? It is the child of cold and heat. Its father is cold, its mother is heat. The union of these two produces the levic pole, the starting point of the force of gravity, which solidifies in metallic form at the circumference, the earth. The sun in the third atmosphere is pendant, so to speak, from the pivot at the center. As the center revolves in its vertical revolution, the pendant sun in the third atmosphere moves in an orbit through the space of that atmosphere. This makes night and day.

The lateral revolution in the sun (producing the diaphragm and peripheral zones of levic force) produces a slow revolution of the cold and heat poles of the lateral cycle from north to south. From the cold pole of the zone to midway between these extremes, from the cold it grows warmer, and from the hot, colder, until the temperate is reached.

There are four poles—the four winds of heaven, the four foundations of the earth, the four seasons. As heat and cold are the parents of levic force, levity is at its maximum when the hot pole is south, and the cold pole north; for then is the greatest degree of heat south, and the greatest degree of cold at the north. While the levic force is at its maximum it is not in its equilibrium, in the zone, for contraction by cold diminishes the levic force north, but increases it south. When the temperate poles are north and south, there is a minimum degree of levic force; there is equilibrium in the zone because the levic force is equally distributed.

On the line of the ecliptic, which is the center or median line of the Zodiac, is a point of continual greatest gravity. This is where the metals are thickest. It

is not the equatorial line of the earth. The sun (the reflected sun in the third space, or outer atmosphere) naturally pends toward this line. As he moves toward this line or ecliptic from north to south, or from south to north, he acquires a momentum induced by the attraction of gravic force, but regulated by the zone of levic force. As the sun moves north, levic force increases gradually at that point, because expansion progresses in that direction by the action of the heat of the sun. The expansion increases as the hot pole of the zone moves toward the north pole. When levic force there is at its maximum, the point of its greatest attraction for the gravic cycle in the ecliptic is reached, that side of the zone is pulled down, and the sun gets an impetus again toward the south.

As the sun moves toward the south, the levic zone increases at the south, until the hot and cold poles are south and north, and the levic force at the south or hot pole of the zone is at its maximum, when the attraction becomes sufficiently great to overcome the momentum of the sun, and he takes his course again toward the north. These dippings of the rings are the moon’s nodes or noddings. They form four poles, which with the modifications of heat and cold in the zone, govern the sun’s motions, and make the four seasons by the regulation of the sun’s motion.

The Gravic Physical Spirit Spreads a Picture of the Earth on the Atmosphere

In the Koreschan System the ascending and descending nodes of the moon are accounted for, but on entirely different principles from the old theory. The moon that we see is the transposed expansion by reflection of the levic zone, and the law governing the changes in the levic zone produces the moon’s changes. The moon, so to speak, is the ghost of the earth, for the reason that the gravic force takes the picture of the earth, transforms it into a ring or zone, and then again spreads out the picture to our vision against one of the atmospheres.

The occasion of the weather being colder in winter is partly explained by the action of the zone, and also by the fact that the sun’s face is partly turned from us; consequently we get the indirect instead of the vertical rays. This is a simple fact, true of any system. The planets are reflections from the earth planes or strata. There are seven of them. They are reflected from these strata or planes by the sun’s action upon the planes. The stars are direct reflections from the sun, and are fixed in their relations to the sun and to one another, but not in their relations to the earth. They revolve nearly with the sun, but change their positions according to laws that will be explained in future.

The poles referred to, in connection with the diaphragm, are situated within the space of the zone, and not directly on the zone. The two poles at the two solstitial points of the zone are stellar points. The zone is the product of the influx of the levic force, and is thrown off as a ring by the vortical action induced by the solar influxes; while at the same time it is a new creation, yet the zone is a perpetual one. It is the posi-

tive pole of gravity; and the moment the zone is formed, or rather the moment the levic "force" reaches this extremity, it becomes gravic "force," and is eliminated and determined toward the negative pole of gravity at the circumference of the shell. At a short distance it meets a counterflow, which becomes the formative line of a second zone.

This second ring is larger than the first, and its orbit, instead of being parallel with the diaphragm and first zone, inclines to the orbit of these so as to cross them. The orbit of the zone is not the orbit of the stellar points, as perceived from a distant point of view; for this reason, the ring or zone has two motions; one is the vortical motion, which is in the direction of the ring, from north to south; the other is the motion induced by the vertical motion of the sun, or the motion from east to west. Both these motions are retarded by the motion of the vortex and the vertex.

Foreshortening Is the Principle of Perspective Diminution

Foreshortening is the diminution of the visual area, or the apparent attraction of an object occupying space, as it recedes objectively in the distance. The law of foreshortening applies as well to space as to the object occupying it, though of course without the object, diminution would not be apparent. Foreshortening in art is the representation, on canvas or other surface, of the principle of perspective diminution as observed in Nature.

The operation of the principle of perspective diminution, as above described, is a phenomenon belonging to that department of general sciences denominated optics. There can be no accurate interpretation of form and function without a thorough knowledge of optics; hence the study of the organs directly concerned in visual phenomena is the first prerequisite to the general and specific disclosure of the laws which govern cosmic manifestation.

The conclusions reached by the so called scientists who flourished at the time when human progress was just emerging from the dark or middle ages, were falsely arrived at because, in the interpretation of Nature, the definitions given to phenomena were applied regardless of scientific facts. The impression of every scope of area planted upon the retina of the eye is made by the passage of converging motions, reaching a focal point just behind the lens of the eye, in what is called the vitreous humor. From this pole or focus the motions diverge in every direction to the inner sheath of the eyeball. This sheath is an expansion of the optic nerve, and covers the entire surface of the inner expansion of the globe.

Observe a balloon, sixty feet in diameter, at the distance of one hundred feet. The lines converging to the pupil of the eye, and entering the visual focus from the circle of the area of the balloon, converge to an abrupt focal point. Let the balloon recede to the distance of one thousand feet. The circle of its area is the same as when one hundred feet distant, but the appearance is much smaller, because the convergent lines from

the circle of its area enter the eye more acutely, and conspire to the formation of a more acute angle, at the focus behind the lens and at the visual focal point. The circle of the area of the converging lines in the second application, at the distance of one hundred feet, where the balloon was first observed, is much smaller than the first circle. If the reason had not learned to discriminate in the measurement of distance, by the aid of other objects and conditions, the balloon at one thousand feet would appear to be one hundred feet away, but occupying the space of the smaller circle only.

The Optical Organ and Its Function

The construction of the eye has much to do with the discrimination of size, as related to proximity or remoteness, besides its mere adaptation to the implantation of the picture upon the retina. The columnar formation of the retinal coat and the rods of Jacob comprise metric poles and zones to define impressions and contribute to the processes of the mind in its rational determinations. No two pairs of eyes are alike in the construction of the lens; and there is no absolute criterion for the demarkation of the normal lens, as to its degree of convexity. The more convex the lens, the more myopic the vision; the less convex the lens, the more hyperopic the vision. In either case the formation of the lens may be perfect; that is, the lens may be clear and without astigmatism (unevenness).

The vanishing point of an object in perspective is proximate or remote according to the contour of the lens. That vanishing point in space called the horizon, observed from a given altitude, deviates with each person making the observation, according to the adaptation and capacity of the lens of each; no two persons perceiving the horizon at the same distance. Hence, by the same law, a magnifying glass extends the vanishing point, therefore it extends the horizon. The passage of a balloon, sixty feet in diameter, through the air, in a rectilinear course to its vanishing point, would describe the form of a tube whose diameter would be of the same proportion; namely, sixty feet.

The fact is, the tube would be of equal dimensions the entire length. The appearance of the tube would be a cone, the base of which would be at the starting point of the balloon, and its apex at the objective end—the vanishing point, where the object recedes from view. This deception in appearance, or optical delusion, is due to foreshortening. It has passed out of sight, though the balloon is still describing, in its passage, a dimension the area of which is sixty feet, as at first, with a radius of thirty feet, beyond the point of evanescence or vanishing. Now place a balloon one hundred feet in diameter, at the point where the one sixty feet in dimension disappears. Its margin of twenty feet, forming a band or wheel around the sixty feet of diameter, that through foreshortening has disappeared, will not appear as a margin, but as a solid area.

Illustration of Appearance and Reality, and Fallacious Demonstration of the Convexity of the Earth

If the balloon of one hundred feet were placed at the

point where the balloon of sixty feet disappears, and were covered with black material over an area of sixty feet, the remaining marginal area being of white material, the balloon maintaining the same side to the observer, it would exhibit the area of the white margin as a white speck, because the sixty feet of black occupying the vanished area would have disappeared by virtue of the law of foreshortening, and the forty added feet of diameter would have diminished in *appearance, not in reality*, to a narrow ring, which has the appearance of a continuous surface.

With an object sixty feet in diameter, we have described a continuous tube sixty feet in diameter, the radius of which is thirty feet. The longitudinal axis of the tube is thirty feet from its circumference throughout its entire length, though in appearance the tube is narrowing down to an apex, and the apparent, not *real*, length of the radius is shortening. We will suppose the balloon to have been moving in a straight horizontal course. The axis of the tube will therefore be a straight horizontal line; but if the line is represented by a thread, at its subjective end or point of observation, to maintain the apparent size of the line at the vanishing point of the tube, or the vanishing point of the sixty foot balloon, the thread must have gradually enlarged to the dimension of the tube. The apparent thread at the vanishing point is sixty feet in diameter. As the space of the area is apparently annihilated, the visual axis is only theoretical, not practical, for it is virtually annihilated; hence, for geodetic measurement or surveys there can be no practical level, because of the annihilation of space in perspective.

The tube has an actual longitudinal axis. We have supposed a balloon sixty feet in diameter, and, therefore, a described tube of proportionate dimensions. Now let us adjust a transit instrument thirty feet from the longitudinal axis of the tube, (horizontal to, and parallel with it,) and therefore on a line with the side of the tube. The hair-line drawn horizontally across the focus of the objective glass in the instrument, will not strike the point of apparent convergence of the side of the tube at the vanishing extremity, but will indicate a line across the sky somewhat above or outside the vanishing point.

With the passage of the balloon, sixty feet in diameter, through space, we have described a tube of the same diameter, the longitudinal axis of which is just thirty feet from the sides of the tube. The balloon has passed out of sight at the vanishing point. At this distance in space we have placed a balloon one hundred feet in diameter. Its margin beyond the sixty foot tube is twenty feet on every side. Now let us represent two opposing radii, by two rods starting from the opposite sides of the tube and extending outward across the twenty foot margin, and beyond this margin ten feet on either side. The space between the two inner ends of the two poles being practically and virtually annihilated, the two rods would appear to indicate a continuous pole from the outer end of each, across the annihilated space.

If these poles or rods—thirty feet in length, the inner ends resting at the radial point of the diameter of the tube really measuring sixty feet, apparently extending also across the sixty feet of annihilated space—are pushed toward each other, you observe the phenomenon of a pole being pushed and contracted lengthwise until both poles, thirty feet long, meet at the actual axis of the tube. The poles have both dropped out of sight, or disappeared from view. Does this phenomenon prove that from the sides of the tube the longitudinal axis curves every way? Yet this is the argument that the savants of science (?) employ to demonstrate the convexity of the earth's surface. In order to see the ends of the poles, while they remain in contiguity at the tubular axis, the poles themselves must be elongated so as to extend beyond the dimension of thirty feet.

Let this second balloon continue the course of the first. It will describe a tube one hundred feet in diameter. The balloon will reach the vanishing point, and the described horizontal tube will conform to the appearance. If the balloon has disappeared from view through the application of the law of foreshortening, the length of a pole reaching from the actual axis of the tube must be more than fifty feet long for the top of it to be observed from the center of the starting point of the balloon or tube. Does this prove that the actual horizontal axis curves? Yet such is the argument of the "savants," to prove that the earth is convex.

What Two Railroad Tracks Demonstrate in Reality and Appearance

Let the observer stand between two railroad tracks, four feet apart. The tracks appear to run together in the distance. Place an object six feet long at the vanishing point of the tracks, just large enough to be seen at that distance. Paint four feet of the middle of the object black, and one foot at each end white. That portion of it—shortened, apparently—between the tracks can be seen from any point *within* vanishing distance. At vanishing distance only the white extremities can be seen, as they extend outside the four-foot limit. Four feet of the object, that part of it lying between the tracks, has vanished with the space between the rails.

What is the relation of the rails beyond the point of vanishing? They certainly (though it is not apparent) sustain the same relative parallel direction. The farther the distance is extended, the longer the object has to be for the observer to discern the ends of the object across the track. Does it prove, because the object across the track (beyond the vanishing point) must be elongated according to the extension of the distance, that the center of the two rails curves each way from the sides of the rails lying straight and parallel to one another? Yet this is the argument of the great and wise "savants."

Let us suppose the geodetic line of the horizon represents one rail, and a line parallel to it—four feet from the surface of the earth, and above it—comprises the representation of the other rail. The two lines meet at the vanishing point; this is denominated the horizon. These lines run parallel, precisely as did the two rails.

Identical phenomena mark their relations and appearances in perspective observation. A post, four feet high, set between the earth line and the upper line drawn parallel to it, disappears at the vanishing point at the same, or about the same, distance that the rails disappeared that were lying side by side at the distance of four feet. A post five feet high can be seen at the vanishing point, or on the horizon, but a post four feet high cannot be seen because the four feet have vanished.

If the earth were a dead level for a million miles, no part of the earth could be seen beyond the vanishing point, any more than could the two rails on the ground beyond the point where the vision terminates with them. Is the disappearance of the four feet at the vanishing point, or on the horizon, due to the same law that operates in the perspective visual diminution of the balloon, and the space between the railroad tracks? Or is it due merely to another principle; namely, a geodetic curve? If it is due to the latter, will the "savant," explain to us the reason why the law of foreshortening operates in the one case, and does not in the other? If they can explain this, they can prove the insanity of the Founder of the Koreshan System and the sanity of the "savants."

(To be continued.)

The Descent of the Mighty Angel

[From the Writings of KORESH]

THE BASIS of all that we hold dear in the development of our work, is that religious bond of unity which shall ultimate in the creation of the biunities that will constitute the Sons of God. One of the most inspiring subjects for our consideration may be derived from the wonderful Book called the Apocalypse of the great Seer, John the Revelator. We have taken for our selection the first few verses of the tenth chapter.

"And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire. And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth, and cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices. And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not." (Rev. x: i-iv.)

Emanuel Swedenborg has to a very elaborate degree expounded the spiritual "sense" of the book of Revelation. We will not here attempt to add anything to what Swedenborg has denominated the spiritual "sense" of the Word. We will, however, reiterate Swedenborg's own reference to the literal sense of the Word. He says that "the Word is in its fulness, in its holiness, and in its power, in the literal or natural sense." This being the case, we want that part expounded in which the Word is in its fulness and holiness and power; therefore we will proceed to exposit this part of the literal "sense," which we

denominate the literal or natural Word. By the Word, we do not mean the Bible, but rather what the Bible itself denominates as the Word. That the reader may not make any mistake, we will quote from the Bible, that it may tell its own story.

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men.* * * And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." A candid observation of this Scripture will convince the student that the Word is the man as manifest nineteen hundred years ago; the Son of God. The Word is the man, and his literal degree ("sense") is his visible and tangible manifestation. Having thus defined what is signified by the literal "sense" of the Word, we are prepared to proceed with our exposition of this portion of the Revelator's vision. John saw things which were to come to pass, notwithstanding the fact that he wrote in the past tense.

