

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

Consideration of the Cerebral and Mental Centers; the Laws of Stratification, the Mental and Physiological Spirit-Substance

PART XXIII.

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

IN THE FOUR cerebral centers discussed, we have so far given an outline only of the offices of this part of the mento-physiological group of organs constituting the alimentary canal of the cerebrum. We have just passed the consideration of the organ of equilibration or weight, and come now to the investigation of the cerebral and mental center which has more specifically to do with the laws of stratification than any other of the cerebral organs. It is the prismatic nucleus of mental and physiological force, the iridescent chamber of judicial emplacement. It presides over the action of the iris of the eye, and is inversely related to the cæcum or blind intestine; the organ of color constituting one pole, and the cæcum, the other pole of a determinate axis. That specific adjustment of the iris by which it is accommodated to the intromission of mental substance to the rods and cones of the retina, by which are determined the circles of color-vision, is dependent upon the control of the organ now under consideration.

The iris is a diaphragm provided with a double set of muscular fibres which encircle the pupil. These are supplied with nerves from the cervical sympathetic and the trigeminus. The iris operates as a valve to regulate the entrance of the various qualities of the mentality on which vision depends, and its special relation to the color-circles determines for it the name of iris or rainbow. The valvular construction and function of the iris have their correspondent and physiological coördinate in the ileocæcal valve between the ileum and the cæcum, in the alimentary canal of the body.

The influence wrought upon the mind by the variation of color, induced through the control of the iris by the organ, is in harmony with the seven tones of primary vibration to which the tympanum responds. The eye corresponds to the intellect, the ear to the will. These, in unison, have their pediment in the point of

material supply defined as the fifth division of physical alimentation, in the fifth division of the alimentary canal. The mere differentiation of color, while an important function of this organ, is the least important of the many offices it performs for the universal economy.

In the human brain there are twelve distinctive cortical areas, belonging exclusively to the cerebral and mental zodiac. The fibres of these areas converge to, and meet at, the cerebral *crura*. The twelve cortical divisions thus mapped out and constituting the zodiacal zone comprise the poles of six distinct axes, focalizing in a distinct nucleus. There are, therefore, two coördinating pairs of cortical area for each axis of the zodiacal belt.

These axes, with their nucleus, constitute the golden candlestick of the mental constitution. They also involve the seven primary will or desire centers of the mind, presiding over the seven supreme emplacements of organic structure. The organ of color (so called) is not, therefore, merely an organ presiding over and defining color; but it is the organ *par excellence*, which determines that function of the will presiding over and determining the creation and emplacement of the anatomical fabric.

There are seven primary will centers, and upon the distinctive operation of these depends the creation of bone, muscle, blood, etc., comprising the anatomical structure. There is a distinct will for the creation of bone, a distinct will for the creation of blood, and for each of the seven primary emplacements of physiological formation. The power for the regulation of this complex function of the human organism focalizes in the organ called color, by the Fowler class of phrenologists. Nor does the organ of color confine its function to its offices in the microcosmic economy; it is the resource of the mental substance of creation, which, in the macrocosm, stratifies metallic, mineral, and geologic forma-

tion, and controls emplacement and color as pertaining to specific gravity. It is evolved from the organ of weight, or equilibration, and thence carries forward from weight what this organ passes over for the continuation of cerebral function.

Every Form & Activity Has its Origin in the Mind

We desire once more to emphasize the statement that every form and activity in creation has its origin in mind, which exists only in brains. Mind itself is the product of the destruction of matter in the brain, carried there in and through the circulation of the nerve and arterial systems. The mind reacts on the material, and is the source of material deposit. It is not only the mover of all activities, but it is the substantial source of matter itself. It is, in fact, the creator of all material as well as all spiritual things.

To comprehend the preceding statement, the old conception regarding creation must be eliminated from the mind. Creation was not produced from nothing, nor was it produced from anything less complete than a prior creation, equal in all particulars of form and function to the creation to be subsequently reproduced and perpetuated. The idea of an extrinsic Deity (one of the most fallacious conceptions of the human mind) must be so thoroughly eradicated as to enable the mind to think integrally, and to reason *a priori* and *a posteriori*; for cause and effect must be coherent and equal.

All mental substance is the product, in the brain, of the destruction of matter; but there could be no destruction of matter in the brain adequate to the production of a given mentality, were it not for the fact that mind of a given quality is coöperative with its correspondent form. Mind is not exclusively creative; it cannot create independently of matter. The supreme mentality can reside only in the supreme organic structure. The origin of every mind in every brain is traced back (through the sperm and germ of its production) to its parentage; and the organism reproduced from the sperm and germ cannot be more than equal to the form and function projected from the parents into the sperm and germ of reproduction. This is true not only of the microcosm, but equally so of the macrocosm.

The student can entertain no adequate conception of the power of mental substance from an estimate of the essence generated in a local, individual center, nor from the mental substance generated in an entire human brain. The physical spirit-substance generated from the destruction of matter, which is as substantial as matter itself, is in proportion to the amount of matter consumed, whether consumed in the ordinary furnace, or in the mental laboratory where mind is generated. Let the mind consider the action of ten million organs of stratification (color) in as many brains, and try to conceive of the amount of mental spirit-substance thus generated. Bear in mind that this spirit-substance is the product of the destruction of matter in the brain, through encephalic elaboration.

An essential point in the comprehension of the elaboration of the substance produced in brains, is a knowledge of the sources of mental derivation,—ma-

terial, mental, pneumatic, and psychic. The food taken into the digestive tract constitutes the most material resource of mental supply. The food is digested, appropriated, and assimilated. It is conveyed by the circulation to the brain cells, where it is mutated to mental substance. The oxygen and nitrogen of the atmosphere comprise another source of material supply for the production of mental substance. The oxygen and nitrogen respired are both consumed in the lungs,—a fact not in agreement with the teachings of materialistic chemistry, but nevertheless true. Water, chemically composed of oxygen and hydrogen, is another potent material resource.

When we consider, however, that the mind is a vortex for the influx of pneumatic and psychic essences from millions of other minds, and know that this psychic and pneumatic flow, though itself mental substance, is convertible to matter, we are in possession of the knowledge of the mental supply of substantial pabulum to the mind, which equals in amount all the other resources. Mental substance becomes a factor in creation, only when in the law of polarity it is made convergent to the prime center of focalization. Polarity is an essential law of being; without it spirit cannot be converted to matter, nor can matter be converted to spirit.

Color is produced by the oscillation of the rim of the iris. This oscillation is regulated by a principle of control residing in the color function of the organ in question. Each of the prismatic colors has its own intensity of vibration and its own vibratory extense of ray;—according to the accepted theory, its own wave length.

The organ of equilibrium (weight) coöperating with that of stratification (color), determines the relative acceleration of the mental and material atom. These alone, however, would not determine the emplacement of specific strata. Were it not for the principle of darkness, the motion communicated both to spirit and the atoms of matter would maintain them in a constant vibration, and therefore necessarily in the operation of incessant destruction, thus preventing organic order. The economy of the universe is so ordained that the principle and spirit-substance of darkness enter protest; the light extinguished, every substance falls to the plane of its own rest. Gravic and prismatic "force," and the static "force" of scotoine (dark spirit-substance) combine to determine stratification. This is true not only of the emplacements of the alchemico-organic cosmos, but of the stratifications of the social fabric.

In the transposition of our thought from the domain of mental consideration to that of physiological function, we are led to approach the anatomical and physiological coördinate of the color organ considered; namely, the cæcum of the alimentary canal of the body. The term cæcum means blind. This is the blind or dark center, and it is the antithetical coördinate of light or color in the mental domain. The cæcum is supplied with a greater amount of absorbent vessels than any other center of the alimentary canal. It is also the point for the discharge of the excreta of the peritoneum

through its own rectum; namely, the vermiform appendix. All of the distinctive wills of the mind as they determine toward the physiological functions concentrate here. From the cæcum is determined the physiological action through which occurs the emplacement of bone, muscle, blood, nerve, etc., comprising the seven distinct anatomical divisions of the body. The cæcum is one of the principal sources of supply to the activity of the color organ.

The Definite Significance of Color

Every color has a definite significance, because it has a general and special correspondence with tone or sound, or with the notes of the musical scale; and this is more particularly true of the seven initiatory prismatic tints. Pure white light does not contain colors, nor is it a combination of hues; it is a homogeneous substance, and is never generated except in association with its coördinate, heat.

It matters not how many material substances combine in a process of combustion for the generation of light and heat; in the production of light, they are reduced to one uniform substance. It follows, therefore, that the production of color from prismatic influence is not an analysis of light, but the creation of color through the destruction of light and its metamorphosis. Color is the impression communicated by the union of light and heat, and the hue depends upon the angle of refraction and rapidity of motion incident to the acuteness of the angle of incidence. Black, unlike white, is a combination of all colors after they are created from the white, in its metamorphosis.

The impression of color upon the mind is the result of cerebral action, a vibration produced by the union of mental and alchemico-organic substance. Color does not exist until the organ of color determines the analysis. The violet is the interior natural ray. We say natural, because it makes a natural impression on the organ. Beyond the violet is the ultra-penetrable octave, which makes an impression on the inner cortex. In our analysis we begin with the violet, because it is the most interior of the colors; the nearest to the soul of color, of any of the seven prismatic tints.

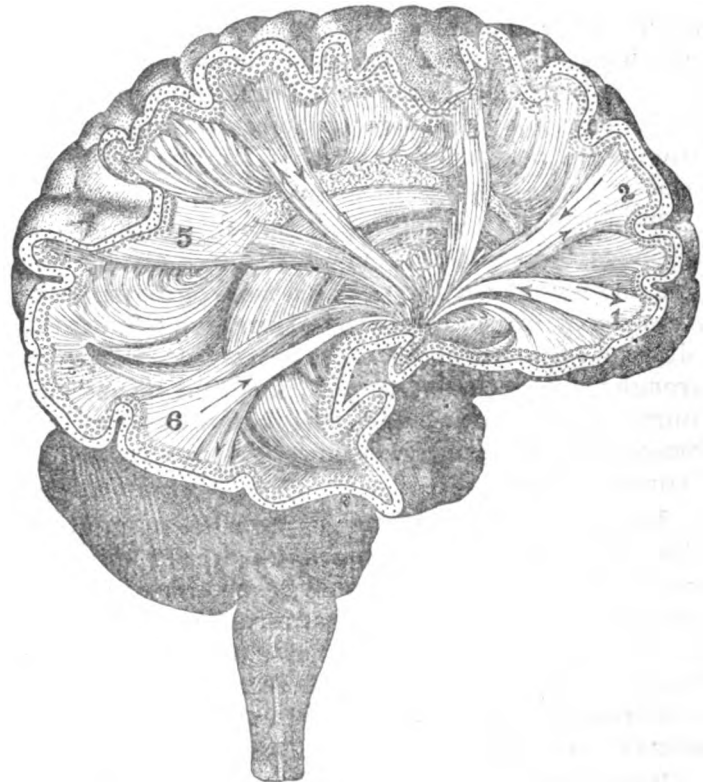
To penetrate the arcana of the solar beam, to urge the soul's desire to enter the realm of mystery and fathom those occult shades where hitherto the inscrutable has hidden his face, the violet bath its function. The violet ray in action on the visual pole, reflects its correspondent mental gem, and the mind drives its chariot upward toward the throne; obscuration yields to light, and that which was occult or hidden is no longer beyond the scan.

That supreme natural vibration of the fibre which generates the mental substance of the occult desire corresponds to the color violet. It is the mental spirit which urges the mind to know the mysteries of all things, and enables it to penetrate the silence, and compel it to detonate its voice and to articulate its thought. In figure 1 of the accompanying diagram, is shown the plane of fibre over which the current flows from the inferior frontal gyrus, hence the plane over

which the specific line of fibres runs, which communicates the function of the revelation of secret things. It is this center of the human brain which presides over, or rather directs, the creation of the unrevealed.

The invisible and occult has its origin at that point of union where the visible ends and the invisible begins. All creation begins where the nexus of contiguity unites the material and the spiritual. The organ of spirituality would have no function, were it not for the fact that there are connecting fibres between the organ of color and the organ of spirituality.

It will be noticed in the diagram that there are six distinct lines of fibre radiating from the figure 7, at the point of fibrous union, toward the coronal cortical areas. This diagram represents a longitudinal (length-wise) section of the right hemisphere of the brain. The six lines of fibre correspond to the six lines on the opposite side of the brain. These twelve lines define the



LONGITUDINAL, BISECTION OF THE RIGHT HEMISPHERE
OF THE BRAIN

Showing the Six Lines of Fibre Radiating from the Point of Union to the Principal Lobes.

location of the cerebral zodiac and the line of the ecliptic. They also represent the six axes of the twelve zodiacal poles, having their complex functions at the point of union, denoted by the figure 7 on the above diagram.

While the function of violet, in the perceptive organ of color, regulates the creation of occult things, the organ of spirituality scrutinizes, reads, and differentiates them. That which is occult is hidden; for the term occult means out of sight. When an occult thing is understood, it is no more occult—it is revealed. It is for man to know the mysteries of being, therefore he has not only the organ to observe the natural expression of the

hidden, in the productions of Nature, but the mental power to interpret these natural manifestations of the language of the mysterious.

There is nothing invisible, the mysteries of which are not written in the expressions of the invisible, in the visible things of Nature; hence, if one would learn of the invisible and mysterious, turn from the labyrinth of occult ways into the open field of mental exploitation. Every occult desire which leads away from the truly scientific scrutiny, definition, and classification of the expressed in Nature, leads to the realms of the abyss.

Danger of So Called Occult Forces Without a Scientific Knowledge

Those people who are dealing with the occult "forces," and through them perform the various kinds of psychic and pneumatic phenomena, being ignorant of the principles through which they are operated, are mere tools of spiritual powers from the lower realms. They are mere negations through whom the infernals perform their uses. Hypnotists are mere tools of the hells, through whom the world is being brought into a general state of negation; and there is no more infernal manifestation of the perversion than that known as christian science.

Through this terrible prostitution of the truths of the Logos, the world is being reduced to a psychic cess-pool; and were it not for the fact that a greater power has arisen to direct the intellect and reason against this volume of negation, no *flesh* could be saved. It is solely through the science of natural things that the invisible things can be known; and this knowledge can only obtain through a comprehension of the laws and science of correspondences.

The study of the character of violet as a natural color, leads us to the penetration of the things it reveals. When we know that every process of combustion not only precipitates toward Nature the descending elements and essences of alchemical reaction, but away from Nature and toward the realm of metaphysics, its coördinate spirit-substance, we begin to comprehend the mysteries of the invisible.

If we see the seven colors of the rainbow, the solar iris, we know there are reflected the seven corresponding invisible, electro-magnetic essences which make no impression on the external visual organ; and that corresponding to these there are seven primary principles of natural and spiritual activities of mental function, and are made aware that these seven primary elements of science constitute the seven steps which lead to the entrance of the Temple.

If we may define the significance of these seven primary tints of prismatic display, we may solve the problem of life; for this bow is typical of that bow of which it is declared: "His bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; from thence is the Shepherd, the Stone of Israel."

(To be continued.)

THE KORESHAN SYSTEM OF COSMOGONY

**Life Develops and Matures in a Shell,
Egg or Womb; Hence We are Inside of It**

By KORESH

PART XII.

LET THE READER return with us to the balloon illustration. The farther distant the balloon, the larger must it be to be observed. Suppose the balloon, as it recedes in the distance, enlarges in proportion to the distance traversed in its passage, so that it can be kept in view almost at the vanishing point. The tube that it describes now, instead of being a straight one, as in the instance of the continuous passage of the balloon sixty feet in diameter, enlarges continually as the balloon recedes and inflates. Because the rim of the balloon can only be observed at the vanishing point, do the flaring sides of the described or imaginary tube prove that the longitudinal axis of the tube bends every way from the lines of the sides of the tube? This is the argument of the savants. The sides of the tube describe a curve, the longitudinal sides or lines of which are departing from the central longitudinal axis; yet the appearance is as if the lines were running parallel, and the transit instrument would, as now employed, without regard to the law of foreshortening, indicate parallel sides.

The earth might be convex, flat or concave, so far as the proof thus far advanced goes. What we have demonstrated is, that the phenomenon considered is no proof of the convexity of the earth. This one proof given of the convexity of the earth's surface would prove any rectilinear direction to be curved. If the surveyor allows five inches to the mile, and the law of foreshortening demonstrates a greater difference than five inches, between the rectilinear axis and the departing sides of the tube, this difference would indicate not only the concavity of the earth, but also the degree of concavity.

There is extant a theory that the earth is flat. The arguments employed do not necessarily prove the earth to be convex, but they do not prove the earth flat. The earth is not necessarily flat because it is not convex. There are ten thousand arguments at hand to demonstrate the truth of the concave or cellular theory, and every argument brought forward by the so called savant, to prove the Copernican theory, can be as easily demolished as the one considered.

We deem it important in this article, to simply announce the broad statement that all life develops in a shell, egg or womb, and that the law of development in the greater or macrocosmic order does not depart from the universal law. All natural life develops and matures, to the point of its liberation from environment, in the egg or womb. The earth, therefore, is the great womb of natural development, hence we are living in a shell.

The Science of Foreshortening

It is one of the modern miracles that the human mind, otherwise apparently so profound, can, in its estimations, ignore the law of foreshortening in the attempt to prove the convex rotundity of the earth,

when it admits the law for all other purposes. It is as difficult today to eradicate an error and impress a truth, as at any period of the world's history. Human progress advances upon the principle that, "Where ignorance is bliss, 'tis folly to be wise."

In the illustration of the railway, it was observed that two rails four feet apart appeared to narrow down to the dimension of one rail. If the track or railway be cut in two at the point of vanishing, or at the point where the two rails appear as one, and all that part between the observer and the vanishing point be removed, so that the observer looks against the end of the two rails where they appear as one, there will be seen no intermediate space, and from mere observation without reflection it would be denied that two rails existed. Now let us imagine the observer to be a great scientific (?) teacher, and that he says to another:

"Do you see that rail yonder in the distance?"