"And I saw another mighty angel come down from heaven, clothed with a cloud." In the natural "sense" (degree), an angel is a man; coming down from heaven signifies that the man had his mind opened to comprehend the heavenly things of being. Coming down means coming from the interior to the exterior, where they are in the scientific and outward degree of the mentality. Things cannot come from the interior to the exterior of the mind without there is a mind to enter; and there can be no mind without brains in the outward man. The angel in the literal degree is a man in whom this state can obtain. This angel was to be clothed with a cloud. It is impossible to understand the significance of a cloud, without knowing what relation a cloud in the alchemico-organic world sustains to the source of that cloud in the same world, and then to be conscious of the correspondence between that cloud and the cloud in the anthropotic world.

The ordinary cloud is produced by the union of an ascending physical and a descending physical spirit. In common physics these would be called energies. At the point of the union of these "energies," more strictly, these levic and gravic qualities of spirit, the cloud materializes; and so soon as the cloud is formed it falls to the earth by the weight of its own gravic direction. The cloud is the preparation for the precipitation; it forms into water and falls to the earth. The cloud in this physical sphere is the conflict of two opposing "energies;" the production of the rain is the victory in the conflict. But John's vision had no reference to such a cloud. What, then, did he mean? Merely what in the anthropotic domain constitutes a cloud, and this can only be known through the law of correspondences.

This particular angel was clothed with a cloud. What the physical cloud is to the waters of the earth, the anthropotic cloud is to the waters of humanity. "The waters which thou sawest * * * are peoples, and

multitudes, and nations, and tongues." He was clothed with something which would result in the formation of waters; and if the waters which the Revelator saw, as interpreted by the angel who came to him, were multitudes of men, then the cloud with which this Angel was clothed was something that would precipitate in the formation of waters, which are men, according to the angel's testimony to John. This was a mighty Angel; this is the power of truth in the mind of a natural, literal man. It will be understood, then, that the cloud with which the Angel was clothed is something that will produce water, and that water is what the angel declared it to be when he came to him and said: "The waters which thou sawest * * * are peoples, and multitudes, and nations, and tongues."

"A rainbow was upon his head." What makes the rainbow? Is it not the separation of the solar spectrum through the prismatic action of the raindrops? It is spectral analysis. It is the division of the light of the sun into its seven natural divisions,—violet, indigo, blue, green, yellow, orange, and red. The solar spectrum is naturally divided into these seven elements and no more. This analysis is the result of the rainfall and the action of the sun's rays upon the water. It follows that the rainbow upon his head was the analysis of the solar spectrum, which is the solar light. Now, as we are not analyzing the physical solar light, but getting at what the mental solar light is, we must reach the analysis through the law of natural correspondences.

We have shown that the rainbow in the physical heavens is the effect of the water on the solar spectrum. We find that this Angel's "face was as it were the sun." The rays of the physical, alchemico-organic sun are the correspondents of the rays of the mental sun, or of the light of the mind. The light of the mind is the truth; the light of the natural mind is the literal divine Word as to truth. The sun is only complete in its light and heat; but as the light of the sun is the most conspicuous thing, we can only be familiar with its principles of heat through its analysis. This analysis gives us the appearance of the seven colors, which are the seven unions of the divisions of its light and heat.

(To be continued.)

The Central Mystery of Godliness

[From the Writings of KORESH]

EVERY person in the world has some phase of theology. Behind every conception, though it may be atheistic, there is an acknowledgment of some supreme power which the world universally confesses to be incomprehensible and mysterious. The theology of primitive Christianity contains a revelation of the central mystery of Godliness; and the more that revelation is subjected to the tests of scientific criticism, the more conspicuously it stands forth as the pronounced and emphatic declaration of the Deific fiat and dictum.

Every law of Nature and super-nature, so far as that law is ascertained and its principles known, becomes subject to the mind of man. When a law is even partially understood it may be harnessed by man's ingenuity and for his purposes, and compelled to subserve his will. This would indicate at least that the human mind, now generally in its infancy, has the tendency to amplify until every law in the universe shall become known, and therefore made subject to the

human will. This logical deduction is in exact accord with the Biblical statement that the Lord God placed the man whom he had created above all the works that he, the Lord, had made. This is a most reasonable conclusion.

Mind is the supreme thing in the universe; and it does not require a great amount of reasoning to be made conscious of the fact that there can be no mind outside of brains, and thence that when the mind of Deity is revealed, it places that mind within the human organism. It is thus that the theology of primitive Christianity pronounced the great and fundamental truth of immortality and eternal life, in the declaration of the presence of the Son of God. The mentality of the human race converges toward two antithetical poles or extremes of pneumatic and psychic congeries. These polar extremities are not outside of human existence, but within the sphere of the great intellectual and affectional forces of human mentality. One of these polar extremities is the point and acme of the truth and good of the human race, while the other is the point of fallacy and evil. Each of these polarizations is essential to the existence of the other. One is God, the other is the devil. They both exist today; they have existed in and through the eternal past, and will exist through the eternal future.

As mentality cannot exist independently of brains in the human organism, it follows that the human organism is from everlasting to everlasting. The pivotal point of truth and good of the entire humanity constitutes the throne and altar of the entire aggregated consciousness of the human race. This invisible point and congeries of mentality, the center of love and wisdom, must and does depend upon the perpetual existence of organic life in its material and tangible existence.

The reciprocal relation of God and man is of such a character that neither could exist without the other; the invisible depends upon, and is related to, the visible and tangible. In the beginning of the Christian era, this invisible came so near its external manifestation, that it was clothed upon with its own personal and material garb as the Son of God. God the Father-Mother, inhabited the personal Son. It was thus that the personality and individuality of Jehovah were brought to the light and revealed to that little people whom God had prepared through many reëmbodiments, to accept the revelation of the mystery of Godliness. The invisible Godhood could not perpetuate his being eternally upon the throne and altar of his glory, except by virtue of the fact that a Son should be raised up from and out of the human race, to sit upon that throne.

The Lord—the Son of God and heir to the eternal throne of God—was absorbed, entering into an absolute unity with the Godhead. The Lord Jesus was not a personality distinct from the Father; he was absorbed, and took upon himself the consciousness of the Father, so that they were and are indissolubly one in individuality, one in consciousness, one in glory, and veritably Man.

The Indicia of Human Progress

BERTHALDINE, MATRONA

THE WAY OF THE LORD

The Firm Foundation of the New or Aquarian Dispensation Is the Messianic Law

ANY ONE familiar with a common egg, knows that it has a vitellus from which evolves the chick. That vitellus has within it the primary beginnings of the whole chick. Whether they like it or not, there is a time when they hold together in the order of law, in which order they also evolve to the fulness of their form and function. A new dispensation has a legitimate vitellus, from which proceeds the Grand Man of a new dispensation. There are last that shall be first, and first, due to be last; hence we read that when the Lord would formulate a new vitellus for his quickening Spirit, he takes "the weak things," the people who are naught in the estimation of those dominant in the expiring dispensation, to form his new habitation, merely a tent for his prophetic spirit, and a tabernacle for his priestly offices, for his own sins and the sins of his people.

The Lord passes through the sins of the world and is made to be sin,—mortal disruption of his form of law and order,—as well as his people. His people suffer with him, and he with them till he and they make an end of sin by restoring the firm foundation and re-erecting thereon the temple of the Grand Man. Masonic orders and others believe in a time for the restoration of this great temple, of which that erected by king Solomon was a beautiful type. For some reason or other they seem to be quite indifferent to the clear indications of the time foretold, also, to the Sign of its imminent reconstruction.

Would they search the Scriptures for the character and function of the Sign, they would know that it is Elijah the Prophet. Were they interested to know the personality of this Sign, they would find his name and lineage given with even greater clearness in the prophetic Scriptures, than that of Jehovah, Jesus, whose new name, as the stick of Joseph, he is foretold to become, because he is the Father made visible; the Father to whom Jehovah appealed when suffering his typical though actual crucifixion on a cross of wood. His new name for the new dispensation is declared by the prophet Isaiah to be CYRUS. He is foretold to be the Messiah, because the inspiring Word calls him "mine Anointed;" Greek, "Christos."

That he is the one "made to be sin" in obedience to the law of the cross, for the elevation of a species, is evidenced by his being born among mortals, mortally fathered by a mortal sinner of foretold name, a man named Jesse. The Founder of the Koreshan dispensation or order of things, was named CYRUS (Hebrew, KORESH), unwittingly, so far as prophecy be concerned, in accord with Isaiah's prediction. That he brought to humanity the scientific degree of the Word, the Koreshan dispensation, must follow, in order to demon-

strate the doctrine and life. That he will become a very present help in the accomplishment of this demonstration, he has taught his primary nucleus or battery to believe. As he declared he had formulated a battery of disciples to this end, they rationally await increasing demonstration of his presence and power, as the transition period culminates in awakening the world to the consciousness of his advent. What these demonstrations are to be, as to detail and order of occurrence, we must wait patiently to learn, without any presumptuous speculation or action.

It is a time apparently for all the earth to keep silence before the Lord, and harken or obey his commands, if we would see with the understanding, all he will do. He has passed into the interior of his being, to become ever increasingly manifest in constructive work on the part of his voluntary powers, and destructive on the part of the involuntary. Voluntary and involuntary powers are inherent in every man, microcosmic and macrocosmic, and therefore of the God-Man, Jehovah, the Holy Seed of all men, and their environing universe.

Man has an ascent from the animal, vegetable, and mineral kingdoms; but he has also a descent or fall from the divine image and likeness, in which he is periodically recreated or restored. Elijah the Prophet prepares the way in all ages for every degree of this reconstruction, to the final act;—the redemption of our bodies, by a new and living way, his appearing as the Mother of all living. This he effects by his own application of the great central law of life, which perpetuates the existence of the entire universe. This is the law of the cross, or transmutation. This law even those blind leaders of the blind, called chemists, begin to see is operative.

The time is at hand for a great people, called the Gentiles, sitting in darkness, to see a great light, and to give honor and glory, and a name above every name, to the Sign sent unto them. They will awake to the glory of the true cross of Christ; awake to the realization of who it was that condescended to men of low estate, and was made to be sin for and with them, that they, as his many sons, might know the riches of his grace, and taste and see that the Lord is good.

Unredeemed as to body, soul, and spirit, we are not good. We have every conceivable sin to confess; every law of his being to obey, by his grace of instruction, Wisdom's way, declared to be pleasant. The way of the cross is God's way of light and life. It brings all who believe in his name, as due to be believed in, into fellowship with him in all things, even of his throne and heirship of the universe. The Lord's name for the coming age is that of the greatest Scientist that twenty-four thousand years have produced, as ever-accumulating evidences will attest. His very name means Sun, that of the greater light to rule the day. The Lord in

the power and great glory of the science of the truth in ultimates, is the power that must restore this and all other nations to that righteousness which alone can exalt them to power and great glory; the righteousness of the applied science of the law of the Lord (the Decalogue) and his universe.

"5½ Curse of Celibacy"

THERE ARE "seventeen million unmarried adult persons in the United States," reports *Hearst's* for October. Then it asks: "Why don't they marry?" "8,102,000 unmarried men of twenty years old and over! 9,000,000 unmarried women of fifteen years old and over!"

This growing disinclination of young Americans to marriage is beginning to be regarded as a very serious sign of the times, by those not knowing the laws of immortality, and the foretold characteristics of the end of the age of greatest human proliferation. Bible students know that all who are to have part in the first resurrection will neither marry nor be given in marriage, and that those having wives will be as though they had none.

Koreshanity has for forty years been reminding the hearing world of the Biblical prophecies, and giving the scientific reason for celibacy as the stepping-stone to immortality. Many of the Anglo-Saxon race hold fast to the hope, that there is due to be at the end of the Christian era a God race of beings called the Sons of God, into which they may be absorbed, or translated, as they commonly call it.

All true Christians, such as practically love the appearing and kingdom of the Lord Jesus and earnestly work for it, are declared the "begotten" Sons of God, and destined to be born again into his image and likeness. A time is foretold for all to know the truth, which is to bring them into their divine estate. If they are to learn this truth, it is because some God-anointed Prophet has the Biblical credentials that enable him to proclaim it. Like Elijah of old, known to men who could receive it at the ushering in of the Christian era, as John the Baptist, the Elijah of this age will be known to such as can receive the message, as CYRUS, the anointed Shepherd and Stone of Israel.

CYRUS came at the time appointed, and in 1870 began to prepare the way for the coming of the Lord "in the clouds of heaven," by giving the very few ripe to receive it, the science of the everlasting Word. He came to kindle a fire with *the flaming sword* of truth, destined to burn up the world. He came to kindle a separating fire; a fire to sweep away every refuge of lies now being made the hiding-place of every lover of sin.

This burning work is being done, and will continue with accelerating ratio till every man of sin to be saved to the uttermost, shall stand revealed to himself for just what he is to the mind of God in its most scientific degree. One hungry and thirsty for the pure river of the water of life, the exact science of civic and personal righteousness, elaborated by the mind of God, will welcome this fire, since it is the most purifying element

known to science. To enter the fire is to act on the basis of the knowledge received.

The awful facts being dug up by would-be social reformers, regarding social life, and as widely circulated as pen and tongue can make them, are having their effect on the social mind. They are causing thousands of men and women, consorting unhappily under the law, to separate, and preventing thousands of others from marrying, who would do so, were social conditions somewhat modified.

The editor of *Hearst's* says, in answer to the question as to why the millions of the unmarried do not marry: 1. "Lack of strength of the mating instinct, due to race degeneracy. 2. The increasing opportunities for the indulgence of natural desire, outside of marriage. 3. The economic pressure; the difficulty of procuring enough income to support a family in a fashion conformable to one's ideas of respectability. 'The high cost of living' is a direct agent of sterility. 4. The lack of strong moral conviction; the weakness of that conserving self-respect called virtue; the spread of debilitating ideals; and that low regard for the sanctity and significance of life, the production of life and the accountability of life, which is always found hand in hand with the decay of the religious feeling. The only radical cure for the curse of celibacy would seem to be some sort of revival of religion, suitable in its form to twentieth century people and their ideas."

Of the people at the end of the Christian era, it is written that God is not in all their thoughts. It is also written that they have turned every man to his own way; that every man's hand is against every man, etc. The Bible tells of a known and knowable God, to the Lord's people, "Not the unknown being without body and parts" and all-pervading impersonal spirit of modern Christianity and "christian science."

The God to be gotten now into the minds of redeemable people is, first, the God of Israel, the Savior; the personal Savior, who came as the individual seed of this universe of life and death, at the beginning of the Christian era, as the name, or person, Jesus, the Word made flesh. This same individuality is foretold by the prophet Isaiah to come at the end of the same era,—with a new name for a new office, as the person (*persona*, mask or covering) of the individual Deity. This "New Name," coming from Joseph through his Gentile descendants, springs from the root, "Jesse," who named him CYRUS. The anointing or scientific illumination of CYRUS occurred in the year 1870, when he was thirty years old. He served the world as a Prophet till his seventieth year, when he passed in, leaving the archives of his work to a group of his followers. The faith of this assembly of believers in his mission is such that, with scientific reasons as its basis, further manifestations of his presence and power in earth are to be legitimately expected, for a revival of the true religion instituted primarily by the Lord Jesus Christ, as the Seed of his divine kingdom in earth, come to stay and to fill the whole earth with life that is life in deed and in truth.

Discoveries are being made right along that are

leading men up to the greatest of all discoveries, the exact truth about the form and functions of this earth, as the entire universe. The universe is in its most perfect state as the habitable sphere of the begotten Sons of God, yet to be born. This advanced race will re-establish the kingdom of heaven in earth, as the Lord Jesus conceived it. This new birth will end the dominance of the money power and every other social evil. Social evils have their maximum and minimum degree of being. They have about reached their maximum, and the almighty power of God as truth in ultimatis about to produce the promised latter rain of the spirit of the Lord, the love of the truth that brings life.

Is The Supremacy of England Passing?

THE prophecy of KORESH, that the West Indies and adjacent Florida will become, to the world of commerce in the near future, what the British Isles have been for centuries, seems now in process of fulfilment. We read in the October *Hearst's* the query, "Is England passing?" Yes, we answer, and it is passing rapidly; and a new "sea queen" is preparing to take her place. Lombard and Wall Streets have long been identified as the ruling highways of the competitive system. They are no longer in high favor with progressive people, who believe in the ultimate dominion of a scientific Christianity which will require a name that will distinguish it from every spurious claimant. The name will be that of the foretold man with a plumb-line in his hand, who can acquaint the world with the sphere of its commercial operations, and demonstrate the necessity of accepting his standard of commercial integrity—his "Platform of Righteousness."

This man spent years in illustrating to such as would attend to his expositions, the corruptions of the financial system whose strongholds were Lombard and Wall Streets. Since his endeavors to awaken this Nation to the perils of its subservience to these particular highways of crime, Thomas Lawson and others, forming a whip of small cords in the hand of the Almighty, have been slashing at the modern money-changers defiling the temple of humanity. The slashing will not end till usury is an unknown quantity in the commercial transactions of the world, and till every man is rewarded with increase according to his true uses to human society.

England is indeed passing, as the commercial center of the world. The passing became pronounced with the passing of her great conservative queen, Victoria. "Tyre, Athens, Venice, Lisbon,—each once led the world, holding the sea sceptre. Each now lies decadent, toothless, negligible in the stir of modernity." "Millions of unemployed men huddle in London streets, and roam the countryside. England cannot provide work for her many sons."

England's birth rate is decreasing; yet there are those who, in the face of the fact that England cannot provide work for her many sons, are calamity howling because the birth rate is not on the increase. If the women of England have any common prudence left in

their composition, they will institute such a strike of the sex as will practically end the birth rate till every woman becomes a voter, and every voter an industrial producer, and the "titled gentry" and the "idle rich" make the nation valued returns for their right to exist.

The soil of England legitimately used, would yield increase sufficient to maintain its normal population in luxury. There is a limit to everything in the time order of things, so the Almighty has a set time for the recreation of the earth from "its beginning," the Seed-Man, known to Christendom and the Jews as Jehovah. All the raw material of the mortal kind needed in earth, as "dust" out of which the Almighty, the Seed-Man, is said to make men in his own image and likeness, is in the earth at the present time, ready for consolidation into an improved species of the genus homo.

Moody, the Evangelist, used to say he liked to preach to the English people, because they knew their Bibles. Jesus told the Jews that if they had known Moses and the prophets, they would have known him. If the English people of the present do know their Bibles, and still take stock in them, they had better re-read the prophecies relating to the coming of the Lord through the Patriarch Joseph, ultimating in Ephraim as the fullness of the Gentiles.

The United States is astrologically the twin-land of Ephraim, the promised land of the Gentiles. The Sign to them promised, is of the root of Jesse, and was surnamed CYRUS. To this land such a Sign has come, and in the passing of Queen Victoria he recognized the passing of the scepter of the world's commercial power, from England to the United States. He moreover provided for the future of that scepter, that it should be wielded by a power of such commercial integrity that the time would come when all the world would turn to it for divine guidance as to equity.

England, like all other nations, will shortly be forced to fight for her life, as the editor of *Hearst* says: "Over all (England) is the vampire of militarism, sucking the life of the people." Speaking of the lavish, exhaustive expenditures for war preparedness, Lloyd George said in Parliament the other day: "There is not the slightest prospect of any reduction, because every country in the world is being urged on to expenditure. There is no great body of public opinion in any country, which has the courage to say to the people responsible for the expenditure, that it has got to stop. I feel confident that it will end in a great disaster, possibly here."

The Lord Jesus long ago gave the world to understand that if it made void the law and the testimony of Jesus Christ, its end would be "a time of trouble such as was not since there was a nation." England is feeling the truth of this prophecy, and the world will share it till, according to the Bible, its population is reduced about one third. This spells disaster to the world that now is; but it clears the way wonderfully for the world that is to come, in which all true Christians should be most interested. Knowing what it is their special privilege to know, if true, the fate of the blotted-out third of the population need not trouble them at all, as they know that they will be re-embodied under new conditions, making of life a continuous delight in obedience to its laws.

For the Younger Minds

Bertha M. Boomer

THE TROUBLES OF AN EDITOR

Exemplification of the old Motto, "If at First You Don't Succeed, Try, Try Again"

CLICK, CLICK, click, was the only sound that slowly issued from a corner of the dimly lighted office. Anthony Peck sat on a printer's stool, laboriously setting a 20-em stick with the leaden letters that were to convey to the inhabitants of Stockton, the desirable bits of information editor McPherson had secured or originated. Many indeed there were, who pored over the four pages of the *Goulash* and pronounced McPherson one of the smartest newspaper men in the county. Others, though less in number, disapproved of this upstart McPherson and his paper with the absurd sounding name. These latter were, in fact, the wealthier and more influential class of Stocktonites.

McPherson had come to Stockton that summer, a poor student looking for work. Stockton had plenty of it on its farms during the haying season, but very little that was to McPherson's taste. In the village, on the other hand, there was nothing to do save loading at the milk depot. The butcher, the grocer, the post office official, and the inn keeper all had large families and needed no help. Seeing no opening, McPherson lingered about the town a few days before trying Guthrie, a town just south of Stockton. During this time he learned of Stockton's jealousy of Guthrie; for while both possessed nearly equal populations, Guthrie boasted a much higher state of civilization. It supported a newspaper, a public library, two banks, a canning factory, and a moving picture show; whereas the Stockton farmers had united in no way to record their town upon the map, apart from an increasing population.

McPherson recognized that all that Stockton needed to become a more progressive American metropolis was leadership. The numbers and molten metal were there; it only needed moulding, he thought. "I am the man for the job," he said, "and I can accomplish it through the press." So, laying aside his old ambitions for newer ones, he bent his courageous will to the task of pressing onward into the field of adventure and leadership. He approached the minister, the lawyer, the merchants, and prominent men of the town, about equipping a printing office for him, from which he should issue, weekly, a news sheet calculated to bring the Stockton inhabitants into more united efforts, to boom their public affairs quite beyond the dreams of even Guthrie's boosters.

Stockton was so resigned to inefficiency, that it was difficult to move even the most jealous tradespeople to assist with his scheme. He was a stranger and something of an upstart, they considered, to intimate that Stockton needed any help. They were going to do things—in the course of time. His prescient eye saw future glory for Stockton and McPherson, however. And though he received little support from the tradespeople, he appealed to the farmers. They assisted him more willingly, enabling him to secure enough type and fixtures to start the *Goulash*,

as he chose to call the weekly gazette of town topics and pithy editorials calculated to arouse greater civic pride in Stockton.

There were many pitfalls and discouragements in starting, but McPherson's spirit was impervious to the shadows of them all. For eight successive weeks the *Goulash* had been published; and while it was growing in popularity, many still continued to ignore it. The name, it must be confessed, was not acceptable to the disappointed contributors to its existence. The *Stockton Dispatch* or *Times* would have sounded more as though Stockton had a real newspaper, they thought; but in the cheering spirit of its contents they basked contentedly, and did nothing it suggested. Though the big folks of the town still held aloof, McPherson did not despair, for he knew he would win out somehow. Writing, composing, reading proof, and making up the forms himself, he shipped the latter on the milk car down to the Guthrie pressman, to run off and send back to him for distribution. This he also did himself, gathering news and ideas for the coming issue on his rounds.

McPherson had met the boy, now at the case, on his rounds the week before. Anthony Peck had left home for good. His half brothers and sisters were becoming too numerous for the lengthening Anthony to longer receive his full supply of clothing. Furthermore, he was too much of a dreamer to be immensely popular on his father's farm, where "hustle" was the daily program. He had tramped many miles before he and McPherson had met on the road. The former had hailed him and asked where he was going. Anthony replied, "Wherever I can find a job."

"What do you want to do?" asked McPherson, becoming interested in the limping boy.

"I'd like a settin' job, Mister," said Anthony, trying to make light of his sore feet.

"A settin' job! Well, you'd be a good fellow for me. How'd you like to be a printer's devil? kid." Anthony looked at him distrustfully, as he always did when he could not comprehend.

"What's a printer?" He had heard the other word before.

"That's what I am. Want a job?"

"Yep," said Anthony, snuggling up to the pleasant-faced young man, and relieving him of his papers.

That night McPherson shared his frugal supper of fried mush and tea with Anthony, and put him to sleep in the small room comprising the *Goulash* printing establishment. The next morning when he opened the office door he found the boy perched on a high stool, examining with wondering eyes the contents of the type case, by the gray light of early dawn.

"It's letters, mister," said Anthony, somewhat startled by McPherson's entrance.

"Where did you come from? Haven't you seen type before?"

"Nope."

"Well, how would you like to learn to set it? If you learn quickly, I'll give you a steady job. Eh!"

Anthony was bewildered. Did this stranger intend that he, Anthony Peck, should become associated with learnin'? Tears stood in his gray eyes, for he was considered too stupid at home to even count the eggs for market.

"Mister, I don't know nothin'."

"That's all the better. I can teach you more easily." So right then and there McPherson, who was peculiarly attracted to the boy, showed him how to begin. Before breakfast he knew how to hold his stick, and where to find all the lower case letters, and how to read them upside down in the stick.

"Well," said McPherson, "I'm going to give you a bang-up Thanksgiving dinner, if you do this well all week."

Anthony was not really stupid; he had been misunderstood. For years his father's severity had dwarfed the boy's judgment into submissively trying to carry out his father's directions; often much too literally. If he were told to close the gate before all the cows were through, he closed it, though he knew he would have to reopen it when his father saw what he had done.

After breakfast he was given some copy to "set." All day he bent over the case. McPherson paid little attention to him during the day, as he was very busy. Toward night he sent him out on an errand, for exercise. McPherson, while he was out, looked at his work. To his astonishment, the stick was not half filled.

Anthony had dreamed a dream that day. His impressionable mind had responded to the new environment, causing him to build new castles upon his new horizon. He saw himself an editor, like McPherson, writing things for other folks to read. He was the employer of poor printers' devils; lots of them. He saw startling headlines of his own invention, printed on hundreds of papers, and then saw them sold on street corners by shouting newsboys. He had entered a wonderful world, and was trying to visualize a place of future greatness for himself in it.

McPherson was not sure his bit of humanity was altogether wise at this particular date, for when he examined the stick he had to return its contents to the case, looking, letter by letter, for it spelled nothing. He wished to get the *Goulash* out early that week, for Thanksgiving, and how could he bother with a protege now? When Anthony returned, McPherson administered a few pointed remarks about immediate improvement. But it was not necessary, for the dreams wherein he had found himself were over, and out of them had evolved an ambition that was stirring him to climb by work.

He did so much better the next day that McPherson decided to keep him until after the holiday paper was out, anyway. Tuesday saw the work well advanced. Click, click, from Anthony's corner. McPherson sat at a much disordered desk in another part of the room, speeding his pencil over the back of some old galley proofs, originating the initial dope for the next week's issue of the *Goulash*.

"The committee on public improvements has apparently gone to sleep," wrote the daring editor, giving a forward movement to his chin, and increasing the opal glow in his eye. "They are too little concerned with what the people really want; and if they do not get busy, something is going to happen."

He paused a moment to consider the consequences, when he heard a stool being pushed back from the case. The last stick was now completed, and Anthony banged it upon the stone; the bulk of solid nine point wedged in its confines was released. McPherson felt relieved, for he expected to get the paper up that night, and send it on the 2 A. M. train, so it would be returned early on Thursday for distribution.

"Ready for me now?" called McPherson.

The answer was a prolonged spilling sound, carrying the awful intelligence to McPherson's ears, that the prize editorial of the *Goulash* was now converted to "pi."

"You consarned little imp, what have you done?"

McPherson surveyed the ruins, and his usually bright countenance was grim with despair. Anthony seemed rooted to the spot, holding his rule in mid air as if emptying his stick on the galley, which had jostled from an insecure holding to the floor. His dreams were banished by the terrible fear of discharge. He was paralyzed.

"Move, you simpering numskull. Get the sponge and water," cried McPherson, bending over the mess. Anthony leaped with joy to the sink, spilling the overfilled basin all the way back to McPherson's elbow.

"You'll stay up the rest of the night; that's what you'll do." (Anything was better than discharge.) "Fill the lamp!"

"What with?"

"Benzine!" growled McPherson.

Anthony straightway reached for the benzine can, obeying dumbly, as he would have done at home.

"You needn't act funny, now. The oil can is under the sink."

"It's empty, Mister."

"Well, get some," yelled the exasperated McPherson, nervously straightening the more consolidated bits of "pi" by the fast darkening light.

Returning breathless from the store, and baptizing the lamp with kerosene, he lit the much-charred wick and replaced its blackened chimney.

"Clean that thing!" ordered the editor.

Anthony snatched the chimney off, and groped for a bit of paper under the table,—ending the life of the chimney in the act.

"For the love of Mike, what will you do next?" came from the now very irate boss.

"Hurry up and get a new one; hurry, I say."

"The store's closed, Mister."

McPherson sighed heavily. He tore a paper shade from the window and said: "We're going to get this out just the same. Build up that fire; leave the door open, and set that odorous thing near me."

Then McPherson fell to work while Anthony executed the orders. He piled the dying coals into a pinnacle, opened the office door, and then searched for the pot of mailing glue. McPherson had long since reached for the flickering lamp to aid him in his work, on which he remained intent until disturbed by surrounding conditions. The odor from the glue pot, held by the still white and terrified Anthony, caused him to look around. He dis-


(Continued on page 343.)

Light on Current Events

John S. Sargent

THE PRESENT TIDAL WAVE OF CRIME

"Except Those Days Should Be Shortened, There Should No Flesh Be Saved." (Matthew xxiv: 22.)

CCASIONALLY we see mention of people dying of "acute indigestion;" but not nearly so many persons seem to be taken off that way, as those who die of acute indignation. A case of that kind is usually fatal to some one, and it seems that it is becoming more and more epidemic, or contagious, whichever it may be. Post-mortem examinations usually find gun-shot wounds, knife stabs, axe cuts, or bruises from clubs, etc., and sometimes poison in the stomach; but in this latter case it is rather a chronic than an acute case of indignation. These are some of the fatal symptoms, but there are a lot of others indicative of the approach of the malady, or of a dangerous attack, which it is not now our purpose to point out.

But whatever may be the cause, it is becoming more and more prevalent; it is as wide-spread as tuberculosis, and bids fair to overtake that plague in the number of fatalities. So rapid has been the increase of fatal cases in the last week or ten days, that even the *Tampa Tribune*, in that city where the malady seems permanently epidemic, is shocked at the rampant riot of murder that is sweeping our country like a tidal wave. After enumerating a long list of most noted recent cases, and speculating as to the laxity of courts and juries contributing encouragement to crime, the editor points out the fact that "electrocution, hanging, and life imprisonment do not seem to have any effect." Then, after recognizing the necessity of putting a stop to the ravages of crime, he significantly asks, "What is the cause, and what the remedy?"