"Yes," is the reply. "What of it?"

"That is a binary rail. I can make it look like two rails some distance apart."

"How can you do that? I don't believe it," says the incredulous neighbor.

"Why, just look here; I have an instrument that magnifies distant objects, and by applying its magnifying power I can separate that into a double object, and enable you to see two rails. This is proof that the rail is a binary one. These binary rails are the most curious of all rails."

Two balloons traversing space on parallel lines fifty feet apart will reach a point where they seem to blend as one, precisely as two rails separated by a space of four feet will seem to come together in the distance and appear as one.

"Do you see that balloon yonder?" says the scientific (?) investigator to his neighbor.

"Yes," answers the neighbor.

"That is a binary balloon," continues the scientist.

"A binary balloon; what's that?"

"Why, a binary balloon is one which, when submitted to observation through a telescope, appears as two balloons. It's a phenomenal balloon. They are not so numerous as the single balloons, but may be seen under favorable circumstances."

On the basis of the supposition that space is illimitable, let us imagine two stars so far distant from the observer as to appear one, though a million (?) miles distant from each other. The million miles of space have seemed to vanish to the apparent contraction of the object which appears but a minute speck in the distance. It must be remembered that they are separated by a million miles of space. If an elongated object could extend through that space, covering the million miles, its diameter as large as the diameter of the two bodies, it still could not be seen as more than the mere star point. But if it were a million and two miles at the vanishing point, it could be seen extending beyond, and enlarging the apparent point. The farther it receded in the perspective, the longer it would have to be made to be observed as a point.

Apparent Contraction of Space

Some time since we were in conversation with an active and thinking mind, one familiar with the astronomical idea of the resolution of a star into binary and multiplex forms,—which the telescope is capable of effecting. In reply to our remark, that at any distance beyond the vanishing point of a given space—such as the four foot space between the tracks of a railroad—objects must be outside the four foot limit, and that the further the distance was extended the farther apart they must be to be seen as if at the median line between the rails, he said:

"You do not pretend to say that two trees so far apart can be seen," marking the position on a diagram before us, "as one tree, do you?"

"This is precisely what we do say," we answered.

If the astronomers, instead of calling two stars, which they believe to be separated by millions of miles, a binary star, that is, a double star, would say that the appearance of a star is the result of the contraction of visual area, the apparent contraction of space so as to bring two stars to be observed as one astral center, thus ceasing to put the cart before the horse, this simple proposition would be understood when applied to terrestrial concerns, and much confusion of mind would be obviated.

If two stars, separated by a million of miles, can be seen from a given point of observation as one star, it follows that beyond that point two stars of the same size, to be seen on the same line of observation, must be farther apart, and the farther distant they are the farther apart they must be to be observed on this given line, or, so to speak, given level.

"But," says the inquirer, "what is the Doctor driving at? What is he trying to prove?"

We reply, we are attempting to make the stupidity of this age awake to the fact that a pole or a mast must be elongated in inches proportionably to the square of the distance in miles, to maintain the top of a succession of poles or masts on an apparent level. We are trying to awaken the mind of so called civilization to the fact that, as an object recedes in the distance, it appears to contract at both ends by virtue of the law of foreshortening, and that that which is usually attributed to convexity of the earth is really due to diminution of visual area through perspective foreshortening. *It's all in your eye!*

Comets the Production of the Relations of the Sun's Motion to the Colures

The word comet is derived or Auglicized from the Greek and Latin *cometas*, and means hair. The comets are productions of the relations of the sun's motion to the colures. The colures are the two prime meridians. The solar and lunar orbits are respectively related to these meridians. The term colure means dock-tail, or the tail cut off. The points on the equator and at the tropics where the two prime meridians (the colures) cross, are the principal points on the ecliptic (cutting off) where cometic "force" is generated.

The comets are composed of cruosic "force," caused

by condensation of substance through the dissipation of the caloric substance at the opening of the electro-magnetic circuits, which closes the conduits of solar and lunar "energy." This cut-off substance forms itself (according to circumstances) into lenticular shapes of various forms, such as double convex or convexo-convex, double concave or concavo-concave, plano-concave and plano-convex, diverging meniscus, and converging meniscus.

These condensations of substance into lenses, through which the sun's rays pass, sometimes cause refractions of light through them to appear as long trains, while it is nothing but the sun's diverted rays of light. They whirl through space in a spiral, approaching nearer the sun, until they enter the sun's vortex as one of the principal sources of solar supply.

The sun is a helix. Its motion through space—north and south, in that complex activity which occasions the seasons—is a spiral like that of an induction wire around the piece of steel in the induced magnet called the helix, from *helios*, the Greek for sun. While in its passage north and south the sun reaches its solstitial place at the tropics, its rays extend to the spherical limit and terminate around the poles in zones or rings of cruosic force, the motions of which are derived from the impetus of the sun's motion in its orbit at the solstices.

These rings of aggregated physical substance whirl around the poles at a rapid rate, and break at that point in either tropic where the sun enters and departs from his solstitial genuflections and bearings. They then contract in their circular longitude, and attain the characteristic lenticular form which the relation of the break to the motion causes the rings to assume in their longitudinal contraction into lenses. They then, after breaking and contracting into lenticular form, start out in the spiral motion and orbit, ultimately falling into the sun, whence the substance was originally derived. At long intervals the same continuation of the sun's impetus and derived "energy" produces a corresponding ring, and another comet of the same order starts out in the same spiral, and is regarded by the astronomers as the return of the same comet.

Anthropostic Correspondences, Macrocosmic and Microcosmic

There is a direct relationship between the coluric points or poles of rest in the alchemico-organic world and the corresponding points in the anthropostic domain. The word colure, as stated above, signifies dock-tail, so called because at the conjunction of the prime meridians with the equator and the two tropics the ecliptic is governed. The ecliptic is the cutting off of the ultimate or last part of solar and lunar substance, and is always accomplished on the circle called the ecliptic—a circle crossing the equator at an angle of $23\frac{1}{2}$ degrees, extending north to the tropic of Cancer, and south to the tropic of Capricorn.

The correspondence in the organo-vital domain (the anthropostic) is the typical circumcision of the Jew, and other nations which practice the rite, deter-

mining toward, and culminating in, the antitypical circumcission, which is the cutting off of the tendencies of the flesh in both male and female, through which regeneration of the higher life is effected.

The two poles of the solstitial colure, or that in the microcosmic form corresponding thereto, are the ganglii Ribes and Impar. The first is situated at the anterior portion of the brain, on the anterior communicating artery, and the other at the caudal extremity of the spinal column in front of the coccyx. They are the two connecting extremes of the two sympathetic hemispheres, and are the two terminal points of the general sympathetic nervous system with the cerebro-spinal system. The pole of Ribes relates to the arterial and venous system, and the pole of Impar, to the muscle and skin.

The Lunar Function and Form

There can be no more interesting study relative to cosmogony and to luno-anthropology than that which is offered in lunar function and form. It is the hylegiacal center which governs the principles of formulative creation. The lunar sphere is the great menstrual reservoir and channel of universal fluxion as pertaining both to alchemico-organic activity and the corresponding principles in the organo-vital sphere of creation. She is queen of the psychic realm, as the sun is king of the pneumatic spheres. In this aspect of their qualities the sex functions of moon and sun are viewed from the external or exoteric point of observation.

As the hylegiacal center and sphere of formulative force, the moon holds, in the solutions of her menstrea, all the elements of transformation from which the foundations of the universe are laid and its superstructure established. She is the terminal of the seven planetary oozings, and the final reservoir of their accumulations. The basis and resource of her power to rebuild are the seven laminæ or beaten plates (*rakayia*) of the firmament, rendered stable through the processes of her depository function. She is the final product of the action of solar substance upon the metallic strata contiguous and superimposed one upon another, comprising the outer rind of the crust of the earth, reflexed as an energetic menstrium and aggregated as the lunar gravo-photosphere beneath the contiguity of the upper stratum of the oxygen of our atmosphere and the lower circumference of the atmosphere of hydrogen above us.

The subtle and interior forces of the sun penetrate the inner crust and water of the earth's surface, permeating even the metallic strata and acting as a disintegrator to the layers of metallic substance, reducing their surfaces of contiguity to electro-magnetic and levic substances, which proceed, as a complex solution of menstrium, from seven metallic bases constituting so many circumferences, formulating in the heavens—as it proceeds from these circumferences toward the center of the cosmos—the seven planetary spheres. The direct cause of the aggregation of the seven spheres or planets is the conjunction of the inflowing spirit-substances, of which there are seven qualities, with the co-ordinate seven qualities outflowing from the solar sphere. The

moon is the culminating and aggregate product of the seven; she being the final receptacle of the seven fluxions.

The Moon's Phases

The waxing and waning of the moon are continuations of the same phenomena belonging to the planets. The moon is not a direct reflexion of the earth's surface against the contiguity of our present oxygen with the hydrogen atmosphere above us, but the consecutive storage reflexions of the various planes of metallic strata responding to the penetration of solar "energy." We have in the moon a vague but correct outline of the surface of the earth, implanted by a storage process and viewed by us as a complex reflexion of the concavity of the earth. We see Europe, Asia, Africa, North and South America, Oceanica, the waters of the earth, etc. pictured for our inspection in outline above us.

Eclipses of the Sun and Moon

One of the principal proofs adduced of the globular form of the astronomical bodies, is the fact that in an eclipse the supposed body passing between the one eclipsed and the sun forms a circular shadow. This would be positive proof if there could be adduced no other or better reason for the phenomenon. That is, if no other equally cogent reason could be assigned, this might be taken as proof; otherwise it is no proof. The sun transmits its radiations in a circular form, as may be illustrated by the appearance of the rainbow. These radiations strike or touch the concave strata of the earth's circumference as only a circumradiation can do, and must therefore, in a reflex action of those emanations, return to the pivot or center of influx in a circumconvergent, as they passed out in a circumdivergent form.

Ecliptical phenomena, whatsoever may conspire to effect them, must necessarily conform in contour, in the circumcision or cutting off, to the circumvergent aspect of the energetic fluxion, whether afferent or efferent in direction. If it can be determined by what processes the circuit is closed and the current generated, it can as readily be determined by what processes the circuit can be opened and the current eclipsed.

Purpose of the Ecliptic

Every phenomenon is governed by law operative for some specific purpose. We therefore study the laws of the ecliptic with the end in view for which they are instituted. The object of the ecliptic and the operation of its functions is the conservation of energy and the perpetuity of motion. "Except those days should be shortened, there should no flesh be saved," has direct reference to the application of the principles which govern the ecliptic in the alchemico-organic world, as well as those which govern circumcision and the direction of its uses as a religious rite; and the laws of conservation, operative in the alchemico-organic, are dependent upon those operative in the organo-vital, and are related to them as effect to cause.

Position of the Ecliptic (Cutting off)

The ecliptic is the line or direction of the sun's yearly course. According to the Copernican system it is the

earth's orbit around the sun, and therefore the sun's apparent annual motion. The earth is a shell, with its concave surface occupied. In other words, the surface we occupy is concave instead of convex, and is comparatively stationary. That which we call the sun is the projected focus of the occult or hidden solar center. His motion is helical or spiral from east to west, moving toward the south, in his gyrations, six months of the year, and north the other six months.

The limitations of these motions are the two tropics. He has no zenith point north of the tropic of Cancer, nor south of the tropic of Capricorn. The sun's zenith at the tropic of Cancer is June 21, and at the tropic of Capricorn, December 21. These are called the solstices, meaning the standing still of the sun; for at these points the sun circles the earth without going farther north or south until making a complete diurnal circle. June 21, the rays of the sun are vertical at the tropic of Cancer; December 21, they are vertical at the tropic of Capricorn.

The Influence of the Motion of the Sun upon the Metallic Laminæ and the Surface of the Sphere

In the orbit of the sun there are four prime points or centers; photoic, scotoic, caloric, and cruosic. These four primary substances and influences follow one another in the gyre of the solar motion. Their action is as if there were four gyres successively following one another in the order of photoic substance (*lumen*, light), caloric substance, (*thermos*, heat), scotoic substance (the substance of darkness), and cruosic substance (crystalline or frigid substance). Four distinct helices of energy are winding their course and exercising their co-ordinate and antithetical influences upon the surfaces they touch and the substances they penetrate, day after day, in the perpetual solar gyre.

Suppose we take the axis, the poles of which are heat and cold; the heat and cold points or poles being exactly opposite. The tendency of the gyre of caloric is to perpetually expand as Helios (the sun) winds his never-ceasing spire. Following this course, twelve hours behind, cruosine, the freezing substance, or the substance of crystallization, exerts its contracting force as Helios winds his way. Here, then, we have the application of the law of pulsation, as regular as the expansion and contraction of the heart beat in the human body, and, from the corresponding law in the alchemico-organic domain, to that operative in the domain of the organo-vital sphere. We are not only enabled to observe the application of the principles of expansion and contraction, alternately applied in solar influence through the penetration of these solar substances, but we also find herein the law of insulation. The radiation of heat is cut off in the direction of the cruosic gyre, reflected back upon itself, and compelled to take a lengthwise accelerated course, producing friction, and therefore the generation of magnetic substance of the terrestrial quality, as contradistinct to that of celestial origin.

(To be continued)

The Descent of the Mighty Angel

[From the Writings of KORESH]

LIGHT and heat correspond to love and wisdom; it therefore follows that there are seven distinctive degrees of love and wisdom in this analysis. What is referred to is not the physical rainbow, but the anthropostic rainbow. This being a mighty Angel, signifies that his mission had a broader application than to a few people; it is to the thousands who should come under the influence of his power. His power is as great in the anthropostic, as the sun is in the physical world.

What are the significations of the primary colors of the physical rainbow? The interior color, defining the analysis from the interior to the exterior, means the first thing the natural mind would perform in its analysis of the spectrum of the sun. The first question the mind would ask is, What does it mean? This, then, is research,—investigation of mystery. This would be the first prompting of the mind. Investigation, then, is what the first, the most interior natural ray signifies. In the second place, the mind would analyze what it was observing or looking into. The second ray means analysis.

What would be the third operation of the mind? It would make an application of what it had analyzed. The fourth color from the interior is green. To what is the use of application; to life? Then the fourth color would signify life. This is a natural color, seen by the natural eye and comprehended by the natural mind, and therefore its application would be to natural life. But as that which is called life is but the dying condition, it must apply to something higher than the common existence which is falsely called life, but which is really nothing but death. This analysis would pertain to immortal life; and as immortal life is something pertaining to the external man, it would be the attainment of immortal life in the body, necessarily. Here are four primary principles of the power encircling the brow of this mighty Angel.

When life comes to men, what is the next thing in the operation of the mind? It is to obtain the utilities of life for the distribution of these utilities. Yellow signifies the same as gold; therefore it implies the same as gold, which signifies the goods of commerce. The fifth color (yellow) signifies the collection and distribution of the things which pertain to life in every domain. The orange color implies the uses of the things of life, and the red implies the appropriations. These seven principles encircled the brow of the Angel.

"His feet were as pillars of fire." The feet constitute the extremities of the man's walk; his walk is his life. The extremity of life is the fire which consumes the man in his final theocrasis. As this was a mighty Angel, his walk signifies the multitudes, peoples, nations, and tongues as implied in the cloud and bow. His life pertains to the people who constitute his feet, therefore it relates to the great conflagration in which the world terminates. This has reference to the burning of the world; that is, the consummation of the age in the dematerialization that will follow this analysis at the

proper time. Pillars signify supports; therefore the conflagration in its first aspect, means the conflagration of the biologic battery upon which the general conflagration depends.

"And he had in his hand a little book open." A "little book" is what follows in the analysis of the solar spectrum, for it is the product of the rainbow; it is the Word revealed. It is a "little book" because it is the Word—God in his least form; namely, the form of the one Angel. He set his right foot, the power of love, upon the sea, and his left foot upon the earth. It will be noticed that setting the foot follows the opening of the little book. To stand upon the sea is to direct the life, for the foot is the extremity of the walk. The right foot as to life, means the things which pertain to life in the best and first sense, which is in the sense of religion. As the church is the conservator of the religious principle, and in the church is marriage, the unity of God and man, to set the right foot, means to establish the true religious element; and to set the left foot, means to establish the true secular principle in the operations of life.

"He cried with a loud voice as when a lion roareth." This signifies the power of truth in last principles and in last applications. The power of truth is what truth accomplishes in its application to life. This application is the roaring of the lion. And when he had cried, seven thunders uttered their voices. "Seven thunders uttered their voices" because the voice of the mighty Angel signified the product of the voice, in the magnitude of the utterance. This signifies the production of the waters which would fall as the rain because of the thundering; therefore, as waters mean multitudes, peoples, nations, and tongues, it would imply that the seven thunders are the seven natural churches that will proceed from the office of this Angel.

"And when the seven thunders had uttered their voices, I was about to write." To write is to transmit the life to posterity through the natural laws of propagation; to write is to commit to posterity, because what is written is preserved and handed down. John was told to seal it up and not to write it. This signifies that the life which the thunders bring is immaculate, and is to be conserved; for these seven churches are the seven new genera of immortal beings. It is declared that "Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God;" therefore, the life is sealed, and is not transmitted to posterity through propagation.

There is but a single remedy to the evils now afflicting society; namely, the eradication of selfishness, and that can only be insured through the fulfilment of the divine purpose, to inaugurate the everlasting kingdom to be ushered in through the coming overshadowing and outpouring of the divine fire.—*Koresh*.

When the truth that a commodity has no commercial value beyond the cost of its production and distribution is once comprehended, the problem of the relation of labor to the products of labor will begin to find a solution.—*Koresh*.