It is not at all likely that the inquirer or the general public will accept our reply to the questions, as conclusive; but that will not discourage their presentation. There are, of course, a great many proximate causes, the removal of any one of which would help some, and the removal of all such would help very materially; but the removal of the prime cause is the only full and final remedy that will bring substantial relief. It is not to be denied that lax enforcement of the law gives encouragement to crime, any more than it can be claimed that the terrors of execution, or of life imprisonment, are effective deterrents from it. When a person becomes sufficiently desperate to take life, he is not likely to reflect very much upon the consequences of his act; in reality, he is often incapable of such reflection for the time being. But if he does, he may encourage himself with the idea that he will be shrewd enough to avoid detection, or have the good fortune to escape conviction; while not a few, in their stress of anger or hatred, feel they are willing to forfeit life to satiate their fury.

But the penal code is not a little to blame for the prolific increase of crime. Its prison discipline has usually been so cruel and heartless, that hatred of one's fellow-men is burned into the very marrow of the inmates. This will be true so long as the policy of our code is to punish guilt;

that is, to measure out so much punishment for so much wrong doing. Such policy has the tendency to inculcate and cultivate the very spirit in us and in our fellow-men, that leads to the commission of crime. From the desire to have men who offend society cruelly punished, which we flatter ourselves is a spirit of justice, is but a short step to wish to punish persons for offences against ourselves. The policy of the criminal code should be the restraint and reformation of all those criminally inclined, for the protection of society, and not to punish. It is a matter of congratulation that this feeling is beginning to manifest in the paroling of prisoners, the system of "honor men," and the paying of wages to the convicts.

Neither can the public press clear its skirts of the blame of feeding criminal tendencies, by continuously dishing up sensational details of all manner of crimes under glaring headlines, for general reading. Familiarity breeds contempt, and things grow by that upon which they feed; thus by the constant feeding upon, and brooding over, the harrowing recital of murders, until familiarity breeds contempt for its horrors, there grows up a morbid delight in the sanguinary recital. This condition of mind leads one unconsciously, it may be, to staging the crime mentally for oneself, which, under great stress of provocation, moral deterioration from drink, or other causes, pushes on to the actual commission of the deed. This is sowing to the wind and reaping the whirlwind. When a community suddenly becomes infuriated to such demoniacal hatred of an offender, that they will inflict the most barbarous cruelties and torture upon him, gloating over and revelling in it, it proves that there is something inherently hellish in the human heart, which the public press ought always to be found trying to suppress, but which, alas, many of our papers are guilty of encouraging.

But back of all these incentives and influences toward crime is the unregenerate human heart, which cannot be made to feel and apply to life those higher aspirations, because the church which should be the conservator of morals, has itself departed from the ways of truth and righteousness. It no longer walks and talks with God, nor constitutes the ægis of heaven, to shed the divine radiance into the human heart, or form a protective shield against the machinations of hell. By a long and perfidious perversion of truth, and a life according to it, the church has divorced itself from Deity, and can no longer dispense his spirit. She has joined herself to a vile paramour, baptizing with a spurious spirit, which it pretends is holy.

The reason back of all other manifest causes of the present wave of crime, of immodesty of dress and immoral social conduct, is that we are getting down to the bottom rock of church degeneracy, or the "falling away" of that institution as predicted by the Apostle Paul. (II Thess. ii: 3.) Like the plant that has yielded up its seed to the harvest, the church has no more life in it. Having accomplished its cycle of development and brought forth the son of perdition, which was its mission, like that plant it is now

fit only to be cast on the dung heap of human debris. To make room for the remedy for all this human depravity, it must, with its allied institutions of state, be torn down and removed for the ushering in of a new church and a new state—a new heaven and a new earth. This will be effected by an outpouring again of the Holy Spirit, whereby the iniquity of the human heart will be burned out as dross, in the smelting-pot, at least for those who will receive that spirit, which will be enough to dominate the entire affairs of human life, setting up the rule of righteousness in the earth.

The word religion is derived from the Latin words, *re*, again; and *ligare*, to tie or bind; therefore the word religion means, as applied to human life, to rebind or tie man again to God. This is what the baptism of the Spirit effects. It is the re-sowing of the seeds of the divine life in the human heart, which is the soil upon which the Lord performs the part of an "husbandman," and periodically reaps his harvests of the redeemed. The growth and development of a great church through an age, is the means whereby the Lord effects this redemption of man; just as the farmer through the wheat plant produces his grain which, when the harvest is reached, becomes comparatively a worthless thing.

Such is the condition of the Christian church today; the life that was poured into it nineteen hundred years ago has become vitiated, perverted; and the good is being gathered out of it by the Messianic presence of this age, preparatory to carrying it over into the succeeding church, just as whatever progressive spirit there was in the Jewish church was gathered by Jesus, and, by the baptism of the Spirit, was given to the Gentile, the Christian, church. Such is the law of human progress; the church, while the instrument in the hands of the Almighty for the production of human perfection, becomes also in itself the source or means of vitiation and imperfection. While there is always redemption for man, there is none for a church; when it has served its day and time it goes to the discard, and there is no help for it. Hence, the admonition: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." (Rev. xviii: 4.)

The Political and Financial Outlook

THE tariff bill has at last become a law, and is being put into execution, with the surprising result that, contrary to the history of all other tariff meddling, there has been no panic or disturbance of the business of the country. This kindly reception of the severe reduction from the high protective character of the previous tariff rates, leads *Current Opinion* to remark that the passage of the bill through the Senate revealed four notable things:

"One was that the Senate is no longer the obstacle to change that it has had the reputation of being from the beginning of our national history. A second thing was that the protective tariff has lost its sacrosanct character, and that a panic no longer ensues the moment that hostile hands are laid upon it. The third thing was that the democratic party has achieved a capacity for constructive work, that it has not shown before for at least one generation. And the

fourth thing revealed, was the ascendancy of the President in the legislative halls of the nation, such as we must go a long distance back to find paralleled. This change the *New York Tribune* attributes to the new constitutional amendment, providing for the direct election of Senators by popular vote."

The Senate no longer dares challenge the voice of the people; and Mark Sullivan, in *Collier's*, speaks of it as "now eating out of his—the President's—hand." There was one voice raised in passionate protest against this submission to "coercive influence." "The influence," said Senator Cummins, "that has been exerted by the President upon the members of Congress, an influence so persistent and determined that it has become coercive, is known to every intelligent citizen of the United States." He protested, he appealed to the "spirit of free institutions," and to the "fundamental principles of representative government,"—but in vain. The Senate refused to throw off its chains. "It ought to humiliate us," finally remarked the Senator in despair, "when we look around and find that the people generally not only understand the surrender of our rights and privileges, but observe it with a certain degree of satisfaction."

This condition of leadership which the President has acquired in a few months' time, as the *New York World* remarks, "without threats, or intimidation, or bluster, and without bribes of patronage, is something that no democratic President since Jackson has been able to do." The people seem to like it, and are not a little pleased to find a man who will hold Congress to its job. The people have grown tired of Congressional shilly-shallying, and making political capital of their interests, when it (Congress) should be attending to their adjustment.

The Currency Reform

HAVING disposed of the tariff, the President has settled down to the task of holding Congress to the job of maturing and enacting some kind of a currency bill. There was a strong desire on the part of many of the members to adjourn, and let this matter go over to the regular session, but the President reminded them that he held the matter of trust control to be attended to at that time; and as it was inadvisable to delay consideration of that problem, it was very urgent that the banking law should be completed and out of the way. With Wall Street already writhing under heavy tariff reduction and an income tax; a revolution in banking pending, that is intended to unhorse that money center from financial control; and following all that, to be threatened with trust control, is to the devotees of that moneyshrine, like dethroning the "Ancient of Days." What is an unfortunate Wall Streeter to do for a living, if all his opportunities for preying upon the people are to be so remorselessly pared down?

The Senate committee on banking and currency is still holding the Glass-Owen bill under consideration, while the Senate, the House, and the President are marking time in anticipation of its being reported from thence. In the meantime Wall Street, not to let the case go by default, has busied itself in the preparation of a bill, by Frank A. Vanderlip, of the National City bank, providing for one central bank instead of a number of regional banks, and to be con-

trolled by a committee appointed for fourteen years, to be hedged about with safeguards against either banking or political influence. This bill has been submitted to the consideration of the committee, as a kind of counterplot to the House bill, and seems to have found favor with a number of the committee members; but it will probably get its quietus from the President, who has expressed his disapproval of anything that will disturb the foundations of the Glass-Owen bill.

*New York City's Political
Mix-up*

NO ONE outside of New York, it is said, can understand New York politics. And of a surety, the uncertainty in the present mix-up there ought to be a delight to the betting fraternity; for they would, it appears, have little difficulty in finding plenty of takers at even money, for any stakes they are willing to put up, on any proposition or candidate it may be placed upon. In gambling parlance, there is an even betting chance upon almost any of them. The political drama that is now on the boards in both state and city, is a curious and interesting study. No sooner is the curtain rung down upon the Sulzer impeachment trial at Albany, than it is rung up in the sixth assembly district, Sulzer's own, in New York City, by his nomination by the Progressives, to represent them in the State Assembly. The notification to him was accompanied by a petition of more than half the voters of the district, begging him to accept, which he did; and he was welcomed to his old home district with an ovation due to a conquering hero. This gave the Tammany politicians the apprehension that he is not so crushed as they had planned, and may yet prove a rankling thorn in their pathway. This apprehension is very disagreeably enhanced by the fact that the newspapers of New York City are being showered with letters from their readers, criticizing and scoring them for their attitude toward Mr. Sulzer. And what is more to the point, Assemblymen from at least five counties, republicans as well as democrats, are being punished for voting for his impeachment, by refusals to renominate them. It may be that these are indications that Tammany, instead of winning a signal victory, as some thought, has in reality put itself on the toboggan slide for a down and out experience.

The city itself in its municipal campaign has been projecting all kinds of fusion, which has resulted in piling up more and more confusion, in which the fight between parties is less fierce than between factions of the same party. The contentions between the factions would not be explainable outside of New York City, if they would be there. The regular democratic organization (which is controlled by Tammany) nominated for mayor, Judge Edward E. McCall, a typical Tammany man of the more reputable sort. There was no republican nomination, the republicans having gone in with the fusionists, which at their convention had a pretty tough time of it, holding over all night, trying to reconcile conflicting factions and interests, to agree on one man. They finally compromised on John Purroy Mitchel, a good man of reform proclivities, but not able to hold all the factions together. The Independence League, with some others, put up another ticket, with Mayor Gaynor at the head of it; but the sudden death

of the Mayor simplified matters somewhat, so far as the mayoralty is concerned; still, the result is very uncertain. If Tammany wins, there will be four years more of its misrule; if it loses, it is just that much more momentum down the toboggan slide.

But that is not all, by any means; the plot thickens with every new chapter of the story, in the exciting and puzzling quest to find if the chief villain is the "nigger" in the woodpile, or the political potentate in the palace. The latest is, that the great mogul, Mr. Murphy himself, is to be investigated. It is being currently reported that he has been segregating campaign funds, and appropriating them to his own use. At least, it is credibly claimed that there is evidence in hand to prove that much he received has not been reported, as the law requires. If this can be verified, it will be getting pretty close after one of the "higher ups." "Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known." (Matt. x:26.)

Mexico's Chronic Ailment

THE Mexican situation is now very tense and critical. Our President, with his finger on the throbbing pulse of Mexican affairs, disclaims any determination as yet to engage in armed intervention, though he is taking some military precautions, showing that he recognizes the possibility of such a necessity in the near future. The hope of a presidential election with even the semblance of fairness, has proved only a disappointment. Huerta's arrest of 110 of the Deputies; the dismissal of the assembly, and his arbitrary assumption of dictatorial power, destroyed the last expectation of President Wilson, that the election would show any results that could by any reasonable stretch of propriety justify recognition.

To this tyrannical usurpation Huerta has added duplicity and double dealing, in that, proclaiming he was not a candidate, and could not and would not accept, he has permitted very little free campaigning in opposition to him; and if any one ventured to criticize his acts or administration, they were promptly jailed, or else mysteriously disappeared. The further fact that only a light vote was cast, and that, so far as reported, the vote was about 95 per cent for him and his running mate, Gen. Blanquet, gives color to the charge that word was sent out secretly to his henchmen to support him, and maybe to intimidate all others. We cannot know that this intimidation was practised generally; but the fact that Felix Diaz was scarcely permitted to land at Vera Cruz, was kept under espionage, a number of his friends arrested, and that he himself narrowly escaped arrest, and possibly the loss of his life, by fleeing to an American war vessel, gives very strong support to the suspicion that those who were opposed to the Huerta regime, deemed it the part of prudence to refrain from any expression of their views at the polls or elsewhere.

The election returns are not all in yet; and in the meantime, there is a great deal of speculation as to what will be done about it when they are in. The vote will evidently be so light, that it is thought by some that the election will be declared void, and that Huerta will hold on as "dictator," and another election be ordered. Such a course, under the

circumstances, would probably result in the same kind of a fiasco; this, if it is to be continued indefinitely, would likely become tiresome to the Mexicans; as their elections are held on Sunday, it would seriously interfere with their pastime of cock and bull fighting, which is always pulled off on that same day of the week.

Washington, too, is waiting for those returns and the next move of the "dictator," with no expectation that anything satisfactory will result, other perhaps, than an indication of what should be the next diplomatic move. In the meantime, the President and Cabinet are bestirring their gray matter, to determine just what that move shall be. But as they do not keep this governmental machinery operating under a glass case, for general inspection, the public is left again to meagre conjecture as to what is in contemplation. One conjecture is, that it may be the recognition of the rebels, so far, at least, as to let them purchase arms freely, thus giving them the chance of trying their hand at establishing a stable government. Another is, that the United States may take charge of the ballot-boxes and secure a fair election, citing our superintendence of Cuban elections, as a precedent. But this would involve the subjugation of the country; for it is not at all likely that, as little as the Mexican people have to be proud of, any considerable portion of them would be willing to pocket their pride and allow us to do that, without giving us to know that we have had a fight. The assertion of President Wilson in his speech at Mobile, that "never again shall the United States gain a foot of territory by conquest," ought to allay any suspicions of selfish designs in helping them to settle their affairs, but it will not; they are not sufficiently honest themselves to give us the credit of being so.

Foreign meddling has somewhat interfered with the Administration's efforts, but a sharp intimation that the United States had charge of this "funeral," whosever it is going to be, has elicited the assurance that they will all now be good, and give us a free hand. Then again comes that ominous whisper that Japan is in secret alliance with Mexico; but that deserves little credence.

The Machinations of Our Enemies

WE REGRET very much that the readers of THE FLAMING SWORD are being subjected to annoyance every now and then, by the rattle-brained productions of one who has confirmed himself in the obsession that he is the Elisha of this age, and that the mantle of KORESH has fallen upon his shoulders. We would gladly protect our subscribers and friends from this infliction, but there seems no way to do so; for this person has obtained the subscription list of THE SWORD, through some illicit means, and does not scruple to use it in ways that will not at all comport with the exalted character he assumes. However, the insipid vaporings and virulent malignity of these epistles, called "The Flying Roll," manifest such inanity and malevolent spirit toward those who decline to endorse his usurpation, that anyone conversant with the conduct and writings of KORESH ought not to be misled into the belief that he is other than a pretender to the role to which he aspires.

Failing to secure sufficient notoriety to gratify his pru-

rient egotism by this means, he and others are now circulating a petition to have the tomb of their assumed patron desecrated, to satisfy a morbid curiosity, and to reap petty revenge upon those who do not acknowledge his leadership. In this circular, to give effect and a plausible appearance to its contention, he stoops to the deceit of having the name of "Mrs. Dr. De Haven, Secretary," attached, with the address of "Carlos, Carlos Island, Fla.," where she does not reside, nor is she present there, to our best information and belief, but where another arch enemy of the Koreshan Unity does reside, and who is doubtless handling the above mentioned correspondence. The better to secure the vile ends of these conspirators, it is endeavored in the circular to create the suspicion that there was something crooked connected with the death of KORESH; thus to deceive outside parties, and, by giving this color to their machinations, secure the help of the legal authorities of Lee County, as tools to work out their purposes. As these two "worthies" were conversant with what took place during the sickness and burial of KORESH, it seems a little late, after nearly five years, to be giving voice to such suspicions.

We are pleased to note that some of our readers took the kindly precaution to consult us before acceding to the solicitations of this document. Others, we are sorry to say, have been induced by its misrepresentations to append their names to it, some of whom, upon learning that the matter was wholly unauthorized by those in authority in the Koreshan Home, and who have the tomb in charge, and that the purpose was repugnant to the feelings and antagonistic to the wishes of those holding the memory of KORESH in sacred reverence, have expressed serious regret for giving assent to this petition. We deplore the necessity of having publicly to notice the invidious doings of these paranoiacs, and do so only to protect our readers against being victimized into aiding their malevolent and insane schemes.

The sinister insinuations of this circular are wholly unworthy of credence, and therefore of denial; but to assure our readers that everything connected with our Leader's death was regular, and that there is no occasion for any such suspicion as is attempted to be aroused, a copy of the death certificate given to the Unity by two reputable physicians of Lee County, who were called in to make an examination, is herewith appended:

Estero, Fla., Dec. 23, 1908,

"We the undersigned, both duly qualified practising physicians of Lee County, Florida, hereby certify that we have this day made a careful examination of the body of Dr. Cyrus R. Teed, and find that life is quite extinct. He apparently has been dead for more than 24 hours; in fact, his death is stated by his friends to have occurred at 9:30 a. m., on the 22d inst. which is doubtless the case. He is 70 years of age, and his death, in our opinion, was due entirely to natural causes.

W. HANSON, M. D., J. E. BRECHT, M. D. Both of Fort Myers."

And now, while upon this subject, it is opportune to warn those who are impatient of the fulfilment of the predictions of KORESH, and wish to look into the tomb to see what is taking place there, that the Koreshan Unity, having that sepulchre in charge, will so far as in their power lies, permit nothing of the kind. If KORESH is to the Lord what we believe him to be, he will work out all destined developments in their proper time and place, without any intermeddling, which might, if indulged in, subject the perpetrators to a like fate of the two Isrealites who put forth their hands to steady the Ark, when sojourning in the wilderness.

Philosophy and Science

Dr. J. Augustus Welmar

THE ROENTGEN OR X-RAY

How it Was Discovered. Its Present-Day Use as a Medical Aid

PROF. ROENTGEN, of Wuertzburg, Germany, in 1895, while experimenting with the Crookes tube, discovered this wonderful ray of light. We say "discovered;" in reality, however, it was merely *re-discovered* by him. Roentgen called it the X-ray, for in algebra the unknown quantity is designated by "X," which signifies, "I don't know." Thus the X-ray is the unknown ray. KORESH, however, described and named it, in 1870, with a comprehensive term, namely, "the ultra-penetrable ray."

The ultra-penetrable ray is the negative, feminine, or magnetic ray, much more penetrating and wonderful in its effects than its coarser counterpart, the positive, masculine, electric ray. It is really a form and quality of invisible, variegated light. Not a light by which one can read, for it is neither a clear nor a steady light. A peculiarity of the X-ray light is, that it can neither be reflected, deflected, refracted, nor polarized by means of a magnetic field. It specifically differs from an ordinary or electric light, in that it penetrates opaque objects and substances, with some exceptions. By means of the present-day highly improved lenses, or sensitized plates, an ultra-penetrable ray will readily pass through certain opaque substances.

The Crookes tube, by means of which Prof. Roentgen discovered this ultra-penetrable ray, consists of a glass bulb with a vacuum containing two electrodes, a positive and a negative, between which an electric current is passed. By means of this tube or glass bulb beautiful colored lights, mysterious looking, appear and disappear alternately, and various other electro-magnetic phenomena become manifest.

The Battle Creek Sanitarium claims to possess the most improved apparatus for this specific ray of light. It is considered the most costly in America. An electric current from a dynamo is led into the X-ray department of that Institution, and then passes through a large transformer, which is capable of changing the voltage from 110 volts to 120,000 volts, but with a small amperage. A "volt" indicates the *pressure* (energy or physical spirit) of the electric current, while an "ampere" is the unit for *measuring* the quantity of the current.

The transformed current is then led through wires to a tube, which is placed at a given distance from a highly sensitive plate. The writer, while at the Institution during the month of May of this year, stood several times, at certain intervals, before this highly sensitive plate of the X-ray apparatus. The room in which the apparatus is located is darkened; then the patient enters the booth, removes the outer clothing, and stands immovable against the inner side of the sensitive lens, while the operator, the Roentgenologist, turns on the ultra-penetrable ray, which passes through the body and makes an impression, in the form of a shadowgraph, upon the sensitive plate. Mark, it makes no photo-

graphic picture, but merely a shadowgraph of whatever the lesion or pathological condition may be.

The appearance of the darkened room, the seclusion in the booth of the X-ray apparatus, and the sensation that overtakes one, reminded me of a genuine seance, with this difference; that instead of seeing materialized spirits, one sees merely peculiarly shaped variegated colored flashes of magnetic light, which suddenly appear and disappear, accompanied by the unceasing noise of the apparatus.

The Ultra-Penetrable Ray Locates Foreign Objects and Substances, and Difficult Pathological Conditions

It is by means of this ultra-penetrable, negative, or feminine magnetic ray of light that foreign objects and substances, in the human body, are located, such as needles, pins, splinters of metal, bullets, etc.; also floating bodies in the joints. The impervious lime-substance in the body prevents a photographic picture, hence, the ultra-penetrable ray merely casts a shadowgraph. A further improvement of the X-ray apparatus, with a still more highly sensitive lens, will undoubtedly penetrate everything, as the term ultra-penetrable, implies.

By the use of the present highly improved apparatus, however, diagnoses of difficult pathological troubles are made possible and comparatively easy. Gravel and stones in the kidneys are readily located. The exact location of stones in the ureter, and in the bladder are also easily seen, also growths or tumors, whether large or small. The location of fractures, dislocations, and subluxations (partial deviations from normal alignments) are readily seen and located. In diseases of the bones and joints, such as rheumatism, tuberculosis, gout, rickets, and similar conditions, the ultra-penetrable ray shows clearly, by means of the shadowgraph, the real pathological status.

The most miraculous service the ultra-penetrable ray renders is in pathological conditions of the esophagus, lungs, heart, liver, pancreas, spleen, stomach, intestines, colon, and vermiform appendix; for by means of the *klinoscope*, it is possible to actually *see* all the interior organs, and their functions in working activity, which in former years were inaccessible except by an unsatisfactory and dangerous surgical probing.

The ultra-penetrable ray acts unfavorably on the health of the operator in the course of time, especially on his eyes, even though well protected. This shows that repeated exposure to this powerful ray is too much for a mortal creature. It reminds one of the children of Israel, who were so dazzled by the appearance of Moses when he descended from the Mount, where he had been in the presence of God, that he was obliged to cover his face with a veil. (Exodus xxxiv: 29-35.)

As the X-ray apparatus is a very expensive mechanism, and the service of the operator costly, hence, a shadowgraph is a rare article; however, not of luxury, but of necessity and of the utmost satisfaction to the patient and the physician.

What Is the Ultra-Penetrable Ray?

According to Koreshan Science there is but *one* universal substance, and this assumes two general states or qualities—spirit and matter. The primary origin of spirit is spirit, and its secondary origin is matter. Equally so, the primary origin of matter is matter, and its secondary origin is spirit.

Spirit again is divided into vital and non-vital; also good and evil spirit, "As related to and constituting the spiritual principle of the good and bad man respectively." Vital spirit is the aggregate organic living spiritual or mental substance, which embraces all life, from Deity down to the lowest of the vegetable and animal. The God-Man or Man-God generates the Holy Spirit, at the time of his theocrasis (Biblically termed translation); thus, he is the direct origin of all the spirit or mental life which pervades every domain of being. The non-vital spirit embraces all the physical forces and energies, which our modern so called scientists call "modes of motion." By "modes of motion" are understood light, heat, electricity, magnetism, gravic and levic energies.

Vital and non-vital spirit, as well as good and evil spirit, are produced by the operation of the law of alchemical transformation only, which changes matter-substance into spirit-substance, and spirit-substance into matter-substance. This law of transformation is the law of the cross—the crossing of substances, which consists of two operations. If there were not a double transformation, then spirit-substance would remain as such; and likewise matter-substance. The result of this would be the utter reduction to nothing of both spirit and matter; for waste and supply are two universal laws, and are in continual operation. Vital and non-vital substances would cease to exist, and as a sequence, so would the heavens and the earth.

The law of alchemical transformation is an eternal law, eternal as Deity and the earth; for it is written: "The earth abideth for ever;" and "All things were made by Him." The Logos, the living Word, is the triune God; that is, the Father-Mother Deity, embracing the three attributes of Fatherhood, Motherhood, and Sonship, or the power of begetting, gestation, and the created. Thus, there is a constant reciprocal interchange going on in the physical and mental spheres and domains, which is the guarantee of the eternal existence of Deity and the earth, and all that exists and have their being, in heaven and earth, of both good and evil. The latter is the product of the involuntary power of Deity, which is for the purpose that man may know, by experience, both qualities,—the fruit of the tree of knowledge of good and evil. So that finally, from choice, man may select the good and reject the evil.

The ultra-penetrable ray, pure and simple, after a comprehensive review of its miraculous features, is the result and product of rapid vortical metamorphosis, or alchemical transformation of matter-substance to physical magnetism, in the form and quality of a variegated colored ray, more penetrating, and greater in its effect than its counterpartal electric ray of light.

There are people who never advance. They boast that, "As it was in the beginning, so shall it be now and forever."

How Radium Was Discovered

RADIUM is a metallic substance found in minute quantities in pitchblende, carnotite, and other uranium minerals. Pitchblende is a massive, mineral substance, from a brown to a black pitchlike, lustrous color. It is found in certain metalliferous veins in the mountains of Bohemia, near the little town of Joachimsthal. For centuries there has been a silver mine there, and at one time a mint was located at that town; but for some time past the mine has been exhausted, and the mint was abandoned as a consequence.

It was in 1892 that Prof. Curie and his wife went to the mountains of Bohemia, near the town above mentioned, where they discovered among the waste substances of the erstwhile silver mine, a rare metal, known as uranium, from which the finest blue coloring substance is obtained, used in coloring the very finest and costliest china.

Prof. Curie put some of this compound of residue substance in his pocket, carried it to England, and showed it to the scientists there. They discovered its very peculiar, lustrous properties, besides the coloring; Prof. Becquerel, who experimented with it, observed that it gave off a radiation which, like the Roentgen or X-ray, would penetrate opaque objects and substances. He then placed a little of this uranium substance on a photographic plate, which he wrapped in black paper, in order to screen it from the light. It is said that after this plate had remained in the bright sunlight for several hours, on removing it, a slight trace of photographic action was found at those parts of the plate directly beneath the uranium.

It was found, however, that the photographic effect was not due to the sunlight, but to the presence and emanations (rays) of the rare metallic substance. There were many tedious and difficult steps to take in isolating the compound substances (uranium, pitchblende, carnotite, thorium, lead sulphide, lime silica, etc.). After the death of Mme. Curie's husband, she began her work, in 1897, with a systematic study of these mineral and metallic elements. Finally, in the ore of pitchblende she found, by a tedious process of isolation, *pure* radium, which she accomplished by an electrolytic process that extracted the pure metallic radium by distillation.

The headquarters for the production of the substance of radium is in the mountain of the little town of Joachimsthal, in Bohemia. Some years ago a spring was discovered in this mountain, which on examination was found to be charged with radium and containing curative properties. People suffering with rheumatism bathed in its waters and were cured.

The fame of the place has spread throughout Europe, until at the present time there are as many as fifteen hundred patients to be found there during the summer season. A large hotel has been erected there to accommodate the people coming for baths charged with radium substance.

Dr. Kellogg, Superintendent of the Battle Creek Sanitarium, visited last year the radium headquarters, and purchased a small amount. The little vial was wrapped up in layers of lead, so that it could not injure anything, for a strong quantity is very destructive. When he unwrapped it, "it shone with a fire-fly light." In recent years some radium elements have been found in other localities, at Cornwall, England, and very recently in Colorado.

(To be continued.)

Literary Review & Comment

N. C. Critcher

BOOKS AND MAGAZINES

"While God's will is our law, we are but a kind of noble slaves; when His will is our will, we are free children."—*George Macdonald*.

IN "Secrets of Mental Supremacy," by W. C. Latson, M. D., we find a very comprehensive delineation of the process by which the supremacy referred to may be attained. In a very plain manner, entirely devoid of technicalities, the author presents his theory of mental training.

It is systematized as follows: perception; memory; association of ideas; imagination; judgment; concentration and will. These faculties he claims can be easily cultivated by the method he recommends, with the result of greatly increasing the number and quality of mental impressions, and consequent development of capacity.

The author's memory system is very similar to that taught in the pamphlet entitled "Mnemonics," by KORESH, and the general trend of the book is in the line of increasing the usefulness and enjoyment of the student.

We can endorse his method in so far as its practical application is concerned; and until we reach the last chapter, we find nothing conflicting with Koreshanity. Here, however, the fallacy of the "new thought" belief of the "God within" finds expression. As Koreshans we know that to reach the state there depicted, a baptism such as was received by the early church must be again experienced, as the result of the theocrasis of the Messiah of the present age, which will change the now corruptible and mortal body to the immortal, incorruptible one, and inaugurate the Golden Age, through the manifestation of the Sons of God.

It is our desire and hope that these aspiring and humanitarian souls may come into a knowledge of the necessity of the recognition of the mission of this divinely commissioned Messiah, and share the blessings of that glorious consummation of his work, soon to be manifest.

Elizabeth Towne Co., Holyoke, Mass. Price \$1.00.

Scientific American of Oct. 4 has picture of the new Argentine Dreadnought, "Rivadavia," the first one to be built in American yards for a foreign power; illustrated article by Thomas J. Keenan, F. C. S., "How Trees are Converted into Paper;" "A New Mail Carrying Railway," for Parcels Post business. In Oct. 11 issue is a picture of "The Biggest Flying Machine in the World," a biplane constructed by a young Russian of 23 years, named Sikorsky; new type of English locomotive, illustrated; "Mechanical Baseball Bulletin Boards;" a very remarkable invention for learning languages by phonograph, the word being seen at the same time that the word is spoken; a French invention. Oct. 18, a Michigan company has placed upon the market a gasoline slot machine; "Pegoud's Remarkable Performances," with illustration of somersaulting, "looping the loop," etc., in flying machine, editorial; "Earthquakes and the Panama Canal," by Donald F. MacDonald, Geologist of Canal Commission; two-page illustration; "Rudolf Diesel: An Appreciation," by Henry H.

Supplee. Oct. 25 has article contributed by Jacques Boyer, "Are Men Better Typists than Women?" with various tests illustrated; "The Passaic Valley Sewer," editorial. There are many other valuable articles, and the regular dep't. of "Inventions" in each paper. New York City.