The Indicia of Human Progress

BERTHALDINE, MATRONA

THE NEW DRAGONIC POWER

**The Lord's Method of Redeeming His People;
He Makes the Wrath of Men to Praise Him**

THE LAW of transmutation is coming to be recognized as operative more and more in the domain of physics. It will soon be known as the true law of the cross in its application to humanity, which will account for mortality becoming immortality, and corruptibility becoming incorruptibility. We who groan for the redemption of our bodies from the law of sin and death, as the result of the operation of the cross of Christ within us, while yet in our sins, hail with joy every announcement that thinking men are being forced by evidences to confess alchemy as the solution of the many problems found by chemistry to be unanswerable.

When the fruit of the cross of Christ, the one immortal man, becomes manifest in earth by the burning up of our personal and social tares, and the overcoming of death in the body by a possible and joyful doing of the Lord's commandments, the application of alchemy to the uses of life will make all things new. The Sons of God will have the knowledge of its application at such command, that the world will laugh at its folly and its former calamities, the result of ignorance.

The Lord, we are taught by himself, does not willingly afflict nor grieve the children of men. He voluntarily permits them to obtain the sum total of the wisdom of experience. In availing themselves of this possibility, they in their initiative inexperience pass through the violation of every law of life known and declared by the Lord to men. The consequences of these violations by the Lord's raw recruits, are so evil that a time comes for a most violent reaction against such disobedience. People want to reform everything. Again they are permitted to get the wisdom of experience, destined to show them the value of the Lord's better way of reforming, which is in no wise deforming, no patching of an already over-patched old garment.

Wearied with much serving in old and dead ways, it is a tired people that turns at last to the Lord of life for rest and re-creation. It is the weary and heavy-laden, at the end of the Christian era, who are going to like the sound of the Lord's announcement by his Prophet: "Behold, I make all things new." Only those very weary of the old order could welcome this proclamation as it deserves to be welcomed. For this reason we have the "dragon," or transition period, called the lap of the age, in which every effort that the old order can put forth is made to continue its existence. The final effort of the old order for world dominance is made by the great dragonic powers of the world, China and Japan. The world is now being more or less Orientalized by them, in its fashions and philosophies. KORESH has declared that these powers will go to the limit of their ability in trying to reinstate themselves

as leading nations at the expense of the Anglo-Saxon races. These Anglo-Saxons were the absorbers of lost Israel, who in them became Lo Ammi.

The Lord was sent to the lost sheep of the house of Israel, become in their lost condition simply Gentile, for their redemption. To complete His work he has sent his Messenger with the spirit or science of the truth. This science proclaims the rationality of the law which, obeyed, will mean the full redemption of His body, the church. For the Anglo-Saxon race to return to the Mosaic law as lived by the Lord Jesus in relation to his people, represented by his Apostles, means their resurrection into his image and likeness, and heirship of the earth for the dominion of righteousness.

This means a new Orient, a new sunrise, a new imperialism,—that of genuine science instead of effete and ruinous philosophies. The Anglo-Saxon will be brought to know the wondrous alchemy by which the cross of Christ shall slay the dragonic power. It is now degrading the whole world with the worship of the golden calf and every degenerate rite long ago effete. It has had its heading-up. It is having its cutting-off of heads. Its whole body is doomed to chaos and burning; but out of the fire will rise a new dragonic power, a new constructive force, wise as a serpent, harmless as a dove.

Dr. Griffiths' View of Japanese Women

THE GREAT peace organizations of the world, which want militarism to end in all nations, and the brotherhood of man to be operative, have no earthly use for the Fatherhood of the Christian Deity, the man Christ Jesus, declared by his chief Apostle to be the fulness of the Godhead bodily. Why do we say this? Because their whole course of action has made void the law of commonwealth which He instituted, at the same time he kicked over the tables of the money-changers and drove the thieves from the temple. The peacecriers want the money-changing to go right on, and to live by the profit system that goes with it. No world-wide peace, minus militarism, is possible with the money power of the competitive system dominant. We have just laid aside an interesting new magazine called the New York *Japan Review*, published to interpret Japan to America, and America to Japan. Japan wants friendly relations with America, and America with Japan. They will have them of the most lasting sort, after they have had their fight for commercial world supremacy; and after the Shiloh has come in the clouds of heaven, to establish righteousness in the earth on his scientific communistic basis.

Neither America nor Japan takes much stock in this second coming of the Lord as the Shiloh; but that does not alter the fact that He himself foretold it, and that it is the sole justifiable hope of all nations for the ulti-

mate "brotherhood of man." The *Japan Review* is an attractive presentation of the bright side of the Japanese, to the Americans. Of it, most of us have been content to remain quite ignorant. Dr. Griffiths presents, in the October number, a very interesting article on Japanese womanhood of the superior order throughout Japan's history as a nation.

Dr. Griffiths is regarded by scholars as "the only living authority on old Japan." He tells us that in ancient days "much of the government, and all household order and social organization, seem to have come from womankind. * * * It is amazing to note how potent an element she is in the narratives, and how large a part of Japanese civilization has been wrought by woman. Not until an empress was on the throne did Buddhism, the greatest of all beneficent gifts from the Asiatic continent, and richest of manifold blessings, make general progress in Japan. * * *

"It is in literature, however, that our Japanese women wrought a triumph that has no match in all the history of Europe. She made the golden age of letters. * * * Think of a novel over nine hundred years old. Yet in 1004 Miss Purple, as her name would be in English, wrote the romance of 'Prince Genji,' which is today the acknowledged standard of pure Japanese language. In its descriptions of art, dress, persons, opinions, it reads as if written last week. When the Americans sought for a classic model, in order to shape the vernacular diction of the Bible in Japanese, they chose this book as the one without a competitor. Now if there is any parallel to this in Europe, let us hear it. * * * Some of the best writing of today is from the pens of feminine authors.

"Of the long line of Mikados, the oldest ruling dynasty in the world, showing the solidity and perpetuity of Japanese civilization, nine have been empresses. Of these, two or three have been epoch makers in civilization. Nearly all were poets, including especially the imperial lady, Haruko, now Dowager Empress, who for forty years was the beloved and efficient wife of Mutsuhito the Great, the Meiji Lenno."

In conclusion Dr. Griffiths says: "Rich opportunities await mutually the men of both America and Japan to know each other better. Indeed, Christianity, that has already passed through the Hebraic, Roman, Greek, medieval, and Teutonic phases, is now facing its final test as a world religion. In the history of the race, we have seen men as the pioneers and openers of new paths, but woman has ever been the conserver. What a challenge the twentieth century Christian women, on both sides of the Pacific, have to make good, the final triumph of their Master's truth, and thus help to demonstrate his to be a world religion."

The women of the Koreshan faith in the Man Christ Jesus, know that his kingdom is of the scientific Aquarian era, and though few in number, are demonstrating that faith as heralds and conservators of the scientific gospel of Koreshanity—the science of how to do his commandments in a scientific system of organic communism, the Empire of the Lord's appearing, as the Grand or macrocosmic Man.

"Make Right the Central Wrong"

THE ONLY way to right the central wrong of this world, KORESH declares, is to emancipate woman on every line of life.

Freed herself, she will free all men born of her. The power of truth in ultimates is to produce life, declared to be life indeed. Citizens of the New Jerusalem, born from above, need neither the light of the sun (the instruction of the state) nor of the moon (the instruction of the church); for with the law of love written upon the tablets of their hearts, the Lord God giveth them light.

The future denizens of earth's New Jerusalem were begotten of the Lord God 1900 years ago. As the begotten but unborn Sons of God, they are all standing again in the earth today. Unborn as to the flesh of Christ, given for the life of the world, they have been embodied from generation to generation after the will of the mortal flesh. This re-embodiment has produced a steady stream of human life, mortal, corruptible, and ever at war with the law of the Lord's immortal manhood. This law, the ten commandments, has been held sacred in memory only, as emanating from the Most High, to be incorporated in rituals, and revered in symbolism. The Almighty was compelled by his love for this law, to withhold the actual and scientific knowledge of its practical value as a redemptive power, from all men, till he had developed a man by the wisdom of experience to become his name, as the scientist of it, and its application to the uses of life, which constitutes true religion.

For lack of this knowledge God's people have perished in the earth from generation to generation. They have died as have others, through making void the law by their fallacious teachings. These traditions of the unscientific have made evil seem good, and good evil. With these fallacious guides, blind leaders of the blind, God's own people have learned to know the meaning of night and day, evil and good, through the wisdom of experience, which makes them discriminating and able to recognize a great light when he comes to a people sitting in darkness.

There are degrees of light; degrees of heat and cold. There is a greatest and a least of everything after its kind. The Lord Jesus declared that the Father with whom he was identified was greater than himself. Mental conjunctive unity in will and intellectual purpose made Elias and Jesus one. So they were one in the fullness of his self-made manhood, and the perfect expression of the Godhead bodily.

This same Jesus will come again in twenty-four thousand years from the date of his birth, as this same holy seed born of a virgin. He comes again, now in the end of the age, as foretold, as the Abraham, the heir of the world, the father of the multitude, and of himself in his multiplied form; the harvest of a hundred and forty-four thousand Sons. He comes, however, as a new Name of the Most High; a name by which he has not been known to men for twenty-four thousand years, and through a lineage long hidden by the now revealed "Mystery of the Fellow Heirship of the Gentiles."

This revelation awaits its reception by the world as the greatest of lights, the light of the sun become the great father of lights, CYRUS, the Shepherd, the Stone of Israel, destined to perform *all* God's pleasure; even saying to the New Jerusalem, thou shalt be built; (which is to become the Lord incarnate;) and to the city, thy foundation shall be laid. So will it be when men, once the priests of Baal, shall turn to the latest manifestation of Elijah the prophet, who once confronted those priests upon the historic Mt. Carmel. Now, as then, he will confront them with the science of the law and the testimony of Jehovah, as the High Priest of the order of Melchizedek.

The fallacies of modern science, so called; its hypothetical basis, its insane contradictions, and fatal crisis in ever-varying cults, seen in the light of the God-illuminated Prophet, will cause the conceit of mankind to shrink to nothingness and be no more. "Keep back thy servant from presumptuous sins," will become the cry of the humble who are to be exalted. They will learn righteousness from its fountain-head, the head of the New Jerusalem, whose body is the church.

This church is destined to become a city, the foundations of which are laid. It is for men and women, as the hands of God, to rally and build it. Its primary nucleus, its vitellus, is a little flock of "peculiar people," who gathered about a man declaring himself to be Elijah the Prophet, the restorer of all things. With a plumb-line in his hand, he was prepared to demonstrate to all men the fallacy of their conceptions of the universe, as to its form, functions, origin, and destiny. He was prepared as the anointed Messiah of this age, to reconcile the world unto himself, and himself unto the world, by an appeal to human rationality, that no mind of the begotten of God could gainsay.

The truth is primarily the portion of these begotten ones, for such are Christ's and Abraham's seed forever. It is for them to know the truth, for them to recognize the reincarnated Joseph as the Savior of all his house and the Lord's holy temple. Their sins may be as scarlet, and as many as the sands of the sea; but he is prepared to put them all behind his back, and charge them to the account of his own involuntary forces.

He it is who declares that he creates good and evil; who makes peace and war, and suffers it to be so for the sake of the life he perpetually redeems from destruction, and crowns with loving kindness. "He restoreth my soul," sings the psalmist, "and maketh me to dwell in the house of the Lord forever." The Lord Jesus called the indwelling spirit of Elias the author of his being, when in conjunctive unity with himself interiorly, the living soul of the love for the truth by which all men are ultimately saved. The law, called the Decalogue of Moses, the water or truth-saved, interpreted by its one lawful interpreter, its supreme lover and friend, becomes the great delight of life, first, as the basis of a living hope, enabling men to pass through the discipline essential to their perfection of character, and finally, as expression of that character, in the

highest type of citizenship, which exists as the Lord Jesus existed, for the welfare of the world.

Men are crying out for a new religion as a scientific basis and inspiration for civic righteousness. It has arrived, and awaits reception. Why is it not received? Surely not because it lacks every rationally demanded credential. It arrived in due season for all the preliminaries essential to the glory to be revealed, when "all things are ready."

Everything in the natural has a tincture aspect, and processes of involution and evolution related to every stage of being. The world cries for justice; it has yet to learn what justice is. It is trying to reform and make presentable to longing eyes, with innumerable patches, an old garment belonging to a civilization that has already served its purpose. The whole thing needs to be made new, and reappear as Joseph's coat of many colors, proclaiming him the beloved of the Father.

We want one new man with one new name; a biune man, male and female in one form, with the right of Joseph to bring to birth the free womanhood, central and circumferential. Thousands of women, aided by many men, awake and alive to the situation of the human race, are demanding a free, circumferential womanhood for its salvation. This freedom is coming, but it will never yield salvation without a new religion to give it the form and functions of the life of God in the flesh.

The family tie of the new religion must be its Founder. Religion from *re*, again, and *ligare*, to tie, is the meaning of the familiar term. Society, made up at present of the would-be righteous, to be made new as to form and function, and born again into newness of life, needs the science of such a possibility, for which it has the God-begotten hope that is preëminently understandable and practical, and a center of attraction that can sway all souls into lines of good form and functions, to preserve its age-lasting integrity.

Nothing created has exceeded in beauty of form the fulness of the Godhead bodily; nothing has exceeded in motive power the love of that life laid down to be taken again in his elect new name of CYRUS the Shepherd. "All that life was love;" love of his humanity and love of God's truth, the power of God unto salvation.

In the beginning, in Himself, he neutralized the central wrong of life by his own refusal to descend into the flesh by the old and dead way. He gave his own life, redeemed from the universal destruction, to make a free woman, a Church Triumphant in its heavens for the production of a free manhood, male and female, as biune in character as himself, freed by the knowledge of the truth to attain his own image and likeness.

Mankind, male and female, is to effect a new creation, a new thing in the earth, a man encompassed by a woman, foretold by ancient prophets to be called, "She, the Lord our Righteousness." Then shall the earth yield her increase, and God, even our own national God, the life and light of the world, shall bless us.

Thus far women have concentrated their forces on minor sequential evils.

For the Younger Minds

Bertha M. Boomer

A CHRISTMAS FAIRY TALE

Have Mothers Sufficient Wisdom to Always
Choose the Best Gifts for Their Children?

"THE QUEEN hath so decreed it," said the Christmas Fairy from the evergreen bough.

"It is most unwise," said the Dwarf below, where he was busily filling his wallet with cones for firewood. "Any one of them may make the fatal wish and annihilate us all."

"Oh, never fear, silly Dwarf; there is not one who would wish us harm. Who would carry the thoughts, good or ill, if we fairies did not exist?"

"Well, I don't believe in fulfilling, unconditionally, any wish a newly-made mother might make for her tootsy-pootsy. Mothers are too biased in their pootsy's favor to be fair to other tootsy-wootsys. It is little they concern themselves about the welfare of other children."

"Oh, fie upon you, wicked Dwarf; such wrong words you have spoken. You know mothers love their own too tenderly to make a wish that would mar the happiness of other darlings."

"Oh no I don't," protested the Dwarf, in a high nasal voice. "I have no faith in these mothers, and you shall see I'm right."

"Well, it's only an experiment the Queen is making, to prove mothers always know what is best for their babies. Remember, only the newly-made mothers of this Christmas morn are to have the unconditional wish for their babes."

"I hope no babes will be born today," growled the Dwarf.

"Oh, you dreadful Dwarf," said the Fairy. "I think you're just jealous because you cannot carry the wishes to the mothers."

"Stuff; I'd rather eat the eggs of penguins all my life."

"No longer will I listen to you," said the Fairy; "but in twenty years from today we will meet here, and you shall hear the result of our Queen's experiment; and you shall see how wise these mothers are. Farewell, Dwarf." And the fairy with her wish-laden wand disappeared over the tree tops.

"If these stupid mortals would only learn something, we might have pleasanter tasks; as it is, we have to tote the same miserable and misshapen thoughts about, age after age. I believe it's because the mothers don't know how to wish," muttered the Dwarf to himself.

From one house to another the Fairy searched for the Christmas babes; but only four mothers of Swansdown town bore babes that Christmas day. To each the Fairy gave the Queen's unconditional wish for her nursling; and after each of the four overjoyed mothers had whispered a foud wish for her darling in the Fairy's ear, Friendly Neighbor came in to call.

"What 'is the precious one's name?" asked Friendly Neighbor of the first mother who showed her a fine baby girl.

"I shall call her Cecilia, after the saint," said the fond mother.

"How beautiful!"

"And so appropriate, too," said the mother, "for the Fairy was here, and brought me an unconditional wish for my jewel."

"How wonderful! And for what did you ask?"

"That my blessing should have talent with which to dazzle the court."

"But that is disappointing; for you are so lowly, not one will recognize her abilities. Why didn't you ask for wealth?"

"I never thought of that," said the grieved mother.

Then Friendly Neighbor went to the humble cottage of the second mother.

"It's a boy, and just what I wanted. Now we shall no longer live in a hovel. The Fairy brought me a wish for my son, and I cried wealth, wealth; give him wealth!"

"You're a wiser woman than the first. But what if your son be selfish? He may leave you in rags and dirt, and be despised by his neighbors for greed."

"Oh, you unkind Neighbor! That can never be, for he is my cherub, my angel."

Then Friendly Neighbor dropped in to call upon the third proud and happy mother.

"Is she not the most beautiful babe that was ever born, Friendly Neighbor? No wonder the Fairy gave me the unconditional wish for my pretty flower, my Marguerite."

"What wish, mother, could you make that was good enough for the dear?"

"Love, Neighbor, love. What is better than love? I asked for the marriage of my darling to the prince of our province."

"Ah! but that is different from love."

"Tut, tut; thou dost not know, Friendly Neighbor. My darling shall have life-long happiness as his bride, for the marriage has been granted."

"But suppose the prince is not a good man, or death o'ertakes in youth."

"Nay, that could never happen to my blessed, blessed lamb."

Then Friendly Neighbor heard of the arrival of a fourth Christmas babe, just born to its anxiously waiting mother.

"Oh, Neighbor, see my fine, handsome son, and guess who has been here already with a gift!"

"The Christmas Fairy?"

"Aye, and bade me wish for anything I wanted for my hero. And guess what I asked for, good Neighbor."

"Wealth?"

"Nay, for wealth is naught without health."

"Talent?"

"Nay, what is talent without diligence?"

"Love?"

"Nay, for what is love without knowledge?"

"Well, knowledge, then?"

"Aye, all knowledge, Friendly Neighbor; the greatest of all gifts. I shall have him christened Webster, as a sort of tribute."

"But, mother, how lonesome your child will be; if he possess great knowledge, there will be none to understand him."

"Oh, never fear! He shall teach them."

And those were all the children who opened their eyes on Swansdown town that Christmas day, and that received the benefit of the unconditional wish the Queen had sent to the fortunate mothers. There was Cecilia, the talented; Jasper was the name of the wealthy one; Marguerite, the prince's bride, and Webster, the knowing.

Twenty years later, on a bright Christmas morn, the Dwarf was filling his wallet with cones from the evergreen tree for firewood. The Christmas Fairy swayed in the branches above him.

"It is now twenty years," said he, "since you carried the Queen's wishes to the newly-made mothers of Swansdown town."

"Aye," sighed the Fairy, "just twenty years."

"Are they all faring well, this Christmas day?"

"Well, not exactly."

"How is the beautiful Marguerite?"

"Oh, the prince married her when she was eighteen. They had a very grand wedding ceremony, which all the Court attended."

"I suppose they are still very happy."

"Nay, it is very sad; the prince was to blame; he beat her, so she had to divorce him."

"Miserable wretch! How does her mother take it?"

"Oh, she does not have anything to do with Marguerite now. You know the prince is very powerful in the land, and the poor little thing has no place to go."

"So ho," said the Dwarf. "How is the talented Cecilia faring this Christmas day?"

"She was blessed with marvelous talent, but her health broke down before she was recognized; they struggled in such poor circumstances. Her mother preserves wild strawberries now to pay the doctor's bills."

"So ho," said the Dwarf. "How is Jasper? He had wealth."

"Well, just at present he is taking a rest cure at the crystal fountain. He lives a very fast life, you know."

"And his mother?"

"Oh! he utterly neglected her, and all his town's people."

"So ho, what a pity! Surely Webster proved that a mother could make a wise wish for her babe. Where is he?"

"In the purple mountains."

"What does he there, with all his knowledge?"

"He dwells alone in a cave, waiting till death shall relieve him of the burden. Knowledge beyond his day, without character, made his heart sick, and drove him from the rest of mankind."

"So ho," said the Dwarf. "I thought it was the mothers. They have not yet learned the true Christmas wish."

"And what may that be?"

"'Peace on earth, good will towards men,' Christmas Fairy."

"Oh pshaw! That's only a Christmas card sentiment."

"That's the trouble."

"Why should the mothers waste a good wish for their darlings, on that?"

"Can't you see that it is better for mothers to make the Christmas wish for the babes, than to ask for a special gift for them? If it is wealth, they must needs be selfish; if it is talent, they must have recognition; if it be love, they must have discrimination; and if it is knowledge, they need fellowship; but if the mothers had made the Christmas wish, they would have had all joys. Don't you see it's the mothers' fault? Selfishness defeats itself, but peace and good-will in the world is an individual gain."

The Christmas Fairy was pensive for a long time. "I think," she said at last, "you are a very wise Dwarf, and I shall repeat your words to the Queen. Farewell, Dwarf."

Stilt Walkers of Les Landes

The children whom we see running about on stilts, and who consider their ability to do so a rare accomplishment, will be surprised to learn that there is a vast district in France where the entire community goes about and transacts its business on stilts. This district is called Les Landes.

The inhabitants, who are among the poorest peasants in France, gain their living by fishing, by such little agriculture as is possible, and by keeping cows and sheep. The shepherds make use of their stilts for two purposes: first, because walking is quite impossible on account of the sage and undergrowth of brush; second, because the height of their stilts makes them able to see farther in all directions.

The stilts generally are about six or seven feet high. Near the top there is a support for the foot, which has a strong stirrup and strap; and still nearer the top a band of leather fastens the stilt firmly to the leg just below the knee. Some stilts, especially those made for fancy walking and for tricks, are even higher than seven feet, and the man who uses these—and he must be an expert—can travel as fast as ten miles an hour. The lower end of this kind of stilt is capped with a sheep bone to prevent its slipping.

Some of these Landes shepherds are wonderfully clever in the management of the stilts. They run races, step or jump over brooks, clear fences and walls, and are able to keep their balance and equilibrium while stooping to the ground to pick up pebbles or to gather wild flowers. They fall upon their faces and come back to a standing position without an effort, and in a single moment after they have thus prostrated themselves.—*Technical World Magazine*.

We live in deeds, not years; in thoughts, not breaths,
In feelings, not in figures on a dial.

We should count time by heart-throbs. He most lives
Who thinks most, feels the noblest, acts the best.

— Philip James Bailey.

Light on Current Events

John S. Sargent

THE FISH THAT SWALLOWED JONAH

**"Out of the Belly of Hell Cried I, and
Thou Heardest My Voice." (Jonah iii: 2.)**

THE *Literary Digest* supplies us with the information that a new magazine, called *The Bible Champion*, begins its assumed defense of Holy Writ by throwing down the gage of battle to the critics of Jonah. Dr. Luther T. Townsend, L.L. D., professor of theology for forty years, attempts, in an article in the above magazine, to controvert the argument that the tale of Jonah is the most "vulnerable narrative" in the Bible, by showing that it is not at all impossible for a certain species of whale to swallow a man.

He asserts the historical integrity of the story, claiming that neither Jonah nor Nineveh, as charged by the unbelievers, was a myth. Proving the existence of these two indispensable factors to the incident, he leads us on to consider how credible is the statement that, on being thrown overboard, a great fish (the Hebrew word for which, he assures us, does not mean whale specifically, but a sea monster or extraordinary fish) swallowed Jonah. But granting that it was a whale, if the skeptic insists, he still proves the possibility of such an occurrence, by the testimony of M. P. Courbet, who, in writing up a scientific expedition of the Prince of Manaco, states that the capture of a monster sperm whale near the Azores relieved them of all difficulty in believing the Bible story, that a whale could have swallowed Jonah. An assertion is made that not a shipmaster or sailor who has been on a whaling voyage, will question the statement made by one of the crew of a New Bedford, Mass., whale-ship, that he, though a man of large build, weighing one hundred and seventy pounds, had frequently passed through the mouth and throat of a dead sperm whale.

Prof. Ray Mathews, writing of the Japanese fisheries, believes it was neither a sperm nor a bow-head whale that swallowed Jonah, but a right whale, whose throat, though manifestly too small to admit a man, could take him into the "air chamber,"—where we are left to infer that the danger of suffocation would be obviated by the presence of oxygen. But Professor Townsend deems this not essential, for, taking the "nebular hypothesis" as the origin of the physical universe for granted, he still insists that no naturalist in the world can give a scientific explanation of the origin of the lower forms of life, therefore, "The infinite and eternal Author of life must have interposed, or the earth, as we see it, never would have been; or, having been, would have remained forever desolate." But if this interposition did clothe the earth with life, which he assumes must be admitted, then all Bible miracles are accounted for; and thereby "Jonah could have remained three, or, for that matter, thirty days in the stomach of a sea-monster."

He sums up this argument in two condensed sentences thus: "If God could create Adam, he could save Jonah. He did create Adam; therefore he could save Jonah." "This, then," he states, "is the evangelical confession of

faith: We believe in the Bible narratives and miracles, because on scientific grounds they are possible; because they are supported by circumstantial, monumental, and other indisputable proofs; and because there were purposes of sufficient magnitude to justify divine interposition."

To such straits as this are the so called erudite students of the Bible reduced, to sustain a silly and superficial interpretation of the Sacred Scriptures against atheistic onslaughts. It is a matter of continual wonder, that intellectually endowed expositors of the Book of books should devote a lifetime to its investigation, and yet adduce little else to show for their labors, than that the Almighty is a great and transcendent wonder worker.

What magnitudinous purpose could there have been in the operation of this miracle, as worked out in accordance with the Professor's explication of it? Did God have to resort to this method to reduce the prophet to obedience? Evidently, He should have had Jonah better in hand than was Paul, who at the time was uninspired; yet the latter was rendered tractable to the divine will by a less incredible method. Then may it have been to display his miraculous powers to an unbelieving though wonder-worshipping world? These are about the only inferences left us by the evangelical confession of faith. So far as our information goes, no other than these two are suggested; but such purposes would smack too much of the prestidigitator to be credibly ascribed to the great God of the universe. That the Author and Preserver of all created life should resort to such necromancy merely to secure belief and obedience to himself, is too preposterous for reason to accept.

If there is no more in this simple little story than the commentators make out, then it is no more than "quite suitable for the amusement of children," and may be labeled: "The Pickwick" and the "Bigelow Papers" of the Bible, as facetiously charged by its critics. These critics will always have the best of the argument, so long as the defenders of the inspired Writings can adduce no better or deeper meaning to the recorded miracles than is to be found in Christian theology. Seeing no more in Deific expression than such a crude and arbitrary construction of language, by the use of which they can derive little of sense and less of profit, they are manifestly unfit to have the care of the divine Oracles, and will not for long; for belief in them is being rapidly taken away from the church itself, through the increasing prevalence and growing influence of the "higher criticism," which is no more nor less than rank denial of those passages that cannot be manipulated by their lawyer-like methods of interpretation, to serve their traditions. It is thus again, as was charged by Jesus nineteen hundred years ago, that the Word is being taken away.

The text says, "the Lord had prepared a great fish to swallow up Jonah." To adopt the lawyer-like method of the gentlemen we are criticising, this text would leave us the inference that the fish, sea-monster, or whatever it was that performed this wonderful feat, was prepared especially

for this occasion, and could not reasonably have been one of the many thousands of like mammals that inhabited the seas, and whose species had been in existence since Adam named them "in the beginning;" for any one of them was already prepared, during all the ages, to swallow Jonah, — if we are to accept the Professor's contention that it was such a fish. And there are plenty more now-a-days to repeat the performance, if there were any more Jonahs to throw at whales. In all the whaling stories we have ever read, no man is reported to have been swallowed by one of these monsters, though often enough there has been opportunity.

However, it is unnecessary to show the utter shallowness of the Professor's assumption, when it is within our means to show that He whose ways and thoughts, as compared to our ways and thoughts, are as much higher than the earth as are the heavens, attached a thousand times deeper and more transcendent meaning to this simple narrative, than Christian scholars know or are willing to concede to it.

There are other waters than those that lave the shores of the physical earth; and there are other fish, whales, or sea monsters than those that disport themselves in the briny deep. The angel said unto John: "The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues." (Rev. xvii: 15.) Jesus said to Simon Peter and Andrew his brother: "Follow me, and I will make you fishers of men." Where else would they fish, but in the great sea of humanity? And being a sea, should it not comprise all the appointments of a sea, containing all manner of fish, and floating ships of state? And what other waters than these could have brought forth the moving creature that hath life, the fowls that fly, the great whales, etc., as described in Genesis?

The word Nineveh is compounded from the words *nun* and *havel*, meaning literally the life of the fish. The life of a thing primarily resides in the head; Nineveh, being the capital city of a great people, the Assyrians, was the head, or life of what, in astrological science (the science of the ancients), constituted in their aggregate capacity and distinctive mental quality a great anthropotic fish. This fish or sea monster is correspondentially represented in the starry heavens by the constellation called Cetus, the whale or sea monster, by the ancient astrologers, who knew its representative character.

The science of astrology was the wisdom of the ancients, and they knew some things that have been long forgotten and discredited by our so called wise men. They knew that when the equinoctial colure, or the sign Aries in the precessional movement, was passing through the constellations Aries and Pisces into Aquarius, along by which Cetus lay, that a great people would arise of that astrological character, and that the story of Jonah and the whale was simply a prophetic description, symbolically presented, of what should happen to this people during the time the colure was passing through this constellation in the heavens, from the head to the tail.

Having determined the character of the fish, we need to know something of Jonah the prophet. "An evil and adulterous generation seeketh after a sign; and there shall

no sign be given to it, but the sign of the prophet Jonas." (Matt. xii: 39.) A prophet is a person who, by virtue of the Holy Spirit dwelling within him, is able to know and proclaim the will of God. This Spirit was seen passing from John to Jesus in the form of a dove. The sacrifice of the dove upon the altar was typical of the regeneration, which in reality must be effected by the baptism of the Holy Spirit. Therefore, the descent of this Spirit in the form of a dove, upon Jesus at his baptism, was symbolically appropriate because it was the operation of that Spirit that was to effect the regeneration of mankind. The word Jonah or John, which is the same, is the Hebrew word for dove; therefore to command Jonah to go to Nineveh, was to command the dove or Holy Spirit to go to the life of the fish, or to the Assyrian people, along with the ten tribes of Israel, who at that time were being carried away by Tiglath-Pileser, whom the Lord had stirred up for that purpose, and who settled them (the ten tribes) on the river Gozan, among the Medes and Persians.

This displeasure of the Almighty with the ten tribes, and their consequent punishment, were the result of their disobedience under the leadership of Jeroboam, in adopting idolatrous worship, and the discontinuance of the ceremony of circumcision; which defection, according to the covenant, rendered them no longer God's people. They were thus cut off and became Gentile; for the bar to commingling with other peoples (circumcision) having been abandoned, they intermarried freely with the Assyrians, until their identity as Israelites was entirely lost. But He who makes use of the wrath of man to praise Him, had the ulterior purpose in this infiltration of the Israelitish blood, and consequent impartation of Israelitish spirit to these Gentile peoples, to prepare them for the reception of the Holy Spirit; in other words, to swallow Jonah. For how could the belly of hell be otherwise than in humanity?

The Holy Spirit at the time dwelt more especially with the tribes of Judah and Benjamin. Judah's refusal to go into captivity with the ten tribes, was Jonah's refusal to go to Nineveh; the cutting-off of the ten tribes from God's people, was the withdrawal of this Spirit from them; and Jonah's taking ship to Tarshish, was taking ship with the tribe of Judah. This occurred in the eighth century before Christ, and the manifestation and operation of the Spirit, through John and Jesus later on, stirred up the storm of human passion that threatened the disruption of state, and finally the casting out of the Spirit to the Gentile whale, that was on hand to swallow it. These people constituted the origin of the great Germanic family, which, under the names of the Huns and the Goths, overran Europe and made it a Christian land. Because the Spirit was with them, they became the progressive people of the earth, spreading civilization over the known world, and culminating in the then unknown new world of America, while the Jewish nation correspondingly declined.

So self-evident is the operation and direction of the divine Spirit residing in these people, that the discoverer of America, Christopher Columbus, bore the significant title of his mission, — Christopher, Christ-bearer, and Columbo, Latin for dove. He brought over, or opened the way for, the Christ Spirit to get to America, where the dry land is,

upon which Jonah was to be cast out. Dry land, in its most physical aspect, is land thirsting for water. It has been shown, when considered in the anthropostic sense, that water signifies people; and Columbus surely found this land of America thirsting for inhabitants. There were some here, but they were not making, and gave no promise of ever making, adequate use of the vast resources lying at their feet; this was the great vacuum which Nature, or Nature's God, demanded should be filled.

But, considered in its application in the mental world, water symbolizes natural truth or science, because science is the solvent of all problems on that plane, as water is the chemical solvent on the physical plane. The word land, when predicated on the mental plane, is will or desire; therefore, dry land in the mental sphere, is a thirst or desire for scientific truth or knowledge, with no adequate supply. For that reason, the results of our mental operations are comparatively unfruitful. There never was, so far as history relates, a people with such a stress to know, as those of the United States. They have compiled a world of facts, and out of them built up great theories, but they tumble like cardboard houses when the light of divine truth is shed upon them, for they are built on false premises. Truly, this is a dry land; and out of the belly of this hell—the belly of this people, cried the Spirit, Jonah, to be delivered, and he came forth a man—a Messiah, to preach again the gospel—God's spel, or story; the story or science of immortal life, which embraces the science of all life.

This is the explanation, in the rough, of the story of Jonah and the whale. Jonah was the Spirit of the Almighty striving with man for his redemption; the Christian nations comprise the whale that swallowed him, and we Americans, now the leading nation, are the descendants of the Ninevites to whom Jonah was sent the second time to preach, and who, according to the Lord's own statement, (Jonah iv: 11), are so ignorant of truth that we cannot discern our right hand from our left hand. That, of course, is in the light of absolute truth, of which the so called learned know nothing; but, viewed in the light as here presented, is not the simple little story of Jonah, one of "the foolish things of the world to confound the wise, and one of the weak things of the world to confound the things which are mighty?" For this Pickwickian story, to sustain which, supposedly learned men dispute endlessly, whether or not a whale could swallow a man, embraces in reality the history of the leading nations of the world for nearly four thousand years. The preparation for its epochal events was begun by Abraham's inauguration of the rite of circumcision; and while this rite prevented the Israelitish women from marrying outside of their own nation, it did not bar the men from taking Gentile wives. And it was this loophole in the law that led to the adoption of the idolatrous worship of the ten tribes, with the abandonment of circumcision, and their cutting-off to become Gentile.