The November *Review of Reviews* has an analysis of the Underwood-Simmons Tariff Law, the second of a series on that subject by N. L. Stone; an illustrated article entitled, "A Scientific Employment Plan," by Burton J. Hendrick; "The Progress of Good Housing," by Sherman M. Craiger; a very interesting illustrated editorial, "Lloyd-George at Work and at Play;" "The Art of Industrial Conciliation," by Marcus M. Marks, with portrait of the author; "The Direct Primary and the Preferential Method," by Karl A. Bickel; "The New World as Pupil and Teacher of Politics," by Jesse Stacy; "A Filipino on Naturalization," quoted from Manila magazine; "Progress of the World," etc. N. Y. City.

The Woman's Journal for Oct. 4 has fine portrait of Madame Curie of radium fame; Italian women are to have vote; also, Danish women; Chief Justice Potter of Wyoming, and wife have voted together for thirty-six years: Oct. 11 tells of San Francisco House Cleaning; "Barbary Coast, a flagrant scandal for thirty years," now cleaned up by women's votes; Iceland grants full suffrage to women; publishes strong letter from Roosevelt to Judge Lindsey. Oct. 18 gives itinerary of Mrs. Pankhurst for her one month's visit. Oct. 25 issue has portrait of Mrs. Pankhurst; upon her release by immigration officials she was entertained at a dinner by the Women's Political Union, with 300 other guests; Mrs O. H. P. Belmont is her hostess during visit. Woman 103 years old, sister-in-law of Lincoln, registers at Eugene, Ore.; Rev. Caroline Bartlett Crane, officially connected with the State Health Dep't. of Washington, has made a tour of inspection of sanitation in that state; there is a fine speech by Mrs. LaFollette, delivered in Boston, with portrait. Boston, Mass.

Popular Electricity and the World's Advance, for Oct., just received, is so full of interesting and fascinating matter that it is difficult to select subjects for review. Electricity, liquid air, porcelains of Sevres, the Aurora Borealis; "The World's Picture Gallery covering a wide range of objects; among others, two pages of Panama-Pacific Exposition buildings; Leipsic Turnfest, where 11,000 turners took part; portrait of new poet-laureate of England, Dr. Robert Bridges, and of Sir Oliver Lodge; gorgeous bathroom of the King of Siam, etc.; "The Scott Expedition in Films," taken by a member of the company; "A Miracle of the Age" describes the "Hydro-Electric Power Plant" at Byllesby, Va.; "Electrical Men of the Age," with portrait of J. Robert Crouse, who favors coöperation; also electrical devices for domestic use. 350 N. Clark St. Chicago, Ill.

Topics of Interest & Importance

THE BOUNDARIES OF THE UNIVERSE

BY MADISON WARDER

Hypothesis of Modern Astronomers Apparent: Transforming Effect of Koreshan Cosmogony

FOR SEVERAL years past there has been an ominous lull in the activities of that ancient and honorable order of guessers, the astronomers. Time was when they could be depended on to keep a gaping world agog by the frequency of their imaginative excursions into stellar realms, and by the marvelous theoretical wonders they were able to deduce therefrom; but speculative astronomical stunts of late years have been somewhat rare. Beyond announcements of discoveries of new stars or comets, astronomy has occupied very little space in the public prints.

This hiatus in the activities of our premier hypothetists is due, doubtless, to the removal from the natural domain of the man who was the principal thorn in their flesh, and whose teachings were wont to goad them into more frenzied exudations of fallacy. But occasionally one of the fraternity will get restive, and some influence will stir him into giving an exhibition of something of the old-time form; the recent outburst of a South African astronomer being a case in point. Prof. Innes, Director of the Union Observatory at Johannesburg, announces the startling discovery that the Milky Way constitutes the boundary of the universe.

Hitherto it has been the common belief of astronomers that the physical cosmos is without definite limit; but this eminent star-gazer conjectures otherwise. And herein is to be observed one of the effects of forty years' promulgation of the true science of universal form and function; it has at last made even an astronomer advance one step in the direction of truth, and acknowledge the axiom of cosmic limitation. To be sure, the professor goes a considerable distance to find the limit, but in the process he accomplishes several marvelous things.

Although the most distant star in his "boundary" is, he claims, 540 "light years" away from the earth,—a "light year" being the distance covered in a year by a ray of light traveling at the scientifically supposed velocity of 186,000 miles per second,—he was able, with the help of his telescope, to see the entire distance in a night. More than that, he gravely proclaims that he looked far beyond the boundary, and saw no sign of physical existence, in the remote depths to which his vision extended; thus not only proving that a limit may be a limit and yet not a limit, but establishing the fact that the human eye is not in the least dependent upon physical being for the exercise of its normal function.

In addition to these notable scientific achievements, the professor reveals some very interesting things regarding the character of the light ray itself. According to his calculation, a beam from the cosmic boundary is able to travel through the ether—which, if it partakes in any degree of physical being must offer a proportionate measure of resistance—for a period of 540 years, and at the end of its

journey still possess its original velocity and vibratory intensity.

It can collide continually, at all conceivable angles, with multitudes of other beams of every vibrational content, and still be unswerved from its course, and unaltered in its momentum. It can start with characteristic peculiarities expressive of the size, form, color, etc., of its creator, and carry them, through all the distractions of a journey of five and one half centuries, intact to the eye of the modern astronomer. And after all those long centuries of enduring steadfastness of purpose and character, it can resolve, upon contact with the "scientific" mentality, into almost any type of imaginative brain-storm.

Upon further analysis, the professor's discovery appears to have shattered completely the modern theory of the conservation of energy. Hitherto, the visible part of the Copernican universe could exchange the energy it wasted by radiation, for a supply of energy radiated in like manner by any other portion of the same universe beyond the visual reach; and with infinitude of physical extent to bank upon, this process of mutual barter of lost substance could go on, time without end.

But now, since the visible part is discovered to be the whole thing, our source of material recuperation is blotted out; we must go on radiating our substance into that outer blankness into which the professor looked but saw not, with no hope of ultimately getting it back again; and we are therefore doomed to utter annihilation in a measurable period of time. And then, what will it avail us to have attained to the proud heights of twentieth century astronomical eminence?

Really, it is a source of ever-recurring wonder how our savants (?) can continue forever blundering through maze after maze of unsupported hypotheses, building up industriously gossamer fabrics of fallacy, for succeeding hypothetists to tear down and replace with equally flimsy creations of the fancy, and as a net result of all their labor, arriving nowhere and accomplishing nothing. If they could only be coaxed to get their heads out of the clouds and apply a simple test to the earth beneath their feet, knowledge would supplant speculation with remarkable rapidity.

Since the year 1870, when KORESH discovered the concavity of the earth's surface, the scientific world has been apprised of the fact that the universe is contained within the scope of the hollow sphere called the earth. The direction of the curvature of the terrestrial surface is susceptible of definite test; the scientists are able, if they could become willing, to make that test; and they well know that it would remove the hypothetical element from their astronomical calculations. They know that the test has been made, with results that overthrow all their finely spun theories; but they choose to cast over it the pall of their disbelief.

When rational processes become fashionable with our astronomers, they will no longer need a number of sixteen figures to express the distance of the universal boundaries.

They will find the outermost cosmic limit, as determined by the law of analogy, to be about 100 miles beneath their feet, and the innermost point of limitation about 4,000 miles above their heads. The fact that it is now admitted, after all these years of strenuous advocacy of the theory of illimitability, that there are universal boundaries, leads us to hope that in time the astronomers may be moved to drop their theorizing and spend a little time investigating the facts of Nature. When they do, they will simply corroborate the teachings of Koreshan Science.

The Solar Festival, October 18, 1913

BY N. C. CRITCHER

NO DOUBT many of our friends outside of the Unity would be pleased to have some of the details of the celebration of the Anniversary of our Master's birthday, on the 18th of October.

In the morning, at the conclusion of breakfast, there was a distribution of badges, made of the Koreshan colors (red, green, and gold), also souvenir cards, containing a greeting by KORESH to his discipleship, written some years ago, programs for the Evening Service, and the October SWORDS, occupying a pleasant half hour. During this time the K. U. orchestra rendered several fine selections. The new Director of Music, Prof. Frank Shoedler, has accomplished wonders since taking charge of the orchestra, which had been depleted by the loss of several of our younger members.

The dining hall had been beautifully decorated by Sister Hattie Newcomb, with the aid of some of the younger members of the Unity. The decorations consisted principally of beautiful growing plants of many varieties, contributed by our skillful gardener, Bro. John Watson, from his well-stocked greenhouse. The long, graceful leaves of the cocoanut palm were also among the decorations.

At the dinner hour, a bountiful repast was served and enjoyed by all. Instead of a regularly-served supper, a delightful and grateful change was made by an unlimited supply of ice-cream and cake, which were highly appreciated by both old and young. But the crowning event of the day was the service of song and orchestral music held in the evening, in the Art Hall, so full of memories of our dear Master's presence and cordial participation on past Anniversaries.

The Art Hall was very artistically decorated by Sister Isadora VanDuzee, with even more than her usual success. Two stately banana trees taken from the Park, made a most effective decoration in the foreground, while several others were conspicuous among the many beautiful plants from the greenhouse of the Unity, which transformed the spacious rostrum into a veritable bower of tropical loveliness.

The Song Service consisted of the hymns familiar to Koreshans, also musical selections rendered by the K. U. orchestra; solos, and a quartette by members of the Unity. The accompanying program will give our readers a good idea of the character of the Service, and also the selections, for which our orchestra is noted. The readings were four of the orations composed by the Master for the regular Festival Service. The children sang "Adonai"—one of the above-named hymns. The vocal solo, "I Know That My Redeemer Liveth," was beautifully sung by

Bro. David Richards; while "We Await Thee," (composed by Sr. Alice Lowe) was most effectively rendered by Bro. James C. Calderwood.

So passed another mile-stone on our journey toward our desired goal; every feature being well carried out, and without anything to mar the harmony of the occasion.

SONG SERVICE AT HALL OF ARTS

October 18, 1913. A. K. 74. 7 P. M.

1. Selection, "Der Freischutz" - - - - - Weber
Koreshan Orchestra
2. Song, "Grace to the King Who is Rising Victorious"
Congregation
3. Prayer, Read by Bro. George Hunt
4. Incense and Song, Bro. James Calderwood and Children
5. Vocal Solo, "I know That My Redeemer Liveth" - - - - - Handel
Bro. David Richards
6. Oration, From the Writings of KORESH
Bro. Lou. Staton
7. Vocal Quartette, "Thou Wilt Keep Him"
Bros. George Hunt David Richards
Chas. Hunt Jesse Putnam
8. Oration, From the Writings of KORESH
Sister Isadora VanDuzee
9. Selection, "Orpheus in the Underworld" - - - - - Offenbach
Koreshan Orchestra
10. Oration, From the Writings of KORESH
Bro. David Richards
11. Vocal Solo, "We Await Thee" Adaptation to Schubert's Serenade
Bro. James Calderwood
12. Oration, From the Writings of KORESH
Sister Etta Silverfriend
13. Song, "The Messenger"
Congregation
14. Prayer, Read by Bro. George Hunt
Response by Congregation
15. Anthem, "Lift up Your Heads, O Ye Gates"
Congregation
16. Recessional, "King Cotton" - - - - - Sousa
Koreshan Orchestra

The Troubles of an Editor

(Continued from page 334.)

charged the boy on the spot. "Go!" The fatal word was spoken with much force, and Anthony comprehended it.

He slunk out into the cold November night, attended by despair. Without knowing why, he had been turned from the only road he had ever cared to travel. Hopeless and without a home, he wandered down the street, now silent and deserted. Two or three street lamps marked the main thoroughfare, and beyond were the villagers' homes and the open fields of Stockton's farms. Anthony leaned against a lamp-post and began to dream once more. He saw himself seated comfortably at a big desk, writing. McPherson was near, looking kindly at him, as he had the first day of their meeting, and believing in him. People came to him for advice, and greatness and intellectual power were his. But now all was lost; McPherson had broken the ladder he had planned to climb. He heaved a weary sigh, and as if in sympathetic response, the street-lamp creaked above him. He turned and looked up at the primitive affair, thinking, "But I will be great some day, I will. I must go back; I just must."

He stood glaring at the light. "It's just like it," he thought. An idea struck him. He'd get that chimney for McPherson. Anthony could shin a pole all right, and he lost no time in doing it.

McPherson, with his nose and tweezers in close proximity over the leaden "pi," did not notice when Anthony entered; but when a bright, steady light fell upon his work, he looked up and said:

"Well, kid, you've got a lot of sense. I'll take it all back."

After that the two worked together; McPherson giving directions explicitly, and one at a time. The over-anxious-to-please Anthony made only one or two breaks, such as setting a number of lines upside down, when McPherson told him, "Now set 'em up right this time." But in the main the work went fairly well. McPherson not having an electrotyped head-line for his paper, kept one set in large type for weekly use. This had come to grief during the week, and a new one had to be set. He even trusted Anthony with this task, as the train was very near due. He shoved out the case of large black letters, and told him to get busy. There now remained about twenty minutes in which to lock the forms and get them down to the depot in the wheelbarrow. It was a real rush job, but they won.

"I'm going to give you that bang-up Thanksgiving dinner, tomorrow," said McPherson after it was all over. "I have to go to Fairfield on business, and you'r to hustle those papers, when they get back in the morning, around to the folks, and then come to the Inn, and we'll have a real feed. Do you understand?"

Anthony's comprehension was very clear on the turkey question, and he beamed pride and satisfaction at being McPherson's pal.

The papers, smelling inky, arrived on the early train, and Anthony industriously scattered the sheets about the farms. Then he went to the Inn to meet McPherson. What a glorious meal it was. Turkey, with dressing, cranberry sauce, celery, pudding, cake, and pie. They joked about the pie. McPherson never ate more heartily, but Anthony gave him a new conception of capacity.

"I say, kid, eat all you want, but hand me one of those papers. I want to see how the thing looks."

Anthony, grinning with the satisfaction of a full stomach, pulled a left-over paper from his pocket and handed it to McPherson. There at the top of the page, in bold black letters, stood a new and startling headline: "Get Busy!"

What McPherson was going to say is hard to predict, for just as the fate of Anthony was being planned, the prospective banker of Stockton entered and hit McPherson on the back.

"It's all right, and you can mark my word, we are going to do it too. You know a lot of us never did like your sheet on account of the name, but this one is bully."

True Science (Knowledge) Vs. Hypothesis

PART II

BY N. C. CRITCHER

IN the previous article on this subject, it was asserted that Koreshan Science was founded upon a demonstrated premise, establishing the form of the universe. Without a knowledge of the form, nothing positive can be known of the functions of any object; and all thought upon the subject is necessarily based upon hypothesis, reasoning from which leads to true or false conclusions, according as the hypothesis is a true or a false one.

The hypotheses of modern science, which are accepted on the basis of explaining the greater number of phenomena, have been changed, from time to time, when found to be untenable, as in the case of the indestructibility of the atom, so long held as unassailable, but now forever dethroned by the discovery of radium, the persistence of which, though constantly giving off energy, is a convincing proof of the law of transmutation, heretofore considered a vagary of ancient alchemists.

Lord Kelvin, in his mathematical demonstration of the length of time which the sun could continue to give out light and heat, at the present rate,—only one hundred million years,—considered one factor (gravity) as the source of supply; whereas, having a knowledge of the true universal science of form and function, he would have recognized levity as the coördinator of gravity, and equally important. Knowing the relation of the biologic to the physical universe, as being upon a concave surface, instead of a convex one,—truly *inhabited*, he might have realized the constant interchange of forces which would naturally suggest itself to a scientific mind. From center to circumference, and reciprocally from circumference to center, this interchange, with resultant metamorphosis, is unceasing—an illustration of which may be seen in the activities of radium.