Joseph when in Egypt availed himself of this privilege, by taking to wife the daughter of the high priest of On, to be followed by many others of the tribes taking Egyptian wives during their sojourn in Egypt. This in reality was the borrowing of the jewels, that looked so much like stealing from the Egyptians. It was the borrowing of their jewel

womanhood, thus acquiring their most progressive spirit. Since then, that once prosperous nation has declined, the spirit of progress having departed from it with the departure of their former slaves. But the admixture of the blood of this idolatrous people, together with the blood of the thirty thousand Midianitish maidens, also taken for intermarriage, with the blood of the Israelites, finally prevailed to render the ten tribes idolatrous also, and to reject the rite that specifically distinguished them as God's people. This degeneracy, both of blood and life, qualified them to assimilate with the uncircumcised, in the preparation of the fish that was to swallow Jonah.

This, too, unravels the mystery of the parable of the woman who took a little leaven and hid it in three measures of meal, until the whole lump was leavened. The Germanic family does not constitute the lost tribes, but are the product of the interblending of those tribes with the Medians, Persians, and Assyrians, which did constitute that family. And it was the woman element, powerfully imbued with idolatrous tendencies, that induced these tribes to abandon the unleaven of the Hebrews, and become the leaven or vitiation of the lump. This is now the condition of the entire Christian population of the world; a cake not baked, but ready for the fires of baptism to transform it to the bread of immortal life, fulfilling the prophecy: "In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land: Whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance." (Isa. xix: 23-25.)

The Political Outlook

The President's Way

ONE of the remarkable things of this, the most remarkable administration, in some respects, of the century and almost a half of the Republic's existence, is the way the President has kept a usually dilatory Congress at its task of carrying out the will of the people, in one of the longest sessions of its history. Without any flourish of trumpets, without noise or bluster, with no threats, or the use of the compelling force of patronage, but with unswerving determination, he has kept his party members pulling steadily in the legislative harness to carry his will,—the will of the democratic party as expressed in the Baltimore platform, into effect by forceful enactment of law.

Whether regarded as right or wrong, the great mass of the people can but admire the quiet forcefulness of his character, accompanied as it is with the unwavering integrity of purpose by and with which he keeps the party traces taut, in this long and strong pull for the reformation of the Nation's trade and finances. To accomplish this very difficult task, it seems only necessary for Mr. Wilson to corner a recalcitrant member, and compel him by cogent reasoning, at which the President is an adept, to see that the thing is right, and then follow it by putting it squarely up to him: "Then why not do it?"

This illustrates the fact to us, that if the President is dominating Congress, which is so undeniably evident, he is doing it legitimately, in the only way it should be done; that is, by the force of logic emanating from intellectual superiority, guided by the righteousness of an indomitable purpose. The more the people know of the President and his beneficent intent, the more they must come to honor and respect him, and become satisfied with his domination of the legislative branch of the Government, as is charged by Senator Cummins.

Progress of the Glass-Oven Bill

DESPITE the President's strenuous efforts, however, he is not going to accomplish his great desire of getting both the tariff and new currency bills through at this extra session. The currency bill lags; the Senate committee having it in charge have wrangled, given it extensive hearings, put in and taken out amendments, and considered rival bills, until at this writing,—the last week of the extra session, a divided report has been submitted to the floor of the Senate, and the discussion which is estimated to consume six weeks has just begun. As other matters held over from the last regular session will have the right of way at the opening of the regular session, December 1st, and will likely take until the holidays to dispose of, it will be well into February ere this bill will be put on its passage in the Senate; so that March winds are likely to be blowing before it becomes law,—if it does then.

The money power evidently does not intend to let Mr. Wilson get his banking bill through, without knowing that he has had a fight. The bankers are not going to hand over their long-enjoyed control of American finances, or any considerable part of it, to the Government, without a trial of strength that may reach serious results. This apprehension Koreshans can look upon with complacency, knowing as they do that the struggle with the money power, now looming up in the background of the future, marks the beginning of the end of the whole competitive system.

The Mexican Hatch

THE Mexican situation is still incubating, with the continued uncertainty of whether it will hatch war or peace between that country and the United States. Huerta with his characteristic fatuity dares the limit; and Carranza can make no pledges, if allowed to procure arms, that the rebels will observe the rules of war in the future, any better than they have in the past. Besides, Carranza is already fearful that any pre-arrangement for favors from Washington will put him under the suspicion of his own people, that his future actions will be dominated from that same source.

On the other hand, the revolutionists are advancing upon Tuxpam, where an English syndicate (headed by Lord Cowdray) has large oil interests, with millions of gallons stored in tanks. These the rebel leader has threatened to tap and set fire to, which, in addition to the great property losses, would also involve the destruction of many human lives, mostly Englishmen. Washington has been appealed to for protection, and warships have been dispatched with instructions to land marines if necessary. Such an action could hardly fail to be looked upon by both factions in Mexico as armed intervention and a declaration of war.

The President seems to regard the early collapse of the Huerta regime as certain, and that the situation is progressing toward a peaceful solution; but the situation certainly is a very delicate one, which is liable to precipitate hostilities at any time.

Progressive Events

LATER developments indicate that the Huerta regime is tottering to its fall. The renewed activities and victories of the rebels, and consequent dispiriting effect upon the Federal soldiery, together with their lack of funds, augurs the collapse of that assassin's inglorious ambition, without further interference from Washington. Mr. Wilson is pleased with the progress of events, though somewhat apprehensive that the reckless zeal of the rebels may still render armed interference necessary to protect foreign property and lives.

But an analysis of the Mexican character, coupled with the social and economic conditions prevailing there, does not give promise that the triumph of Carranza, or of anyone else having to depend solely upon the support of the Mexican people, could insure peace. Unstable as water appears to be their leading characteristic, while the large peon class, with nothing to lose but life, and that not worth the living, delight in a chronic state of rebellion and banditti warfare. Without any regard for principle or patriotism, this class is always ready to follow any leader that will find them loot.

Men must find some degree of comfort and happiness in law abiding, or they will not, except by force, be kept to its observance. When large classes can only obtain a taste of the good things of life by theft, or by murder and rapine, these will surely be resorted to unless suppressed by the iron hand of power. It is not at all likely that any man or party can command that power long enough, even if they were wise enough, to effect the regeneration of a people so degenerate and unstable. When 15,000,000 inhabitants, among whom there should be some 2,000,000 able-bodied men, cannot or will not defend their homes, wives, and daughters from the loot and outrages of 150,000 marauders, there isn't much hope of them. If they had any spirit in them, and the power of cohesion, they could stop this cruel war in a month or so.

NOTICE

TO THE READERS OF THE FLAMING SWORD

It has come to our knowledge that certain plans are in preparation for execution, by which the readers of THE FLAMING SWORD and others are to be solicited to finance a co-operative or colonization movement, with the appearance or purport given to it, possibly, that it emanates from, or is being promoted by, the authority, or that it is in the interest of the Koreshan Unity. As the Koreshan Unity disapproves of the effort, and disclaims any part or interest in it, or sympathy with such movement, we deem it our duty to inform our readers of that fact.

We are reluctant to publish such notice; but past experience has demonstrated that a proper regard for the welfare of our readers, and for our reputation for integrity, makes it incumbent upon us to render it clear to every one, in so far as we can, that if any are induced to invest in such schemes or projects, without their being specifically recommended through THE FLAMING SWORD, or without their bearing the legal endorsement of the Board of Directors of the Koreshan Unity, they do so at their own risk, and upon their own responsibility.

By order of the Board of Directors,

W. F. McCready, Sec'y,

J. H. Bubbett, Pres.

Philosophy and Science

Dr. J. Augustus Weimar

THE DIVINE & BIBLICAL CREDENTIALS

Of Cyrus (Koresh), the Son of Jesse, the Messenger and Messiah of the Aquarian Age *



CREDENTIAL signifies "that which certifies one's authority or claim to confidence;" or, in other words, a credential "shows that a person is invested with the authority claimed by him." Koreslan Science declares: "It is important that we look a little into the *kind* and *character* of the credentials essential to be borne by God's Messenger (Messiah) of this age, the Messenger of the New Covenant. First, he must have a name by which his identification is unmistakable. Second, that name must agree with the prophetic Record as declared by the prophets and handed down through the ages. Third, he must carry the message or gospel of immortal life to the world; that is, he must be in possession of the Science of Life, and while the Science of Life may be counterfeited by many false prophets (teachers), it must be so vitally different from all others as to bear the mark of infallible truth to the real chosen ones of God." There will come no genuine truth to the world except as it comes through CYRUS (KORESH), the divinely appointed channel for its communication. (Isa. xlv:28; xlv:1-4; Mal. iii:1-5; iv:5,6.) If truth could have come unadulterated in any other way, he could not have been appointed and chosen for such a work.

"God the Lord, in his human personality, must precede the coming of the 'Son of man in the clouds of heaven;' not the physical heaven, but the mental (spiritual) heaven. [That is, God the Lord will tabernacle in his Messenger (Messiah) of this age in a higher sense (degree) than in the prophets and kings of Old Testament time, or in John the Baptizer, the Apostles, and Mary Magdalene in the New Testament era.] All other claims and claimants are therefore false, as will be demonstrated in the clear light of the rising Sun."

The divine and Biblical (prophetically inspired) credentials of God's Messenger (Messiah) of this age are:

FIRST. CYRUS (KORESH). "That saith of CYRUS [Heb. KORESH], He is my Shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid." (Isa. xlv:28.)

The surname "Cyrus" is an anglicized word. In the Hebrew Old Testament the name KORESH occurs twenty-two times. In the Persian language it is *Kurush*; in the Babylonian, *Kuras*; Egyptian, *Horos*; Gr., *Koros*; in the Old Ger., *Kores*; in the recent Ger. New Parallel Bible, the name is *Koresch*.

Koreslan Science says: "The primary signification of the Hebrew name KORESH implies source of being. It in-

volves the idea of life, from the meaning of the Hebrew root *choor* or *koor* (*kur*), which denotes the activity of the sun in the generation of his substances through the processes of combustion; for this the Persians worshipped the sun." The sun is the center of light and heat to the material or physical universe. It is not only the source of the substances, light and heat, but also of the electric, magnetic, and other substances [gravic and levic] which always accrue from processes of combustion. As the center and source of kinetic [moving or active] and potential physical spirit-substance, the sun is the representative and symbol of the spiritual (mental) Sun, or the center of the biological, the Theo-Anthropostic (divine-human) existence.

"In other words, the sun of the physical universe, with its physical substances, is the correspondent of the divine Center from which emanate the spiritual (mental) substances of divine, angelic, and human existence, as well as the forms of expression in the various degrees of life, as derived from the great Center and Pivot of celestial, spiritual, and natural function and correspondent form.

"The supreme or highest object of the ancient Persian worship was the sun. This center or source of being, however, was not to them the physical sun, but the celestial, of which the physical was only a type. The worship of the divine personal Center (which to the most ancient Persians was the Theo-Anthropostic, and represented as the prophetic 'CYRUS,' with his six wings) gradually declined to the worship of the physical luminary, the outer symbol and type of the affectional and intellectual substances. The Hebrew word *cherubim* is derived from the same root as KORESH."

KORESH, the Author of the Science of Universology, is the antitypical CYRUS, king of Persia, who ordered the rebuilding of Old Jerusalem. (See Ezra I: 1-11, and compare it with Isa. xlv:28.) The latter passage was written several hundred years after the death of the Persian king Cyrus, and cannot rationally and consistently be applied to that ancient personality, except in a typical sense. Furthermore, the passage is written in the future tense: He *shall* perform; Jerusalem *shall* be built; and thy foundation *shall* be laid. Here we have a triple emphasis of the future tense. Thus Isa. xlv:28 and xlv:1-4, are prophetic declarations concerning a future personality; that is, a future personality at the time the prophet Isaiah declared it, about 712 years before the Christian era.

By no rational method of interpretation can the prophetic statements of Isaiah, in chapters xlv:28 and xlv:1-4, "He is my Shepherd," and "Thus saith the Lord to his Anointed" (Heb. Messiah), be applied to the Persian king Cyrus. Theologians and commentators do great violence to the truth, by attempting to apply the above stated passages to that ancient king, except typically. No rational Christian will accept, voluntarily or consciously, a heathen king as his Shepherd or Messiah (Anointed), in spiritual matters of doctrine and life.

Cyrus, king of Persia, typically represented and pre-

* This subject matter has been compiled and elucidated in response to many inquiries. There are quite a number of credentials mentioned in the Bible concerning the Messiah of this age, which are just as important as those referring to the Messiah of the Jewish age. These credentials will appear in tract form, in the near future.

figured the antitypical CYRUS (KORESH), as the builder of the New Jerusalem and its new Temple. We should have a clear conception of what the terms type and antitype mean. A type signifies a prefiguration, in a lower sphere, of a fact belonging to a higher; or, in other words, a type is a prefiguration of facts, pointing to a future full reality. Accordingly, in the lower sphere, the pagan king Cyrus of Persia fulfilled a part of the prophecy of Isaiah,—that which refers to the building of the old Jerusalem; but in the higher sphere, the prophetic statements find their complete fulfilment in God's Messenger and Messiah of this age, in "the root [son] of Jesse," who was "surnamed" CYRUS (KORESH) by his parents, according to divine direction. (Isa. xlv:3-4.) "I [God the Lord] have surnamed thee, though thou hast not known me" at the time. Again: "Thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel." Of KORESH, the Son of Jesse, it is said: "He is my Shepherd, and shall perform *all* my pleasure;" not a part of it, like the typical Cyrus, but all, that is, every part of the prophetic declarations.

"He [CYRUS, KORESH] shall perform all my pleasure; even saying to Jerusalem, Thou shalt be built. Jerusalem here implies that holy city, the New Jerusalem, which John saw coming down from God out of heaven, prepared as a bride adorned for her husband. Temple has reference to the resurrected body of life, of which the immortal body of Jesus was the archetype and center. Or, in other words, the *New Jerusalem* is the doctrine of the new life, and the *new Temple* is the life, the product of the application of the gospel, which together constitute the holy city."

The city of the New Jerusalem signifies the doctrine of truth, the very acme of all science. Science means knowledge, and the New Temple denotes the immortal life proceeding from it. Koreschan Science says: "As doctrine cannot exist without personality, then the descent of the city is the downflow of the spiritual world to take up its abode with the bodies in the earth into which the flow merges. The life in the flesh constitutes the husband arising to meet the bride, the New Jerusalem, who is prepared for the nuptials with the husband, and therefore descends to meet him."

Ye Bible readers, and people of Christendom, and ye expositors of the Bible, what are you going to do with CYRUS (KORESH), of whom the Lord says, "He is my Shepherd, and shall perform *all* my pleasure"? Take notice, that by no possible interpretation can the prophetic statements of Isa. xlv: 28 be applied to any other personality than the antitypical CYRUS (KORESH), who was born in America, in 1839, wonderfully illuminated in 1870, (see tract, "The Illumination of KORESH,") and who is the Author of a positive and complete religio-scientific Universalism,—Cosmogony and Theology, which covers every phase of the physical spheres and mental (spiritual) domains. (See Koreschan literature.)

If the people of Christendom fail to accept the Shepherd of this age, whose name is KORESH, they will have no excuse, and must accept the consequences; just as the stiff-necked and unbelieving Pharisees, scribes, lawyers, priests, elders, and the laity of the Jews, nineteen hundred years

ago, who thought to excuse themselves by saying: Abraham is our father, and Moses our leader; but they missed the redemption of their spirit, which was offered by the *causative passive* Shepherd and Messiah of that age, Jesus the Christ.

Every age has its Messiah and Shepherd; if you are ignorant of this truth you cannot blame any one except yourself and your blind leaders, whoever they may be, whether a Seminary graduate or a layman. There is no redemption without a recognition and acceptance of the Messiah and Shepherd of the age in which one lives. There are seven Messiahs in the Mazzarothic or Zodiacal period of twenty-four thousand years. The Hebrew verb expresses this truth, for it has seven distinct forms of expression. Adam was the active Expression (*Logos*) and Messiah of his age, and the Shepherd of the Adamic church; Enoch, the passive Expression and Messiah, and the Shepherd of the Enocian church; Noah the intensive active; Moses the intensive passive; Elijah the causative active; Jesus the causative passive, and CYRUS (KORESH) the reflexive Expression (*Logos*) and Messiah, and the Shepherd of the sheep of the Aquarian or Koreschan age, now dawning.

The seven distinct forms of expression give the keynote of the characteristic of each one of the seven Messiahs. There is an axiom, that we know truth best by comparison; thus compare each one of the seven distinct forms of expression with what the Bible says concerning each one of the seven Messiahs, and the analogy will be found very striking. The "reflexive" expression embraces the preceding six, as the term implies. He is the embodiment of the six, with reference to all that has occurred in the successive (timic) aspect, and all will re-occur, at least in quality, in the simultaneous aspect or order; some things very suddenly, like a thunderbolt, during the mortal and immortal career and mission of the last Messiah of this cycle of time. We reiterate, what will you do with this prophetic, divinely appointed personality; with the antitypical CYRUS (KORESH)?

(To be continued.)

The Substance of Radium

(Continued from November issue.)

ONE writer says: "It is found that this radio-active property is due to the fact that the radium is decomposed, and thus throws off minute particles. The particles are a thousand times smaller than atoms of hydrogen, which is supposed to be the smallest atom of all bodies. This discovery, however, upsets entirely the old atomic theory; the old theory of the constitution [indestructibility] of matter is hereby overturned, and the question is not yet settled. Scientists are not yet agreed upon a foundation on which to stand, after having been completely knocked off the old foundation upon which chemical and physical science had been built."

Another writer says: "It was formerly believed that the atom was the smallest subdivision of matter in Nature. Scientists held to the atomic theory [of indestructibility] for a long time, but at last it is exploded, and also instead of an atom being primary and indivisible, it is found a very complex affair, a kind of miniature solar system, the center

of a varied attraction of molecules, corpuscles, and electrons. Scientists, who still uphold the atomic theory, and [now have fallen into another extreme and fallacious view] deny the smaller subdivision of matter, cannot account for the emissions (rays) of radium; for as (so called) science now believes these emissions, it is supposed that these rays are merely the expulsion of millions of electrons."

Analysis of the Preceding Beliefs & Suppositions

"Radium is decomposed." This is a sound statement, but lacks definition. Radium is a rare metallic element, but what it is after it is decomposed, the above writer does not say. There is not a modern so called scientist who can tell us what radium becomes after the metallic element is decomposed. Only Koreshan Science can give a rational explanation, which we will state further on. It is fallacious to say that it throws off minute particles during decomposition; and it is the greatest absurdity to believe that these particles are a thousand times smaller than atoms of hydrogen, which is supposed to be the smallest atom of all bodies. The term "supposed," according to the Standard Dictionary, means: "To think or imagine to be true; generally with an implication of false or mistaken belief." To state a belief, without proof, is a serious implication. Yet upon such superficial or imaginary beliefs rests the entire teaching of so called scientists and theologians.

What the metallic element of radium throws off during decomposition, is not a material but a physical spirit-substance. It is erroneous to call it "minute particles," for the word "particle" is applied only to matter-substance. The very acme of ignorance is the belief that a particle of matter is a thousand times smaller than atoms of hydrogen. The Greek word *atomos* means uncut, undivisible, or anything indivisible. Now, according to this definition, how, in the name of common sense, can a particle of matter be a thousand times smaller than an atom? A particle of matter is visible, as a particle of dust, but an atom is invisible, for it is the smallest undivisible matter-substance; or in other words, an atom is the smallest portion into which matter-substance can be divided, even by alchemical separation.

"The old atomic theory of the indestructibility of matter is hereby overturned, and the problem is not yet settled." It will never be settled so long as the modern so called scientist is devoid of a knowledge of the law of transmutation of matter-substance to spirit-substance, which is one half of the law of crossing of substance, for the other half is to transmute spirit-substance to matter-substance. If these scientists possessed this knowledge, they would know what an atom, the smallest divisible matter-substance, becomes after decomposition. Those who are ignorant of the great law of transmutation can never settle the question of the atom of matter after it is decomposed. No wonder that the phenomenon of radium, which liberates "fire-fly" light and heat spontaneously and continuously, has completely knocked the scientists from their old foundation, on which all their chemical and physical science has been built.

Now mark the inconsistent statements of the above two writers. The former says: "Atoms of hydrogen are the smallest atoms of all bodies;" while the other states: "It was formerly believed that the atom was the smallest sub-

division of matter in Nature." Every new discovery that comes to light, throws the scientists further off their own assumed foundation. The latter writer claims, without a premise, that an atom is a "very complex affair, a kind of miniature solar system, the center of a varied attraction of molecules, corpuscles, and electrons."

The truth of it is, an atom is nothing more nor less than what the etymology of the root word expresses, as above defined; and it is never applied to spiritual or mental substance. After an atom of matter is decomposed, it does not attract "molecules, corpuscles, and electrons." Not by any means! This is a fallacious conception, for a "molecule" is composed of several atoms; "corpuscle" signifies a body of matter; and the Greek word *electron* is used with reference to a combining form resembling electricity in composition. The latter writer does not differentiate between matter and electricity. The reason is as stated in Walton Swoope's text book for colleges on "Practical Electricity." On page 49 this author says: "The exact nature or constitution of electricity is not known." Again: "Electricity is neither matter nor energy." And again: "Electricity can neither be created nor destroyed." What a confession of ignorance!

The truth concerning electricity is, it is produced by friction of matter-substance, which transforms the atoms, molecules, corpuscles of matter to physical spirit-substance, and this is electricity; its coördinate is magnetism. The former is positive and masculine, the latter is negative and feminine. True, electricity is not matter; but when it is in motion it is energy; for the word "energy" signifies in work, activity, or motion. Electricity is created by the activity of friction; and as soon as the process of friction ceases, electricity ceases to be produced.

The following statement is very erroneous: "Scientists, * * * (who) deny the smaller subdivision of matter, cannot account for the emissions (rays) of radium." The further subdivision of matter does not at all account for the emissions of radium light and heat. The fallacious belief of illimitability stands in the scientists' way of obtaining a correct knowledge. There is nothing illimitable in the entire universe; not even God himself. Everything must have a limit, else it cannot have form, nor be comprehended. An atom has limitation; the word itself expresses it, namely, uncut, undivisible; that is, it is so small that it cannot be separated into smaller particles. That is its limit.

After an atom reaches the limit, it is transformed to spirit-substance, and is then no longer an atom, molecule, corpuscle, or particle. Electrons are not composed of "particles," for particles have reference to matter-substance; while electrons, according to the true etymology, have reference to physical spirit-substance. "It is supposed," says the latter writer, "that these rays are merely the expulsion of millions of electrons." What a statement! We reiterate, ignorance of the law of transmutation of matter-substance to spirit-substance lies at the bottom of such fallacious statements and conceptions.

Why Radium Is Expensive

"The process of obtaining radium from pitchblende is most tedious and laborious, and requires much patience. The residue of the pitchblende from which uranium has

been extracted by fusion with sodium carbonate, and solution in dilute sulphuric acid, contains the radium along with other metals, and is boiled with concentrated sodium carbonate solution, and the solution of the residue in hydrochloric acid precipitated with sulphuric acid. The insoluble borium and radium sulphates, after being converted into chlorides or bromides, are separated by repeated fractional crystallization.

"One kilogram [one unit of weight, a 1000 grams; one grain make a 0.0648 of a gram] of impure radium bromide is obtained from a ton of pitchblende residue after processes continued for about three months, during which time five tons of chemicals and fifty tons of rinsing water are used."

Thus one ounce of radium is worth three million dollars. It is 150,000 times as valuable as gold. However, as pitchblende ore has been discovered at Colorado, in the German-Belcher mine, this may cheapen the rare substance. It is claimed that the wealthiest powder manufacturer, Mr. T. C. Dupont, the owner of the mine, will manufacture "radium for philanthropic purposes only, and will put the substance in reach of all the people." Whether or not this is true we do not know at this writing; but we have made inquiry concerning it.

The Great Danger in Using Radium

Prof. Curie carried a small vial of radium-substance in his pocket from Bohemia to London, to exhibit to the scientists there. Shortly afterward an ulcer appeared on his chest, caused by carrying it without wrapping the vial in layers of lead paper.

Radium has baneful effects on animal organisms, if used without an exact knowledge of quantity and distance of exposure. Distance and length of time of exposure have a great deal to do with the favorable or unfavorable effect. Too close and too long exposure to radium light and heat produces paralysis, cancer, and diseases of the skin; it destroys the germinative power of seeds, and retards the growth of certain other forms of life, such as larvæ. Severe burnes on the hands and other portions of the body are caused if too long or too closely exposed.

The Penetrating Power of Radium

Radio-activity, or more correctly, the physical spirit of pure radium, penetrates through glass, liquids, and all ordinary solids, even through many inches of the hardest steel. If radium substance is placed in a glass vessel that has a weak spot, or a scratch, a faint spark is produced at that point, and the vessel crumbles just like a Leyden jar when overcharged.

Neither heat nor cold affects radio-activity. Its light and heat act upon the alchemical constituents of glass, porcelain, and paper, giving them a violet tinge; it changes white phosphorus into yellow; oxygen into ozone, and produces many other curious alchemical changes.

Radium substance gives off three distinct types of rays. The first, known as the alpha or the anodic ray, has comparatively little penetrating power, on account of its upward flow. The second, known as the beta or cathodic ray, the downward flow, affects photographic plates, stimulates strongly phosphorescent bodies, and is of a deeply penetrating power. The third, the gamma ray, is magnetic. This ray acts most favorably in medical treatment.

Diseases in Which Radium Has Been Successful

For rheumatism it has been found of the greatest value; but it is by no means a panacea, a cure-all. There are no cure-all remedies as long as the body is mortal; that is, imperfect. The promise and attainment of immortality are the only sure panacea, the real elixir of life.

Beside rheumatism, radio-active rays cure gout, neuralgia, or so called neuritis, rheumatic neuritis, especially of the nerves and muscles. These ailments, however, are not cured permanently but merely temporarily by it. The reason is, there are no permanent cures; a mortal body cannot be cured permanently. The life of mortal existence is unsatisfactory, simply because the house (the body) is perishable, due to defects of the brain.

The wise man, after a long life of manifold experiences, said: "Vanity of vanities; all is vanity. * * * All things are full of labor; man cannot utter it; the eye is not satisfied with seeing, nor the ear with hearing." The Hebrew word for "vanity" is *habel* (*hab-ale*), which means something transitory and unsatisfactory. There are anxiety, worry, and trouble, in mortal life, whether one possesses riches, or is poor. The rich worry over what they possess, and the poor over what they do not possess.

The Substance of Radium According to Koreshan Science

The physical spirit emitted is the product of the dissolution or decomposition of the least divisible particle of matter-substance; that is, an atom. The Scientist (he who knows) says: "The phenomenon of radio-activity manifest in radium is due to its power to concentrate, in vortical metamorphosis, the essential spirit of space,—the substance called 'ether,' and materialize it to the substance called radium."

It is essential that one should differentiate between the materialized substance of radium and the radio-activity, or light and heat that are emitted and known as "rays;" for the former is transmutation of physical spirit-substance to matter-substance, and the latter a transformation from matter-substance to spirit-substance. Furthermore, one must bear in mind that the word substance is applicable to both matter and spirit.

"The peculiarity of radium [as matter-substance] resides in the fact that when an atom of radium is destroyed, it is immediately replaced by the recreation of another atom from the vortical influx of the 'ether.' The ether [physical spirit] is changed to the radium atom. The radium atom is corpuscular in character."

The word "ether," in Koreshan Science, is used in an accommodative sense; that is, as used by the so called scientists. The Author of Koreshan Universology calls it "essential spirit," and says that the one universal substance is always found in two states or qualities; namely, matter and spirit; that they are interconvertible, and continually and eternally coördinated; that is, one cannot exist without the other. This very fact is the guarantee of the eternal existence of the universe and all it contains. And the eternity of the two states or qualities is maintained by the periodical baptisms of the Messiah of each age.

The word ether is derived from the classic Greek language, and is written *aither*, from the verb *aitho*, to burn, to combust, to transform. Transformed from what? From minute particles of matter-substance, atoms, that pass from the circumference of the universe, the earth, to the sun, which is a great electro-magnetic furnace. All atoms of matter commingle in the sun, and, by combustion, are there decomposed, dissolved, metamorphosed, changed to essential spirit-substance, and is then returned to the earth. While in mid-air or space, we may, in an accommodative sense, call it ether, although it is a term that requires an

(Continued on page 375.)

Literary Review & Comment

N. C. Critcher

BOOKS AND MAGAZINES

"No trait of character is rarer, none more admirable, than thoughtful independence of the opinions of others, combined with a sensitive regard for the feelings of others."—A. J. Froude.

THE *Scientific American* of Nov. 1 has editorial on "How Inventors Use Ultra-Violet Rays," illustrated; several pages are devoted to the "Invention Contest; What Are the Ten Greatest Inventions of Our Time?" by William I. Wyman, Wash., D. C.; "The blowing-up of the Gamboa Dike" is profusely illustrated. Nov. 8 issue contains an account and illustration of the "Electrically-driven Vessel 'Tynemount';" "The Daniel Boone Idea in Education;" "The Completion of the Los Angeles Aqueduct," by Henry Z. Osborne. The Nov. 15 issue contains "The First Super-Dreadnought of the U. S. Navy," editorial; "The Khedive's State Train," by F. C. Coleman; "The Profile of the Sun," by Frederick Slocum, of Yerkes Observatory; "Photography by Invisible Light," by Prof. R. W. Wood, Johns Hopkins University; and a page devoted to "Alfred Russel Wallace, Co Founder, with Darwin, of the Modern Theory of Evolution," with portrait. In issue of Nov. 22 we find an interesting account of the weighing of a half-million freight cars; "A Radical Improvement in Cabling," by Herbert T. Wade. The Nov. 29 issue contains two-page illustrated description of the details of the "Labor-saving appliances of the Modern Great Hotel," very interesting. "The Mobile Army of the United States; Its Organization, Equipment, and Method of Operation," by a Major of the U. S. A. Also, another article on the mooted question of the comparative efficiency of male and female typists, showing that Miss Margaret B. Owens holds the title of the world's champion typist, and that Miss Rose L. Fritz won the trophy in three successive contests. The usual page of "Inventions," is in every number. New York City.

The *American Review of Reviews* for December has an exhaustive article on "The Campaign Against Cancer," by Roswell Park, M. D.; also "The Treatment of Cancer with Radium: An Interview with Dr. Howard A. Kelly;" "China Summons Confucius," by Bradley Gilman; portrait of Alfred Russel Wallace; "The Process of the Suns," by John Langbourne Williams, with portrait and other illustrations; "Li Hung Chang, Statesman, Soldier, Sage," editorial; "Princeton's New Graduate College," illustrated; "Syndicalism in Germany and France: A Comparison," editorial. There are many other valuable articles, "Book Reviews," "Progress of the World," etc., etc. New York City.

Woman's Journal of Nov. 1 says "Suffrage Babies Beat the World," referring to contest at Spokane, Wash.; Denmark Upper House votes to revise the constitution to allow woman suffrage. Nov. 8 says Mrs. John Purroy Mitchel is strong advocate of suffrage for women; Denver Taxpayers' Ass'n investigated charges against Judge Lindsey and found them baseless; "Big Dry Victory Won by Women in

Illinois," in 23 towns; large majorities in all but one town, where vote was about equal; women of Alaska have been given full suffrage by the Territorial Legislature. Nov. 22 issue shows that the Episcopal bishops are experiencing a change of heart in regard to women's work. Bishop Charles Scadding, of Oregon, says that he has been converted to equal suffrage by seeing how it works in practice; and Bishop Whitehead says that he "will hail the time when women may serve in the vestries." In Nov. 29 issue we are told of eleven women chosen as Town Councillors in English cities. "The forty-fifth annual National Convention to meet in Washington, D. C., promises to be a great event; more than 500 delegates expected." Mrs. Pankhurst's lecture tour has been very successful, both in attendance and finances. Alfred Russel Wallace was earnest advocate of equal suffrage. Wendell Phillips is quoted as saying: "So long as woman is freely admitted to the jails, the tax list, and the gallows, we have no right to debar her from the ballot-box." Boston, Mass.

Our Dumb Animals, among its many valuable articles has one contributed by William Riley Callicotte on "Humane Education—Its Necessity," giving an outline of a course of lectures delivered by Dr. Callicotte on that subject in the Colorado State Teachers' College. There are many beautiful pictures of animals, the cover having a fine one of a reindeer. Boston, Mass.

Correct English December number is issued on its fourteenth anniversary. A portrait of Mrs. Josephine Turck Baker, its editor, is given on the cover. There are many testimonials from prominent educators, librarians and others, setting forth their appreciation of this truly valuable magazine, to which we gladly add our own name. Mrs. Baker's work is well worthy the support it has evidently received. The December issue contains the second lesson in a series on penmanship, prepared by the *American Penman Magazine*. Published at Evanston, Ill.

The *Astrological Bulletin* of December gives "A Pharaoh's Horoscope," being the horoscope of the great Rameses II, called by the Greeks, Sesostris the Great. It is contributed by Maud Lindon, and will well repay the reader. Quite a progressive article on "The Brotherhood of Man," by William Gilman Miner, is one of the features of this issue. The usual daily indications and other astrological information may also be found here. Portland, Ore.

The *Phrenological Era* of November continues its treatise on "The Temperaments;" "Some of the proofs of Phrenology," by Jessie Allen Fowler; "Vegetarianism Not Sufficient Diet," presents the reverse side of that fad. There is other matter of interest to students of that science. Bowerston, O.

A very good article on "Woman's Work" appears in the November *Naturopath*, the first sentences of which read as follows: "How the world moves depends on how the women of the world aspire. And how women work, reveals how they aspire;" the article is contributed by Edward Earle Purinton. A scathing indictment of the prevalence of "appendectomy" is furnished by the testimony of many well-known physicians and surgeons, given in an article on "Official Medicine, As It Is—And As It Is Not," by A. A. Erz, of San Francisco, Cal. New York City.

Topics of Interest & Importance

NEW "LIGHT" ON EVOLUTION

**The Mother-Fallacy, the Convexity of the Earth,
Debars Modern Scientists From True Wisdom**

BY MADISON WARDER

ALTHOUGH the transition period between the old and the new ages, through which the world is now passing, is a time of unprecedented stress and trouble, and the outlook for the impending years is full of gloom, there are still many compensating circumstances in the passing series of events that serve to distract from the burdens of change, and contribute to the edification of the optimistically inclined. While we suffer perforce the woes incident to the culmination of the competitive social order, we may yet largely neutralize the unpleasant features of the situation by judicious contemplation of things fantastic and absurd, that characterize the cosmic change of life. Properly utilized, there is great levic potency in the evanescent fallacies of the day for those whose hearts are bowed with the sorrows of the passing age.

Premier (as to cheer-begetting qualities) among the curious happenings of the daily grind, are undoubtedly the occasional phantasms that emanate from the agile mentalities comprising the modern "scientific" cult. These eminent products of the higher education are at all times amusing, to those who care to penetrate the labyrinthine mazes of their confusion of hypotheses; but when they ramble around the problem of the origin of man, the resultant intellectual exudations would resurrect the risibilities of the most confirmed pessimist.

There has been probably no person of any scientific pretensions who has not tried his hand at figuring out how the genus homo happened to move to its present habitation, and, so far, there has been none able to more than hazard a guess about it. Wedded as they all are to the great mother-fallacy, the alleged convexity of the earth's habited surface, only guesses could be expected of them; and however elaborately wrought may be the expositions they make, analysis will reveal their hypothetical character. Out of the multiplicity of guesses on this ages-old problem, there has been assembled a more or less coherent system of the supposed progression of the cosmic life principle, which has come to be known as the theory of evolution.