Without this interchange, exhaustion would be inevitable; and it is not surprising that scientists have been unable to solve the problem of the perpetuity of the solar system, involving that of the earth, when they were dealing only with the loss of force, which must have a limit in time.

How contrary to all our experience is this waste of energy! Depletion without replenishment, in far less than Lord Kelvin's "one hundred million years," would annihilate the entire cosmos. If we take the human body as an illustration, we know that if assimilation is not equal, or very nearly so, to elimination, disease and death will result; but the body, in a state of health, constantly renews itself.

The absurdity of the Copernican system is shown in the immense distances, inconceivable to the mind of man, based upon measurements by parallax, which, starting from a convex surface, must *diverge* into increasingly limitless space. With what relief we turn to the true relation between center and circumference, to find a center where all lines *converge*, and from which all energies flow again to vivify and replenish the earth, receiving from the earth again for metamorphosis and renewal, the exhausted elements.

There is a perfect correspondence between all parts of the universe; the functions of the material universe being analogous to those of the biologic universe. Respiration, pulsation, circulation, digestion, etc., etc., are found in both, and are necessary for continued existence. In "Astro-Anthroposophy," published in *THE SWORD* of March 18, 1893, KORESH says: "There are two great central laws of motion or function, upon which also depend the recreation and perpetuity of form. These are respiration and pulsation. Everything in the universe breathes, even the atmosphere and the ocean. The expansion and contraction of the great oceanic bodies, ordinarily explained upon the absurd hypothesis of physics, is an expansion (not displacement) of water through the action of energies. It is a

literal breathing—the great universal respiration. There is also the motion of pulsation, and upon this depends the stratification of Nature, primarily manifest in the emplacement of the metallic strata constituting the rind of the great shell."

The only possible way by which man can know anything not presented to one of his physical senses, is by analogy, and that process will explain literally everything in the universe, spiritual as well as material. Because this method has not been known and used, is the reason why scientific men have gone so widely astray in their speculations.

Proceeding in this valuable synopsis of Koreshan Universology, in the above mentioned article, KORESH continues: "The creative power or cause of being cannot exceed, in the production of sequences and effects, the limitations of its adequacies. Cause cannot be greater nor less than final sequence. Cause cannot put forth what it does not contain. It therefore follows that if matter is manifest as the product of motion, that the matter was in the motion as to original impulse, and that the original form of the matter, coördinated with its function, determines the subsequent or proceeding form. Personality is a manifestation of cause, therefore personality must have resided as personality in cause.

"The universe, conceived as circumference and center, furnishes the idea of a pivot or central point, which in Koreshanity is regarded as the astral or stellar center. This being the pivot and focal point of all influx from the pediment, rind or periphery, provides a demonstration or astronomical proof of a localized conscious point, affectional and intellectual, of the system of integration. It furnishes such a demonstration because the physical universe, being center and circumference, and necessarily the expression of mind or cause, must be correspondentially like it."

Periodically we have offered for our acceptance, new views of the origin and antiquity of man. The archeological explorations made within the last few years have modified the opinions of many upon these subjects. Undeniable evidences of much greater antiquity than had formerly been considered possible have been found, with corresponding proofs of a civilization not materially differing from our own.

It is amusing to see how easily previous ideas are abandoned in the light of such evidence, showing how absolutely without foundation they were. This is a commendable attitude, and would seem to promise receptivity to the great store of knowledge to be found in Koreshan Science. But unfortunately for them, this is not the case; and those to whom it has been presented have, as a rule, turned a deaf ear, refusing even to consider it, as they are so ready to do every wild vagary of their own order of so called scientists. Speculations as to the conditions of life on the planets, their inhabitants, atmosphere, etc., etc., find eager attention and tolerance; but when a system of logical and consistent science, explaining every phenomenon, and solving every problem, is brought before them, they prefer to cling to the unknown, and to be forever (to them) unknowable.

As to the period of man's existence, there is no limit, past or future; as he has always existed, so will he continue

to do, progressing and retrogressing, as a race, reaching the heights and returning to the depths. With every fulfilled cycle, some reach the highest arch-natural state;—all doing so eventually. But involution and evolution, progression and retrogression, are eternal and unchangeable facts; laws of the universe.

Continuing the previously quoted article, KORESH explains the law of cyclic development as follows: "Time is divided into long and short cycles, consisting of solar, lunar, planetary, and stellar cycles or periods. We are now terminating a lunar period of about twenty-eight hundred years. In it we are reaching the greatest crisis of the world's history. From it will unfold the kingdom of righteousness. In a lunar period of twenty-four thousand years, there are four ages of six thousand years each, designated, gold, silver, brass, and iron ages. Each again is divided into four periods or dispensations; gold, silver, brass, and iron. We are now in the iron portion of the last or iron age.

"The world enjoyed a period of greatest light and goodness for six thousand years, beginning twenty-four thousand years ago, and ending with the beginning of the silver age, eighteen thousand years ago. The world then entered into its grand silver age, and remained there for six thousand years. It then entered the brass age, and at the end of that, the iron age. The last six thousand, the iron age, has been the degenerate and degenerating period of the world's history. We are just now emerging from the darkest period of the most benighted age of all the ages, and about to enter again the Golden Age."

And as the crowning product of evolution, there will be developed a new race of men, the Sons of God, rulers, in righteousness of the earth and its inhabitants.

We find this statement in "The Ultimate Product of Progressive Evolution," THE FLAMING SWORD, July 5, 1901, page 5: "Universal form and function proceed from universal form and function. We mean by this that the universe is inherently self-preserving and perpetuating, because its form is perfect and absolute, and because it has a corresponding and adequate function. It is therefore eternal in its absoluteness, in its integralism. Because man has not attained to the corresponding perfection of his character in anatomical structure, in physiological function, and in social and economic adjustment, there must be added another phase of progressive unfoldment. * * * Every stage of progress in the order of evolution is the result of the desire—the conscious or unconscious aspiration—to unfold into something beyond the given point of development. * * *

"Man is ripe enough to reproduce his kind, but he cannot progress to a higher and distinctive life without the influx of higher elements of life; nor can the evolution of a higher character obtain without the involution of the archetype of the genus to be derived from the existing plane."

Here we have the rounded out and completed exposition of cyclic development, eventuating in the Kingdom of Righteousness, soon to be substituted for the present only too evidently degenerate condition of humanity.

The Open Court of Inquiry

N. C. Critcher

WHO IS THE MEDIATOR?

**The At-one-ment as Taught by Koreshanity
Differs from the Orthodox Presentation**

Question 182. "What is the office of the Mediator, as taught in the Koreshan System?"

TO MEDIATE, according to Webster, "is to interpose between two parties, as the equal friend of each, for the purpose of effecting a reconciliation or agreement." In religion, and especially in Koreshan usage, it refers to the Messianic office; a perpetually existing timic function of the seed-man, through whom at-one-ment is made between God and man.

When mankind has degenerated so that the adultery of good by evil is complete, and truth is utterly lost in fallacy in the church, where the divine Seed was previously sown, without the mediatorial office there would be no hope for the race, and its extinction would be inevitable; but at that time of greatest need a Mediator or Messiah is manifested, and through him a baptism is shed upon the people who are sufficiently developed to receive it. The baptism of Jesus the Christ was of the Spirit; that of the present time, depending upon the theocrasis of KORESH, is to bring the immortality of the body; a preparatory baptism has been given by the declaration of the truth by Aquarius, the Water-carrier; water being the symbol of that truth. Jesus said: "Except ye be born of water and of the spirit, ye cannot see the kingdom of God."

"The new church is about to awake into its past consciousness and memory. This will be consummated through the baptismal office of CYRUS. The final new birth; the resurrection of the dead; the process of complete reincarnation, and through this an entrance, without the common corruptible dissolution of the body, into the realm of pure consciousness, are one and the same." (*Cyrus, Flaming Sword*, July 8, 1890.)

The Sun, Moon, and Earth

Question 183. "If the earth or 'Hollow Globe' does not move, but is stationary, with the revolution or tilting of the poles to the place of the ecliptic, how do you explain the apparent north and south latitudes, which the sun takes in relation to the equator, at the different seasons of the year?"

IT IS very evident that the questioner, while he has apparently read Koreshan literature, has not been able to free his mind of the previously imbibed ideas of the astronomy of the Copernican system. The Koreshan Science completely reverses those teachings; and in order to get any adequate comprehension of the new science, the investigator must, at least temporarily, change his point of view.

The motion of the earth is so slow as to be practically imperceptible; but the motion attributed to it by the old school is true of the sun, not however, the absurdly rapid movement of from nineteen to thirty miles per second, the theory of which has given the astronomers so much trouble with the ether. They have wasted much gray matter trying to make it solid enough to allow energy to pass through

it, and tenuous enough to avoid friction, finally compromising between the two theories.

Day and night are caused by the diurnal motion of the sun, presenting alternately its light and dark side to the earth. The seasons are caused by the lateral revolution from north to south, governed by the gravic and levic forces. "As the sun moves toward the south, the levic zone increases at the south, until the hot and cold poles are north and south, and the levic force at the south or hot pole of the zone is at the maximum, when the attraction becomes sufficiently great to overcome the momentum of the sun, and he takes his course again toward the north. * * * The occasion of the weather being colder in winter is partly explained by the action of the zone, and also by the fact that the sun's face is partly turned from us; consequently we get the indirect instead of the vertical rays. This is a simple fact, true of any system." (*The Flaming Sword*, Dec. 31, 1892.)

The same party sends three additional questions on cosmogony, the second and third of which are answered in the foregoing. The fourth relates to the moon, its source and phases. The source of the lunar energy is explained by KORESH in "The Koreshan Science of Alchemy," F. S., Aug. 16, 1901, as follows: "The alchemical essence originating at the center and flowing toward the circumference may be direct or reflected. The flow of the lunar solution is generated at the circumference and is convergent; that is, flowing toward the center. The solar alchemical solution is gravic; the lunar alchemic solution is levic. The moon is a magneto-electric sphere of alchemic force, reflected from the circumferences comprising the lumeniferous shell of the cosmic structure. The flow of the alchemic energy toward the center passes through the earth's surface, and plants the photograph of the surface of the earth upon this photosphere of lunar energy.

"Lunar energy will penetrate opaque substances, and it can be artificially produced. It would require a solution of the seven primary metallic substances, with the primary minerals, to create a perfect alchemic lunar solution. This would include mercury as an eighth principle."

In the article entitled "The Moon," F. S., July 15, 1893, KORESH says: "The direct cause of the aggregation of the seven spheres or planets is the conjunction of the in-flowing energies, of which there are seven qualities, with the coördinate seven qualities outflowing from the solar sphere. The moon is the culmination and aggregate product of the seven; she being the final receptacle of the seven fluxions.

"The waxing and waning of the moon are continuations of the same phenomena belonging to the planets. The moon is not a *direct* reflection of the earth's surface against the contiguity of our present oxygen with the hydrogen atmosphere above us, but the consecutive storage reflections of the various planes of metallic strata responding to the penetration of solar energy."

The subject of the moon is one of the most abstruse and difficult problems that are elucidated by Koreshan Sci-

ence and requires application for its comprehension. It would not be possible to treat it satisfactorily in this department.

The Garden of Eden

Question 184. "How do Koreshans view the tempting of Eve by the serpent in the Garden of Eden? And what is the Garden of Eden?"

IN THE article entitled "The Temptation," FLAMING SWORD, Sept. 24, 1892, KORESH explains the temptation in this manner: "There is no reasonable doubt concerning the symbolic character of the language employed to portray the eventful disgrace of man. If by any process or law of correspondence there can be discovered the symbolism of the serpent, the first step may be taken toward the discovery of the cause of sin and death as originally applied; this discovered, the remedy may also be found. * * * A power of subtlety, a specific principle of life directed toward some central affection, comprised the seductive insinuativeness of the serpent's persuasion.

"Every animal represents, symbolically and correspondentially, a human affection. Each one signifies some specific principle, either of an affection of the will, or an understanding of the intellect; and the serpent implies some characteristic of intellectuality and affection; this specific principle is commercial affection and wisdom. * * *

"Is it a fact that, as the serpent or wisdom principle in man is the most prudent or circumspect of all principles of animal life, it was the instrumentality to effect that without which the fruit of the Tree of Life could not be obtained?

"Without the principle of death, generation and regeneration cannot progress; without these there is no law of perpetuity. Reproduction (regeneration) depends upon the planting of the seed of the order to be perpetuated. Death is one of the fundamental principles of perpetuity, but it belongs to its specific domain, for above it is a sphere of existence in which there is no more death, and mortality is not known."

In the article entitled, "What Was the Serpent that Tempted Eve in the Garden of Eden?" by KORESH, F. S., July 19, 1890, we read: "What was the temptation? It was that the woman (the church) should eat of the fruit of the tree of knowledge of good and evil. What did the eating of the fruit of the tree accomplish? It made them wise; the very thing that wisdom's advice would naturally provide. The eating of that fruit was to plant in the church the aspiration for the power to discriminate between good and evil, by contrast, and this could only be accomplished by incorporating evil and fallacy in the human life. * * *

"Genuine wisdom—the divine serpent—leads into life, because it governs all administrative activity for equitable and economic devotion. * * * The declension of wisdom, or the implantation of the seed of knowledge, involved the death of that seed, upon the principle that seed sown must die; for 'Thou fool, that which thou sowest is not quickened except it die,' said the Apostle Paul, in his first epistle to the corinthians.

The Prophecies of Daniel

Question 185. "How does KORESH explain the book of Daniel?"

IN a series of articles in THE SWORD, (Nov. 29 to Dec. 27, 1890), there is an exposition of this remarkable prophetic book, about which critics have developed so many theories as to authorship, time of writing, etc. "The key to the law of judgment is supplied in the book of Daniel. This is a necessary and legitimate conclusion as derived from the very name of Daniel, which, interpreted, signifies the judgment of God. * * *

"The book in question, namely, the book of Daniel, has, first, an historical significance; second, a symbolic significance as pertaining to time; and third, a symbolic significance as pertaining to quality or space in time at the close or termination of the dispensation or age. The character of the historical features is obvious enough, and may be passed over; but the most important prophecies—at least as pertaining to their consecutive and simultaneous characteristics in the light of their symbolic significance—will be considered to a limited extent.

"That the reader may the more easily comprehend the explanations which follow, I will here premise a statement concerning this book, true also of all parts of the Bible as pertaining to its degrees:

"The Bible is not the Word of God, but the truest and best possible exposition of the Word, who is God. God himself (the Lord) is the only Word, and the Bible is his revelation to man, written in natural human language. The Word, the Logos, that is, the Lord God, has four distinct degrees, as may be seen by a reference to the book of Ezekiel."

KORESH quotes here Swedenborg's teaching as to the spiritual "sense" or degree of the Word, showing how the literal sense, as interpreted by himself, differs from that teaching. Swedenborg says:

"Now I maintain that the heavens and the earth (the righteous heavens and earth), which are composed of mind and body, exist as it were in five stories. The lowermost, the earth, is the rind, pediment or peripheral shell. The inner surface of this circumference is the arch-natural body (the highest form of the natural man, a form which does not now exist externally), and the natural mind dwelling in the outer degree, and constituting the arch-natural mind. These correspond to the land and water of the physical world. Within this arch-natural structure are the three heavens, or the three angelic degrees, the lowest, middle, and uppermost or inmost degree, and the crown of all these, the Lord as the divine sun of the biological universe."