Every little while some fame-hungry member of the charmed "scientific" circle gets his guessing machinery into action, and extracts from the sphere of the higher education another hypothesis, which he springs upon an astounded world as an epoch-making scientific discovery, and proceeds to incorporate into the evolutionary theory as fresh corroboration of that hoary fraud. The latest and greatest of these "discoveries" comes from a quartette of "eminent" in England, who collaborate in the announcement that man happened because a certain ape of remote antiquity forsook the vegetarian cult and developed an appetite for flesh and blood.

In his eagerness to satisfy his newly-acquired carnivorous propensity, this noble Simian ancestor of the modern

"scientist" bumped into all sorts of obstacles and difficulties; developing with each bump an added strength of character, another grain of gray matter, and a fuller measure of determination to become the proud progenitor of modern masters of hypothesis. Just why the carnivorous route failed to lead the lion, the shark, the hawk, and other flesh-loving creatures, to the exalted eminence attained by the lucky Simian, our "scientists" hasten to say not. But as the universities of Cambridge, London, Manchester, and Victoria are represented in this momentous addition to evolutionary speculation, information along that line will doubtless be forthcoming.

In brief, the theory of evolution assumes that cosmic life appeared in successive orders, from the lowest to the highest; each order occupying its own period of time,—the lowest order occupying the most remote period. If logic can carry thus far, it certainly demands successively more remote periods of time, pre-existent to that in which mere lifeless matter prevailed, and states of existence successively lower than the mere material state. Here the "scientists" fall down in their logic, by assuming eternity of existence for the merely material state; forgetting that if perpetuity of existence be demanded in one phase of existence, there is no valid reason for denying it in any other phase.

Truly, wisdom seems to have departed entirely from the ranks of the cultured classes. It is one of the great marvels of modern times that men of supposedly lofty intellectual attainments should absolutely refuse to even consider the demonstrated premise of Koreshan Science, simply because it does not harmonize with their own preconceived opinions.

When the "scientists" summon up courage to lay aside their prejudices, they will find that the different kingdoms of universal life, the mineral, the vegetable, the animal, and the human, enjoy perpetuity of existence in an eternal cosmos, all embraced within the limitations of the envolving shell of Mother Earth. Until they do, they will continue making intellectual fools of themselves.

Ancient and Modern Philosophers

PART II

BY O. FREELAND

WE ARE discussing Professor Bergson's philosophical speculations, for the reason that it is instructive to compare his too evident fallacies with the truth as taught in Koreshan Science; especially as he is an accredited teacher of metaphysics and philosophy,—his recent lecture at Columbia University having been given wide publicity by *Harper's Weekly*.

It is needless to say that Bergson has not read the remarkable articles of KORESH on the "Alchemical Laboratory of the Brain," in *THE FLAMING SWORD*; since his books and lectures clearly show that he is ignorant of the true relations of spirit and matter. While criticising the

materialistic view of cerebral functions along the line of "physiological and psychological growth," he rejects what is termed Broca's convolution. Broca discovered, half a century ago, by dissecting the brain of a corpse and finding in said convolution a lesion which had caused the loss of the function of memory, that in this convolution (named for him) a certain function of memory is located. Bergson does not accept Broca's conclusions, and asserts that "pure memory" is immaterial; that it is not *in* the brain, though it works *through* the brain.

We now ask, if this or any other mental function or faculty does not work through the brain, where does it originate? KORESH distinctly recognizes the merits of Fowler's phrenology, and teaches that mental functions can be localized in the brain; and also describes how this is possible through the mutual relations of the various brain centers. Mental and physiological operations are mutually active in the mind and the body; and in the microcosm their activities are perfect. This cannot be understood without scientific knowledge of the nature and character of spirit and matter, since such knowledge discloses the wondrous operations and formation of the cerebral structure. As is so ably explained in the "Alchemical Laboratory of the Brain," by KORESH, the activities and vibrations of brain substance are the source of all mental functions, "pure memory" included.

There is a scientific statement,—that there can be no spirit without matter, and that the spiritual part of man is his mentality. Further, experimental psychology and the Scriptures clearly provide the proof that spirit entities (the spiritual world) have their habitation in human brains; and this fact accounts for various phenomena, such as the loss of identity, loss of memory, obsession, and various forms of degeneracy.

Bergson says, "Spirit is outside of matter, yet connected with matter. What, then, is spirit and whence? What is its relation to matter, to which in every characteristic it is opposed?" These questions give us opportunity to state the Koreschan doctrine, that spirit and matter are in no wise opposed to each other, but are closely associated in every domain of cosmic activity, and manifest in the law of transmutation. There is in the universe a universally distributed substance, and we see it operative, in its extensive ramifications, as spirit and matter. Spirit and matter are fundamental substances. In the process of transmutation (observable in the growth of plants and animals) matter is transformed; atomic disintegration takes place; the atom is reduced by friction to its geometric point, and is then no longer matter, but the spirit of matter. Conversely, this spirit-substance transforms itself, under regular conditions imposed by creative and inherent laws, to solid substance or matter; to forms, whether they be plants, animals, mountains, or men.

We quote again: "Spirit and matter, then, in all likelihood issue from one source, which we may call God; the source from which new worlds burst forth, which we see as nebulae, gradually gathering themselves into suns." Herein Professor Bergson, successor to Spinoza and other infidel philosophers, seriously presents the Copernican fallacy of a vast number of suns, and the La Place nebular hypothesis. It is certainly strange that such absurdities are preached in the twentieth century, and solemnly listened

to by the students and faculty of one of the greatest universities in this country. Verily, the truth concerning the form and functions of the cosmos, as revealed in Koreschan Universology, has so far been known and accepted by the few, and Bergsonian ignorance is likely to continue to the end.

But, on the other hand, the reaction has already set in, and thoughtful scholars have awakened to the fact that this French protagonist has not offered anything new; therefore he has not solved a single problem that has been debated during a thousand years. The world of culture has again learned that the philosophy of unaided reason is utterly unable to solve the riddle of the universe. Any philosophy which rejects the Bible as the source of divine science and philosophy, and argues with such vague and nebulous hypotheses, must fail to satisfy the sincere truth-seeker; nor has it advanced the human mind a single step in the direction of that scientific religion which contains the very truths sought from the days of Aristotle to Bergson. They talk learnedly of evolution, yet know nothing of its complement as an essential process—involution. And refusing the Bible as authority, they cannot understand that the doctrine of involution and evolution applies to the personal God, Jesus the Christ, "by whom were created all things in heaven and in earth." It can be clearly shown how science and philosophy have been brought into harmonious relationship, while the hypotheses termed philosophy in the above, cause the spread of infidelity and atheism, and are the potent forces underlying the falling away from truth in these latter days.

We are in the midst of the battle of Armageddon, the struggle between truth and fallacy; and the Scriptures (Matt. 24) are being fulfilled concerning the prophecy that in the last days—immediately preceding the second coming of the Lord—there shall arise false christs and lying prophets. We thank God that we have seen and touched KORESH, who is appointed the true Philosopher and divine Scientist, of this, the closing days of a sinful and degenerate age. He will inaugurate the age of science, wherein the elect shall be those who, as Sons of God, have been restored to the image and likeness of God, to rule and guide the human world as teachers, priests, and kings. The Aquarian age is now due, as indicated by the movement of the sign Aries in the heavens.

The Substance of Radium

(Continued from page 373.)

"explanation of the explanation;" while the terms, essential spirit-substance or electro-magnetism express it at once.

By the words radium and radio-activity we mean matter and spirit. Thus terms, like *ions* and *electrons*, ether and energy, force and power, etc., are merely *accommodative* words. Koreschan students should bear in mind permanently that there is only one universal substance, with many elements or ingredients of a material property or nature; and that as soon as these ingredients, as atoms, reach the *nexus*, their vanishing point, the matter-substance is no longer such, but is metamorphosed or transformed, by the eternal law of alchemy, to spirit-substance. Thus, all things in the universe, whether in heaven (in space or in the mind) or in earth, can be summed up in two words, spirit and matter.

As to time, neither has existed before the other; but in *quality* spirit is prior, and prior also as to its positive power to create and perpetuate. Spirit is the primary cause of all motion. It is voluntary and of the will, consequently, mental, local, and individual (undivided, being bi-une, masculine and feminine). Where there is spirit, there is activity to perform the act of alchemical transformation, whether in the macrocosm, the great universe, or in the microcosm, the little universe (the brain).

The Office of Religion

BY N. C. CRITCHER

KORESHANS do not need to be told that religion is the fundamental fact—the foundation of all life—individual, social, and national. Not necessarily ecclesiasticism, though all forms of life must have their mechanism, without which perfect work cannot be accomplished, but the conscious relation between God and man—the re-binding of the tie so often lost sight of in the exigencies of a so called civilized life.

That religion is an essential factor of life, is proved by the existence of worship among every known people, even the most degraded and barbarous. However ignorant or superstitious they may be, there is always an aspiration toward something higher, or an effort to propitiate that power, from fear of its vengeance.

This element of fear has not lost its dominance in the belief of the most civilized nations, persisting even through the long centuries since Jesus brought to the world the "image and likeness" of a God of love and beneficence. Presumably the consciousness of ill desert is responsible for this; and it has often been said that every man's God is the expression of his own character. There is a foundation for this belief, for the man governed by love, images a God whose tenderness and long-suffering are of the same quality as his own, while the harsh and revengeful cannot conceive of an all-powerful being devoid of these same actuating motives.

There is a great truth hidden in this thought; a reminiscence of the time when God and man were one; when the Sons of God were manifest twenty-four thousand years ago,—perfect biune beings. Until mankind attains the knowledge that development progresses through all of the kingdoms of Nature, from the mineral to the vegetable, through that to the animal, the human—and last and greatest step, to the fifth kingdom, the *super-human* or God kingdom, he must wander in dense ignorance, ever seeking for some unknown good—or God.

This law once recognized, every other condition of life will be governed by it, and all will fall into their proper and legitimate relations. Herein we find the fatal flaw in socialism; the lack of coherence inevitably consequent upon the failure to recognize this fundamental truth. No other tie will ever be superior to the inherent selfishness of mankind. The change of environment, upon which they build such hopes, will never be effected to any universal extent, until selfishness is eliminated by love to the neighbor, and the precept of "in honor preferring the neighbor," becomes the inspiring principle of human life.

How is this great change to be wrought? Is it possible that any great number of human beings will ever seek, as their greatest good, a life of service, such as was that of the Lord Jesus, the accepted pattern of all Christians? Yes, it is not only possible, but it must be so, or that life was a misdirected failure. Even now we see in the many aspirations toward harmony, and in the great amount of work that is being done in the name of charity, (however mistaken it may be, and is, as a whole,) the awakening of the people to the necessity for some remedy for the ills of the body politic, through the treatment of the individual.

But until the axe is applied to the root of the tree,—the love of money, all of these efforts will be futile. In it is involved every factor of the evils that are working the destruction of church and state, and the disintegration of every bond between man and man, and between man and woman. It blinds mankind to the sins of capital against labor; to the evils of competition, and has been, and still is, at the foundation of the unnatural and unhealthy relation of the sexes.

The wide-spread agitation of the sex question is really a result of the revolt of woman against the dependence caused by her necessary subservience to that power by which her life was dominated. Finding life unendurable by reason of uncongeniality, or even absolute cruelty, would she seek to free herself, immediately the problem of self-support arises. She is not prepared, or has not been until of late, to meet that crisis, and so she subsides again into the condition of unwilling and rebellious servitude to the being who controls the means of livelihood. If she has children, the problem is more complicated still, for the man-made law will almost invariably deprive her of their custody.

So we come again to the consideration of a possible remedy for all of these deplorable conditions, which we know arise from selfishness fostered by the possession of the "root of all evil," or the desire for its possession, common to all mankind. There is no difference between rich and poor, man or woman, on this point; all are seeking for the independence attributed to its possessor.

The church offers no help; it teaches the endurance patiently of the evils afflicting mankind, in the hope of a better condition beyond the grave. Millions have accepted this dictum as the "will of God," and have endured, suffered, and died in the belief of a heaven where freedom from toil, accompanied by wearing of crowns, waving palms of victory, and singing eternally psalms of praise, should be the reward.

But now, at last, a Messenger comes to the people with the truths of a universal science; Aquarius, the Water-Carrier, bringing the knowledge of the remedy that will cure this distress, and wipe the tears from all eyes. The Messiah of this age, with the credentials testifying to his divine appointment, has lived his life of service and sacrifice, and promises, through his theocrasis or translation, a baptism such as was shed upon the people by the Messiah of the Christian dispensation, Jesus the Christ or Anointed of God.

Through this baptism will be consummated the conflagration predicted in Holy Writ, wherein the "wicked," *i. e.*, those who confess their sins and acknowledge the Messiah, will be burned up in a purifying fire, whence, through the office of the divine Mother, they will be born again, the immortal Sons of God.

From "The Great Consummation," F. S., Oct. 19, 1900, we quote the following in confirmation of the above: "The Messenger is here: 'The woman clothed with the sun' has brought forth the Man-child; that Man-child is the Messenger with his new system of scientific religion, the basis of which is the Cellular Cosmogony. * * * 'Behold I make all things new.' I will write upon him my new Name, the name of my God, and the name of the Holy City the New Jerusalem."

The Open Court of Inquiry

N. C. Critcher

CHURCH OF THE PAST & THE FUTURE

"And All That Believed Were Together and Had All Things Common." (Acts ii: 44.)

Question 188. "How did the early Christians differ from those of today?"

IF WE TURN to the Bible for information on this subject, we find that those who received the Holy Ghost, which was the initiation into the new church, immediately sold all their possessions and brought them and laid them at the Apostles' feet, for the common benefit. Thus was communism established.

It is said, moreover, that the early Christians were known by their love for one another. If we apply either of these tests to the modern church, we realize how radically it differs from the one established by the Apostles after the translation of the Lord Jesus. Divided into numberless sects by ecclesiastical jugglery, they held the people in subjection until the reaction came which carried great numbers into atheism, and, through the controversies ensuing, has been the principal cause of the measure of religious freedom now enjoyed.

The church, like the rest of humanity, has now reached its lowest plane of degeneracy; it has adulterated the truth and corrupted the life, until the life which it had in the beginning from the Lord, is entirely lost as to outer manifestation; but we know that that life given by the Lord for the salvation of humanity, is hidden in the interiors of the 288,000 awaiting the baptism which will awaken it, and form conjunction with the spirits of the New Jerusalem, which were gathered into the Messiah of this age.

To understand this hidden life, we need only consider the development of the tree from the acorn, or other seeds, following the different processes which the seed undergoes in its development from root to trunk, branch, leaf, blossom, and seed. From this we can see that the seed contains all of the potentialities of the tree, as it stands forth finally in its majestic beauty.

So, while we are saddened by the conditions to be seen in the church and in the world today, we have the assurance of the glorious change which is to be wrought in the near future, when the Lord will separate the tares from the wheat by that burning prophesied in Holy Writ.

The Anatomical Transformation

Question 189. "What became of KORESH after his death?"

AS there is nothing definite upon this subject in the writings of KORESH, the only course open to his disciples is to study the laws which he has made known to us, by which the universe is governed. We know from his own lips that he was to be changed from mortality to immortality, from corruption to incorruption; and we have every reason to believe that he has been undergoing the anatomical transformation which was to accomplish this result.

Naturally in any body of people there will be differ-

ences of opinion in so vital a matter; but all are assured that he will manifest himself to those who belong to him, in no uncertain manner; that those who have "eyes" will see and know him.

His "appearing" will be according to the law governing such events, and will fulfil every expectation of those who love him.

The Tree of the Knowledge of Good & Evil

Question 190. "Does wisdom ever become evil?"

THE five questions (190-194) are in answer to a correspondent. Wisdom never becomes evil, but the human mentality, imperfect and degenerate, corrupts and misinterprets it, so that the resulting thought becomes evil, or fallacious. This is not a change in the nature of wisdom, however. There is an axiom of Koresnan Science which reads thus: "Every form in creation has its corresponding function, and every function has its opposite function."

This being the case, it may easily be seen that in the very first perception of wisdom or the truth, the opposite quality suggests itself as well; and it is through this very fact that man attains the power of discrimination, which results in his ability to choose the good and reject the evil; thus becoming the fruit of the tree of the knowledge of good and evil, which is one with the Tree of Life, the fruit of which is immortality.

The Nature of Messiahship

Question 191. "Can Messiahship be considered vampirism?"

THIS question implies a very imperfect appreciation of the nature of the Messianic office. While there is a divine psychology as well as a diabolic one, the Messiah of this age, which is the age of science, distinctively, (as differing from the office and mission of Jesus the Christ, which was philosophical, viz., the love of wisdom,) has always demanded from his hearers the fullest exercise of their reasoning powers; and as a matter of fact, many of his most loyal disciples became such before ever seeing him, through reading and accepting the truth as presented in his writings. This would seem to dispel the thought of an undue psychological influence.

Is Gain Always Followed By Loss?

Question 192. "Can we be said to lose in one point, that which we have gained in another?"

I WOULD say that this could only be the case through an advance in knowledge, causing one to reject the evil as a consequence of gaining the good or truth. This process would result in the development of men to the possibility of receiving the baptism to result from the theocrasis of the Messenger, the Elijah of this age, thus becoming Sons of God. The suggestion that such beings (biune—in the image and likeness of God) ever become dissatisfied with

their state of perfection, is rather a tax on the imagination. The super-man is an immortal being; the state of immortality being transitional to eternal life.

Progression and Retrogression

Question 193. "Does all progress involve change?"