Then follows a detailed and very interesting exposition of the meaning of the name Nebuchadnezzar, as relating to the dream of that king, and the bearing of Daniel's prophecies upon the Lord's manifestation in this age. The prophecies relating to CYRUS in Isaiah are quoted at length, followed by a description of the brain, its form and functions.

"The human brain (perfected in its form and functions) is the archetype of the divine kingdom."

The article closes with these words: "The crisis of judgment is at hand. The good are to be separated from the evil, the true from the false, and the good and true—made

so by the redeeming power of divine grace through the incarnated Deity—will be formulated into unity. No time is to be lost in consummating the work of creating a solidarity which shall be able to breast the storm about to be precipitated upon the world."

In the "Mystery of the Messiah's Coming," March 16, 1900, we find the following explanation of "Daniel's prophecy concerning the two thousand three hundred days. It is generally admitted that these days stand for years; but the greatest difficulty arises in a non-comprehension of the *character* of the event, *not* in its chronological datum. The two thousand three hundred years began with the decree to rebuild Jerusalem, which was 457 years before the birth of the Lord. The first period of the time was seventy weeks, which was to terminate at the cutting off of the Messiah, which added twenty-three and one half years to the four hundred and fifty-seven, making four hundred and ninety and one half years from the time of the decree to the crucifixion. The four hundred and ninety years divided by seven gives the sum of seventy. Here we have seventy times seven years, or seventy weeks of years, the seventy weeks of Daniel's prophecy, fulfilled at the cutting off of the Messiah.

"Now if we subtract 457 from 2300,—the 457 ending at the birth of the Lord—we find the sum to be 1843. Eighteen hundred and forty-three, assuming the chronological record to be correct, would be the time for the beginning of the cleansing of the sanctuary. But right here is a discrepancy of about four years; at least three and one half years, wherein the chronologists are at sea. The Messiah was cut off about four years earlier than the chronological date given, therefore the 400 years began earlier than is ascribed to the time of the decree. The time came for the beginning of the cleansing of the sanctuary on the eighteenth day of October, 1839."

Coats of Skins

Question 186. "Please give the Koreschan explanation of the coats of skins with which God clothed Adam and Eve, as recorded in Genesis iii: 21."

IN THE FLAMING SWORD of Aug. 16, 1890, KORESH explains the passage, "Unto Adam also and his wife did the Lord God make coats of skins, and clothed them," as follows: "The skin is the integument of the body. It is that which binds the body together, and connects it in all its parts.

"Adam had eaten of the tree of the knowledge of good and evil, and therefore knew good and evil. He had the power of discrimination which he did not possess until he had partaken of a tree, the fruit of which was the knowledge of good and evil. He then used this power of discrimination, and found himself possessed of both good and evil. His condition is laid bare; that is, he is naked. Now he is not ashamed to confess his nakedness. His not being ashamed, means that he is willing to confess that he is both good and evil. This condition must be covered up, so God brings the law of righteousness in which is involved, not good and evil, but wisdom, faith, and truth, and Adam is made to pass through conditions, under the influence of discriminating powers, until he has transformed the evil to good, by the application of the truth.

"The skin is the covering; it is the *complexion* of the entire body. Complexion means the complex covering. There is but one process by which the metaphorical statements of Genesis can be explained and understood, and that is by the great law of analogical reasoning, or by the law of correspondences. * * * The skin, then, signifies the science or knowledge of outermost things associated with the life of outermost things. A man's coat is his virtue, and his cloak is the science of that virtue. A coat of skins implies

the real application of the science of life to the actions of life. This means integrity.

"When humanity becomes clothed with a coat of skin the brotherhood will be bound together by that integral bond of unity—involvement in the Science of the Decalogue, and summed up in that consummate declaration of the Lord—which must be forever perpetuated as the relative obligation and bond of unity between God and man; that is, supreme love to God and equal love to the neighbor. This involves equal distribution of wealth, and the equitable adjustment of labor. This is the integument of the microcosm (humanity), as the skin is the integument and binding form and power of the body."

Personality an Eternal Factor

Question 187. "Is personality eternal? Where does it begin, and where does it end?"

THE answer to this question can best be stated in the language of KORESH, as found in THE FLAMING SWORD of June 21, 1901. He says:

"Person is derived from the Latin *persona*, mask or covering. Persona is to God, what the seed of a tree is to its inherent energy. A tree cannot be produced from its spirit, nor from its form as a tree, but only from the visible and tangible germ. The material seed is the mask of the tree, which in the seed is the tree in its least form. What the seed is to the tree,—the acorn for instance,—the Son of man was to the universe. Jesus the Lord God was the Persona of the universe in its least form; that is, in the form of the man. The person is created in matter, and with the development of the spiritual function the form progresses to perfection.

"Every man has a beginning as to his natural life; he also has an ending as to the same life. Mrs. Eddy declared the truth when she said that if life had a beginning it would have an ending. She knew nothing of the law of that conjunctive unity by which the mortal overcomes mortality, and is absorbed into a consciousness which never had a beginning and will never have an ending. At the times of conjunctive unity, when the fruitions of life are complete, the mentalities which have been produced as new creations are brought into conjunction with the spiritual individualities to which they belong, and for which they are ripened.

"At the end of the Zodiacal cycle there will be the culmination of the fruit of the Tree of Life. This fruit will be the immortal Sons of God; it is the perfection of the firstfruits of immortality—of the resurrection. These Sons of God are the product of a succession of experiences through which the spirits have passed in a succession of natural and spiritual existences. When the arch-natural men are perfected, they will ultimately be absorbed into the now invisible egos of whom they constitute the persons. When the conjunctive unity is accomplished, the persona is removed, the mask is taken off. It is by this process that the Elohim, the Gods, rejuvenate and perpetuate their eternal lives.

"There are definite periods of the ripening Sons of God, and at these appointed times, when the fruit of the humanity is matured, it is taken into the spiritual entities and assimilated. At the time of this assimilation, there is a precipitation of the waste resulting from the conjunctive unity. This waste contains the reflex of the spiritual being, carried down into the soil of humanity for another development. From this waste new personalities begin to be developed. Personality begins with this development, and reaches its perfection in the immortal man, who constitutes the Son of God, or the immortal men, who constitute the Sons of God. Personality, therefore, has no ending nor beginning. This is also corroborated in the testimony of Jesus through John the Revelator, for the Lord said: 'I am Alpha and Omega, the beginning and the end, the first and the last.'"

The Publishers' Department

The Flaming Sword

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Universology; and arrayed against social,
religious, and scientific fallacies.

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Unity.

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Interesting Reading and Announcements

THE Guiding Star Publishing House, through its management, herewith appeals to the subscribers and readers of THE FLAMING SWORD to renew their subscriptions for 1914. Those in arrears are kindly urged to remit what they owe, and if not able to pay in advance for the coming year, to notify us of their goodwill and intention to pay their subscription as soon as possible.

We do not wish to drop the name of anyone from the list of THE SWORD, who is desirous of the marvelous truth it promulgates. We wish to be co-laborers. We print the truth in readable form, perform all the work which this involves, and all you have to do is to remember the Scriptural injunction: "the laborer is worthy of his hire."

We desire to express our thanks to all the subscribers and friends of The Guiding Star Publishing House, who have so willingly assisted, up to the present time, with donations in various ways. These helps are utilized for the good of all concerned. If one assists, "as unto the

Lord," the good deed will not remain without a due reward, as it is written: "The Lord rewarded me according to my right doing; according to the cleanness of my hands he recompensed me."

All true students of Koreshan Science will wish to keep in touch with the Koreshan movement; for this movement alone gives its adherents a prospective view of the most wonderful things which are to come to pass in the near future. It not only gives its students a comprehensive outlook concerning "the things that are to pass away," the old heaven and earth, the old heterogeneous religions, societal, political, and financial order of church and state, but also a hopeful outlook concerning "the things to come," the new heaven and earth, the new and orderly arrangement of church and state, wherein every individual will be placed in his respective sphere and domain, as are the mineral and metallic strata of the earth's environment, and also the stars of heaven.

This double outlook, from the tower of Koreshan Science, when the simultaneous things come to pass, will confuse and bewilder all except the students of Koreshan Universology. The conglomerate mass of humanity will be awe-stricken, when they see nation rise up against nation, and kingdom against kingdom, and when, at the same time, such physical catastrophes and cataclysms shall occur as have not been known within the present Mazzarothic period of time; for there will be famines, and pestilences, and earthquakes in rapid succession.

These things will be so startling that many shall be offended, and shall betray one another, and hate one another, until iniquity shall abound—be world-wide, and the love of many shall wax cold; but he that endureth (remaineth steadfast) unto the end, the same shall be preserved.

One of the prophets speaks of the things that are to come to pass, especially the evil things, on account of the stiff-

neckedness and iniquity of mankind. He says: "The day of the Lord cometh, for it is nigh at hand; a day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains; there hath not been ever the like [within the present 24,000-year period]; neither shall be any more after it [during the forepart and middle of the succeeding long cycle of time, which we are approaching], even to the years of many generations;" during the golden, silver, and brass ages, that follow the present corrupt and disintegrating iron age.

There is no system of cult that gives such a consummate outlook concerning the old things that are to pass away, and the new things that are to come about, as Koreshanity; therefore you will want to keep in touch with the truth as promulgated through Koreshan literature. The greatest of all events is the return of "the Sage of the City of Restoration," at a time unexpected by the many who have heard and seen and known him. Are you one of them?

Interesting Letters from Our Friends

Dear Friends:—I believe that Koreshanity is the "pearl of great price;" it is the Tree of Life in the midst of the garden; the tree of the knowledge of good and evil, which makes men, like Gods, to know good and evil, truth and good. It is the Stone cut out of the mountain without hands, which will rule until it fills the whole earth, and will revolutionize the whole world. It is the panacea for all the ills of earth, the everlasting gospel, the unadulterated truth, which is not divided against itself, and will stand the test of all ages. It is sharper than a two-edged sword, and nothing can stand before it. Oh, that I might have known KORESH better when he lived! I only saw him in S. F., when I was standing on middle ground. I had read THE SWORD some, but was in a quandary whether to accept him or not; but his last lecture decided me that he was truly what he claimed to be, the Messenger of the Covenant, the Stone of Israel. I cherish the great hope of seeing him come in power and great glory, in the near future, though I am nearly 80 years old. I have faith to believe I shall live till the change comes. God bless you all, and hasten the time, lest no flesh be saved.

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P. S. I told you in a previous letter that I attended a Methodist prayer meeting and spoke on Koreshanity; well, I attended a subsequent meeting, and the pastor asked me to speak again. I told them that if any of them were cherishing the hope that when they died their disembodied souls were going to ascend to the skies, or to some star that no one knew anything about, and that the Scripture nowhere mentioned, they were cherishing a vain hope, for there was no such place; there was no other world but this, and their only hope of salvation was in the resurrection.—S. L. B., Calif.

Dear Friends:—I thank you for the literature which you sent in response to my request. Have been reading it with a great deal of interest, and find it very startling and extraordinary. I must know more about it, for I don't understand all that I have read. I enclose check for \$1.50 for which please send me your book series in paper, and THE FLAMING SWORD for six months. You invite questions, and truly your teaching suggests many. I would very much like the privilege of discussing some of the questions that arise in my mind, as I read, with one well versed in your philosophy and competent to answer. Yours fraternally, a truthseeker,—G. W., N. M.

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The motor which operates a washing machine is the one most familiar in the home, perhaps, and is the one that has had the largest part in relieving the drudgery of housework. It is mounted conveniently in an out-of-the-way place, connected to the light socket, and that is all there is to it. The housewife simply sits down, or gives her attention to other matters, and the machine does the work.

In some cases the first cost of an electric motor for driving a washing machine is considered an objection until the other factors are carefully weighed. Many house-keepers do their own work, but hire some one else to do their washing. This expense for additional help would be saved each week with an electric washer in the house. Moreover, cheaper labor can be obtained when it is not required by circumstances to pay for one who can do both housework and washing and ironing.—*Electric News Service.*

Number Seven in Scripture

No one who reads the Scriptures with attention can help being struck with the recurrence of number 7. It is everywhere in the Book of Revelation. But it was prominent far earlier than this. Seven was the number of days in the week. Job had 7 sons. The most solemn day of the Jewish year came in the seventh month. There are seven parables in the cluster of Matthew xiii. Elsewhere than amongst the Jews, the number 7 became prominent. The constellation of the Great Bear was known by the Latin name of the Seven Stars. The Pleiades were supposed to have originally consisted of 7 sisters. There were Seven Wise Men of Greece, Seven Wonders of the World, the Seven Sleepers. And so it went, this number seeming to attract special attention.

And in some ways the number 7 does appear to have some peculiarities, when it is divided into 1; in the attempt to express 1x7 in the form of a decimal, we get the following constantly recurring set of figures:

1 4 2 8 5 7

Now multiply the number which they express successively by the whole numbers running from 1 to 6. We get:

1 4 2 8 5 7

2 8 5 7 1 4

4 2 8 5 7 1

5 7 1 4 2 8

7 1 4 2 8 5

8 5 7 1 4 2

Notice, first of all that every one of these six numbers is expressed by the very same set of figures. Second, the order of the figures is never changed. This can more readily be observed, perhaps, by arranging the figures 1 4 2 8 5 7 in a circle, when any one of the numbers can be read by going round the circle. Third, add the columns, six in all, of the set of numbers. You will get 27 for each column. Pretty curious, isn't it?—*Selected*

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Railroads Will Electrify

It is but natural that railroad terminals in large cities and long railroad tunnels should be electrified first and the main lines last. The smoke nuisance in the cities and the dangerous gases in tunnels are a strong argument in favor of the electrification of these sections. But so successful have been these installations that the electrification work is being rapidly extended. The New York Central is now completely electrified for many miles above Manhattan, and other roads in this country are fast adopting electric power. The city of Melbourne, Australia, very recently contracted to spend nearly fourteen millions of dollars to completely electrify the railroad lines within and about the city.

It is said upon good authority that nearly 2,000 miles of railroad lines will be electrified during the next two years. One company, moreover, is making arrangements to electrify about 450 miles of its road, where it crosses the continental divide, and where electricity can be utilized at an estimated saving in comparison with coal for motive power. Other American roads are also planning to adopt this system for sections of their main lines, and similarly, railway managers in Europe and Australia are turning to electricity as a solution of the problem of ever increasing costs of power where coal is used to produce steam.

In the minds of some shrewd observers the day is not far distant when electricity will supersede steam on the railroads of the world, and particularly on trunk lines and for passenger service.

The claim that 2,000 miles of road will

be electrified within the next two years indicates a significant trend in this direction, and tends to verify the prediction that in time electricity will entirely supersede steam as motive for the railroads, or at least for most of them.—*Electric News Service.*

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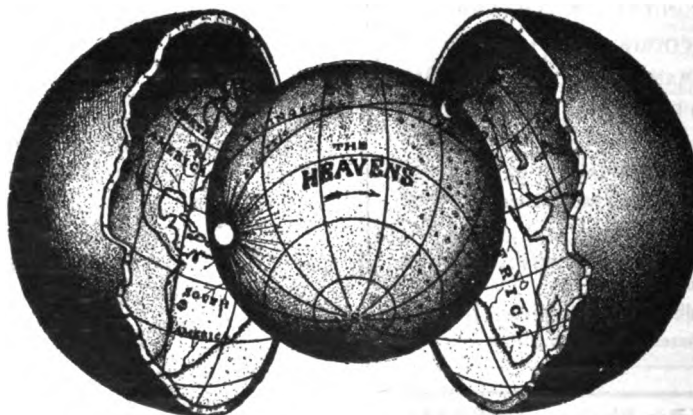
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