THIS would necessarily be true; progression could not be made without change, neither could retrogression, both of which are eternal factors of universal existence. But the questioner infers that communism would be an unchanging condition, which would stultify ambition, and render genius impossible. The truth is the direct antithesis of this idea; the coming race, who will live in a communistic state, will be giants of intellect and wisdom; one factor producing this change, being the concentration of entities in a much smaller number of people, which is what "genius" means.

The secular order—the marital and coöperative, will always exist; also, the humanity outside of the Sons of God, which will be governed by the higher order. There will always be evil, and the reproductive order will also continue to exist. This is in accordance with the law of opposites, quoted previously.

Size of the Moon

Question 194. "If the moon is the projection of the earth's crust, how can it be as small as the projection of the small interior sun?"

IN answer to this question I will quote from KORESH.

In *THE FLAMING SWORD* of Aug. 16, 1901, in the article entitled "The Koreshan Science of Alchemy," KORESH explains the solar and lunar energies as follows: "The moon is a magneto-electric sphere of alchemic force, reflected from the circumferences comprising the luminiferous 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." Of this sphere reflected on the hydrogen atmosphere, the moon is the focal point, which will account for its being "so small."

The First and Second Coming of the Lord

Question 195. "What is meant by the 'second coming'?"

IN the article, "Nearing the Great Consummation," F. S., April 20, 1900, we find a very clear and explicit statement of the first and second comings of both the last and present ages, by KORESH:

"The Piscatorial era was inaugurated by the introduction of the personal Lord, as predicted by the prophet Isaiah. * * * The Lord was born into the world an infant. The Christian dispensation dates from that time, yet for more than thirty years, the world uneventfully moved along in the conservative routine of the recidivating old age. * * * The first coming of the Lord included all that period of time, beginning with his birth and ending with his translation. * * * The second coming was the manifestation of the kingdom to all those that received the Holy Ghost. This second coming continued through a gradual declension of its influence, until the church was left desolate.

"Will there be in any respect, in the coming of the

kingdom of righteousness, a correspondence to that eventful period of the world's significant history? * * * The Lord comes personally, first as an infant, differing only from the coming of the Lord Jesus in that now he must be born in sin and shapen in iniquity, by a purely natural birth. From this condition, he overcomes and arises into his Messianic office through the purification of his life. This is the cleansing of the sanctuary. Then comes *again* the second coming.

"At the end of the process of purification the Messenger of the Covenant will pass through his theocrasis; that is, the Elijah of this age will be translated, not alone, but with a chosen company who shall compose a selected biologic battery. In the formation of this battery-cell, the pneumo-psychic substance of vibration will be communicated to the thousands who are sufficiently ripe to come under the overshadowing baptism. * * * The cleansing of the sanctuary is the separation of truth from fallacy. This process began after the birth of the Messenger of the Covenant, at the date fixed by the inspired Miller. 1870 marked the beginning of the second date, which continues the second thirty years, or until nineteen hundred. * * *

"The Lord comes first as a thief in the night. * * * This is the personal or first coming. The Lord comes in the multiplication of the Sons of God—this constitutes his second coming. * * * It will be seen that the coming of the Christ has been in the final stages of its fulfilment for the last sixty years; but there has been a most significant forerunner in the person of the Swedish Seer, the great Immanuel. * * * Swedenborg's mission was specifically to the spiritual world, to gather the spirits of the spiritual world into the New Jerusalem, preparatory to their descent into the natural world.

"Koreshanity is the coming of the Lord. The question of the date of the coming of the Christ is a problem solved. Those who are still looking for the Lord to drop down from the physical heavens, or for the New Jerusalem to descend from the material heavens, will look in vain, *for the Lord is in the world to build his kingdom.* * * * The settlement of the gold question was the final act in the desecration of the Temple, the culminating scene in the abomination which maketh desolate.

"Watch, for the end is upon us, the time of the passing away of the old heavens and the old earth—the old church and the old state."

In "The Cleansing of the Sanctuary," F. S., Jan. 5, 1900, the subject is still more clearly elucidated. We quote as follows: "The time is ripe for the fulfilment of the prophecies of the Old and New Testaments, regarding the coming of the Lord. * * * "The sanctuary was born into the world Oct. 18, 1839. * * * After his birth like any other man, he begins the operation of purifying the tabernacle (sanctuary).

"The time for the fulfilment of the two thousand three-hundred days of Daniel's prophecy was 1839. From 1839 to 1844 was a period of doubt with Miller, because in 1844 another event (important as bearing upon the Lord's coming) was to transpire. This was the year of the birth of the central receptacle of the spirit of theocrasis.

"The mistake made by the followers of Miller, is

merely in the fact that they misinterpret the character of the Lord's coming. * * * He will come literally in man, being born of man, born in sin, thus being the man of sin. He must then overcome. * * * Because through his descent into the natural man, he has partaken of his nature, therefore of his sins. * * * Some one at the end of the age must overcome for all other men. We mean by this, that there must be a discoverer, a teacher, who must be the baptizer, for it is only through his power to overcome and baptize, that others can come into the power of life."

"The Science of the Messianic Function," F. S., Oct. 3, 1902, defines the Overcomer as follows: "The Messenger of the Covenant is a substantial, material, and visible tangibility. * * * An unknown quantity cannot be loved. The Messenger of the Covenant, Elijah the Prophet, the Messianic presence, are one and the same. He constitutes the coming of the Lord preparatory to the manifestation of the Sons of God. * * * Elijah the High Priest conjoins in universals the principles of sex, through polarization in himself of the masculine and feminine sex potencies, and thus he directs these potencies into the projection of the Sons of God through the Motherhood of his Deific choice."

The Typical and the Antitypical Sabbath

BY DR. J. A. WEIMAR

Question 196. "Is not the seventh day the true Sabbath?"

THE question as to which is the Sabbath, the first or the seventh day of the week, has been discussed since the first century of the Christian era. The discussion has divided the Christian church into sects. The keeping of the seventh day, as outlined in the Mosaic law, was no small affair; its enactments provided rest, complete rest from all work, not only for the employers, but also for the servant and the stranger, as well as for the cattle. (Exod. xx: 19; xxii: 12.)

The seventh day was observed by rest from all labor. (Exod. xxxiv: 21; Num. xv: 32.) No Israelitish family was permitted to cook food, or bake bread on the seventh day; for this meant labor, work. They were forbidden to leave the camp on that day (Exod. xvi: 29); traveling was also prohibited. Marketing and public trade ceased absolutely on the Sabbath. (Neh. x: 31; xiii: 15, 16.) The Mosaic law reads: "Whosoever doeth any work on the Sabbath day, *he shall surely be put to death.*" The declaration is positive and absolute. That this was carried out, is shown by the fact that a man who gathered sticks for firewood on the Sabbath was stoned to death. (Num. xv: 32-36.)

The Jews kept the typical Sabbath, the figure of the true Sabbath. Does any Christian denomination keep the seventh day positively and absolutely? Do its members cease from all labor or work as outlined in the Mosaic law? We have had ample opportunity to become acquainted with so called Sabbatarians, and we failed to see that they observed the Sabbath as the Jews were commanded to do. When I alluded to it, they made excuses. But, said we: "Whosoever shall keep the whole law, and yet offend [faileth] in one point, he is guilty of all." Who among mortals can say that he never failed or offended in one point?

At the time of Jesus the Jews had so declined (retrogressed) that they did not even keep the typical Sabbath. They had the law of Moses so mixed up with their traditions that they failed to see the reality, and refused to receive Him of whom the law and the prophets had written. Jesus said to them: "None of you keepeth the law." For one month of the present year we were among the strictest seventh-day-keeping people; yet cooking and baking and leaving of the camp went on just the same as on any other day of the week. If Jesus were to come among them, he would repeat the same terse statement: "None of you keepeth the law."

We believe that the command, Remember the Sabbath to keep it holy, is just as binding today as when given by Moses. And the Lord Jesus came to fulfil the law of Moses; in fact, not only to fulfil, but to enforce it. Koreschan theology says: "There can be no more perfect standard of righteousness for the observation of the Sabbath, than the example the Lord himself gave. He declared that the Sabbath was made for man, and not man for the Sabbath. He demonstrated this by taking his Disciples into the field and picking corn on that day. In so doing He placed himself on record in opposition to a false sanctity which the heads of the church had fallen into, and which the corresponding heads of today have copied."

The Hebrew word *shabbath* and the Greek, *to sabbaton*, signify "rest of the seventh." It cannot, in its fulness, refer to the typical seventh day, for the same day cannot be kept throughout the entire habitable world. It is impossible to keep it from sundown to sundown, or evening to evening, simultaneously by all people; for between New York and California there is a difference of six hours, and between the Orient and Occident there is a difference of an entire day; thus, while the type of the Sabbath could be enforced among the Jews, whose land comprised no larger area than one single state of America, it would be impossible with other nations.

The true Sabbath is the seventh principle of being, which is the life of the sperm of man and the germ of woman. This life can be kept by the Orientals as well as the Occidentals, for distance makes no difference. Remember to keep this life principle. Keep it holy (whole) within the hidden recesses of the brain. Do not let it descend into the body by sensual desires. Keep it intact, for it is the very essence of life, able, when united, to give life to a mortal being, and when conserved and heaped up, or sent up as "tithes into the storehouse," it will cause the windows of heaven to open with such a blessing that "there shall not be room enough to receive it;" for it will produce, in due time, life immortal, by a proper comprehension of polarization in the Messianic center, and by an application of its principles.

"Blessed is the man * * * that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil. * * * Let not the eunuch say, Behold, I am a dry tree." The ordinary "eunuch" is but the type of the real eunuch, who keeps his seed by overcoming his sensual tendencies. By not striving to overcome, one pollutes the antitypical or real Sabbath. The acts of overcoming insure a great blessing.

The Publishers' Department

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Interesting Reading and Announcements

BY the time this issue reaches the distant readers of THE FLAMING SWORD, Christmas will have been celebrated. It is the great day of Christendom, because it is the anniversary of the birth of the Founder of the primitive Christian church. The force of His character is stamped upon the entire civilized world, for Christendom dates its coins, documents, publications, and every legal paper, according to the year of our Lord. We wish our readers the usual Merry Christmas and a Happy New Year.

Koreshans celebrate a new anniversary, October 18th, as the birthday of the Founder of the Koreshan System of Religio-Science. "A. K. 74," as mentioned in THE FLAMING SWORD, stands for the age of KORESH, which began with the year 1839. The lapping over of the two ages, the Christian and the Koreshan, is still in process, but the Christian age will end when the world's events correspond to the destruction of the old Jerusalem.

We expect great things during the incoming year, 1914. The great battles

of Armageddon, and Gog and Magog, are upon us. The end of these battles signals the end of the Christian age, when the slave of wages will no longer toil in degradation and in woe, and when the opulent will no longer oppress the poor; for the love of gold will be destroyed, and competition relegated to its limbo; and in its place the heart of love will dominate the humanity who are left after the coming cataclysm and catastrophe have completed their work. The Kingdom of God will be established throughout the world, having its beginning at a definite central locality, that locality being where the Messiah of this age located the nucleus, the vitellus of the New Age.

The Guiding Star Publishing House has continued the presentation of the doctrines of KORESH, through the columns of THE FLAMING SWORD, for the benefit of all who are looking for the ushering in of the New Age. And with the New Age everything will be made new; for it is prophetically declared in the book of Apocalypse: "Behold, I make all things new." (Rev. xxi: 5.) KORESH, with reference to this Scriptural passage, says: "This implies that no vestige of the pagan fabric shall remain, even as a mausoleum of Christian declension." Such a "declension" was predicted in Holy Writ: "Except there be a falling away first," the new age cannot begin. This "falling away" from the truth and good is what has brought about the complete declension of the Christian church.

There is neither truth nor good left in modern Christendom. What appears as truth and good, is so adulterated and mixed with selfish purposes that it takes a critical eye to differentiate between truth and fallacy, good and evil. The garment of primitive Christianity has waxen old; it is moth-eaten and corrupted. Examine it in the light of primitive Christianity and the Science of Universology, and you will see the truth of this statement.

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If a blue check mark appears in this paragraph, your subscription expires with this issue, and we invite a prompt renewal, either with remittance or promise to pay. If you are prompt you will miss no numbers, as we will mail you two numbers after expiration of your subscription. If you do not advise THE FLAMING SWORD to your address, we are obliged, according to the postal laws, to erase your name on our subscription list. If you cannot pay or request for subscription, with promise to pay during the year. In renewing your subscription, please read carefully the matter at the top of page two of every issue of THE FLAMING SWORD, and follow instructions as to remittances and letters.



Where is there a denomination in all modern Christendom that practices communism as instituted by the Lord Jesus, and carried out by the primitive church of Christ? (See Acts iv: 32-35, 37; ii: 42-47.) In place of it we find commercialism and competition of the most merciless kind. And in place of an honorable name and character, as the public standard of integrity, we find substituted the most heartless standard, "the root of all evil—" the love of money, greed, and graft.

We know truth best by comparison. Let any unbiased or unprejudiced reader compare the teaching of modern Christendom with Koreshan Science; let him become thoroughly familiar with both, and then let us know the result. Surely there is nothing like the subject-matter of the Brain Series—"The Alchemical Laboratory of the Brain," genuine Mental Science; and "The Koreshan System of Cosmogony," genuine Physical Science of the universe.

These series of articles will continue for some time in each issue of THE SWORD, as they have given general satisfaction to our many readers. Some of the difficult terms of Koreshan literature the reader can find explained in "The Immortal Manhood," under the heading of "Glossary." The first essential step in becoming indoctrinated in Koreshan Science, the "everlasting gospel," is to eliminate fallacious theories; for this truth is illustrated by the following Biblical statements: "No man putteth a piece of new cloth on to an old garment, * * * else the rent is made worse. Neither do men put new wine into old bottles: else the bottles break." Under the term "old" is meant all that has become threadbare, worn out, because of adulteration and declension.

The former things are to pass away, for He that sits upon the throne has prophetically and irrevocably declared: "Behold, I make all things new. And he said unto me, Write; for these words are true and faithful."

We desire to thank our readers and friends for their kindly assistance in helping to put forth our publications, and we herewith express our sincere appreciation of the new subscriptions that have been sent in recently by our old subscribers.

"And let us not be weary in well doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

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Dear Friends:—Your very welcome and interesting letter of the 10th inst, came to hand in due time. It is a great pleasure to learn that THE SWORD is still being published, and that the little band or nucleus formed by the Master is alive and active. That you all passed through a trying ordeal I know; and that your faith and courage did not fail, is worthy of much praise. I heartily congratulate you, and feel keenly what your efforts mean, and will finally accomplish for humanity. I am still strong in the conviction that our Beloved Master (KORESH) was and is the greatest Teacher the world has had since Jesus Christ. I know that our beloved Master * * * will come again. I send kind greetings to all the members of the Unity, and commend them for their faithfulness and perseverance in the great work of the Master. Accept my sincere thanks for your prompt reply to my letter and also THE SWORDS, "Cosmogony," and other literature you sent. Send me THE SWORD, beginning with the "Brain Series," also a copy of the "Great Red Dragon." I enclose P. O. order for \$2.00 to cover amount. Hoping to hear from you soon again, and with kind regards I remain fraternally yours,—N. C. M., Texas.

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Where Shellac Comes From

Resins of all kinds are good insulators for electrical conductors. For this reason large quantities of shellac are used for insulation purposes in the manufacture of electrical machinery. Shellac is common enough, both as a varnish and as an insulating material, but very few know much about it.

Shellac is made from lac, or gum-lac, a resinous substance which comes from the branches of several trees, the most common of which are the Ficus religiosa (the religious tree of the Hindus), the Rhamnus jujuba, and the Croton lacciferum (behar-tree). These trees are found in Assam, Siam, Bengal, Pegu and Malabar. Most of the lac comes from the province of Assam. A scale insect (the female of Carteria lacca) inserts its proboscis into the bark of the young trees for the food derived from the sap, or for the purpose of depositing its eggs. Over the eggs it spreads a soft liquid to cover and protect them. The sap flows from the hole in the tree, and, uniting with the liquid left by the insect, covers it and the small branches, sometimes to a depth of ½ in.

The natives break the twigs from the tree and dry them in the sun. The dried twigs are called "stick-lac." When crushed and separated from the twigs and washed free from all coloring matter, the product is known as "seed-lac." This is put in cotton bags and hung over a slow fire until melted, when it is strained through the bags and allowed to flow over planks of hard, smooth fir wood. The substance cools on these planks, forming thin layers or scales known as "shell-lac" or "shellac." This is what is purchased as dry orange shellac in the market. In purifying it, a beautiful red coloring matter is obtained from the bodies of the insect, known as the lac dye. It closely resembles cochineal, the costly dying matter. The lac dye is worth so much that the price obtained for it alone pays for collecting, transportation and bleaching of the lac.

Orange shellac is bleached by boiling in caustic potash, and passing chlorine through it until the resin is precipitated. It is further whitened by being pulled. After pulling the "hanks" it is now known as white shellac, and is sold in the form of hanks, in lumps or ground.

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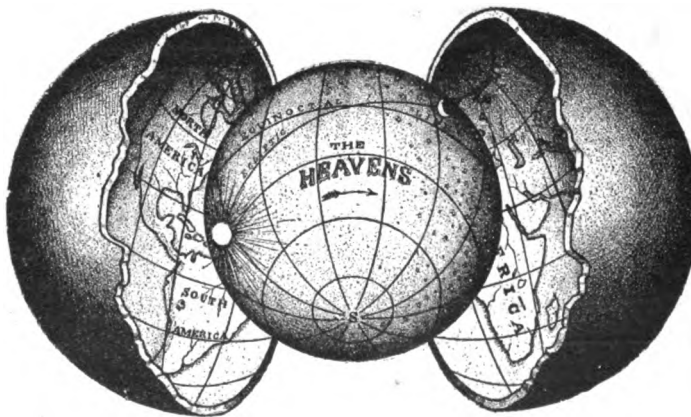
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