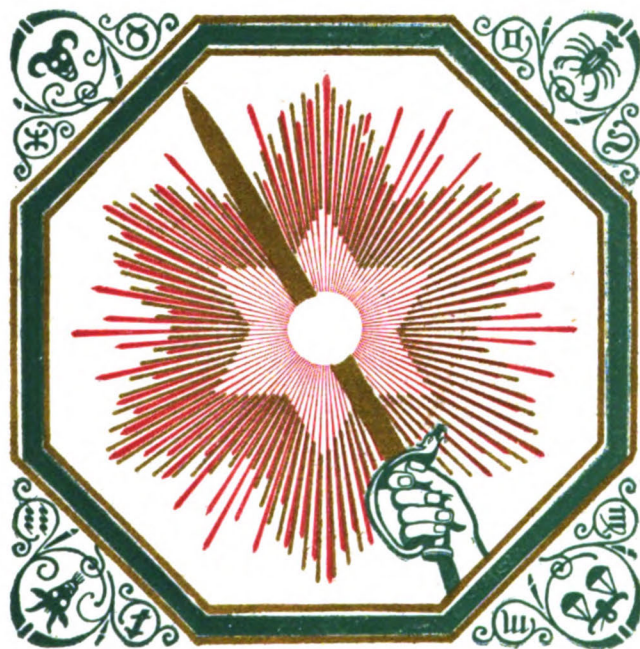


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The Flaming Sword



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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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Mystery of the Fellow-Heirship of the Gentiles

The Essential Prerequisite of a Comprehensive Distinction Between Types and Antitypes

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

CHAPTER VI.



STEP OF the first importance in the study of God's purposes as set forth in the original covenant with Abram, and subsequently oft repeated, is that a clear and comprehensive distinction be made between the types and the antitypes, an accurate conception of which can only be acquired through a critical analysis of the relation of primitive and derivative ideas and things. This question of the relation of types and antitypes requires to be thoroughly understood before much progress can be made in the study of the divine purpose with mankind, as embodied in the covenants and symbolized in geographical and biological types.

The Lord assured Abram that he would make of him, in a peculiar sense, a great *goy*—*v'eeska l'goy gadol*. (Gen. xii: 2.) "Neither shall thy name any more be called Abram." Why? Because the name Abram (ascending father) does not embrace, in its etymological characteristics, all the attributes delegated to him who is chosen as the representative head and father (ascending or high father), of not only spirits, but the head and father of the race, including the Gentiles, when the nations of the earth shall have merged into the maturity and fruition of the redeemed and resurrected body. "But thy name shall be called Abraham, for a father of *hamon goyim* have I made thee." In this stipulation of the covenant, God Jehovah declares his purpose to make of Abram the father of not simply a multitude, but a multitude of *goyim*; and the Lord consequently imparts to him a name, the etymology of which defines the newly acquired status of God's chosen heir.

The name Abraham is usually defined to signify father of a multitude; but this interpretation does not fully embrace the etymology of the word, nor answer the indications of its applicability in definition of the word given by the Lord himself, as communicated to Abram. "Thy name shall be Abraham, because *Ab*

hamon goyim nathatika." ("A father of many *goyim* have I given thee.") That is, the attribute and prerogative of fatherhood as pertaining to the *goyim* is thine. The Lord presents this as his reason for assigning to Abram the additional and modified name Abraham. Abraham was to be the father of a multitude of Gentiles as well as the father of the Israelites.

In the examination of this word *goy* (Gentile), in its relation to the declaration of the covenant, it should not be forgotten that the word is derived directly from the root *gava*, and that the word *gava* signifies the body as distinct from the life—spirit and soul—which resides therein. In the Scriptural employment of *goy*, it is everywhere used to denote ethnic traits and characteristics, distinct from Jewish nationality. It is sometimes employed as referring to Israel, but whenever so used it is in view of becoming Gentile in fulfillment of the divine purpose; Israel having reached that state in the morphological transition of the Jewish race, through the mixed marital affiliations which constitute the real adulteration of Jerusalem and Israel with the Gentiles.

In the analysis of God's design, as revealed in the Hebrew roots and derivations, and stated in the Abrahamic agreement, it will be noticed, first, that God had determined to make of Abram a father of something—a something which Abram was finally to possess as his inheritance or birthright; and secondly, that the something to be possessed was Canaan. In the geographical type this Canaan was the land of the Gentile or heathen; but in the antitype it is the heathen themselves. Thus to David, to whom there is a renewed confirmation of the divine purpose, it is said: "I shall give thee the heathen [*Goyim*] for thine inheritance."

In the second stipulation of the covenant, which assigns to Abram the land of Canaan, is embodied the concept expressed by the word Ham, which God affixed to his name. This word is the portion of the name

which pertains to the final stipulation: "And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession; and I will be their God." (Gen. xvii:8.) This promise is embodied in the name Ham. Ham signifies not only heat, but in this relation, heat as belonging to Ab-ra.

A more critical analysis of the word Ham, will give to the subject additional light. Ham, as derived from the root *hama*, is father-in-law. A father-in-law in the common use of the term, is one who is made father by the marriage of a son or daughter, thus giving him a relationship which he would not otherwise possess. Abram was to become the father-in-law of Canaan. That is, he was to become the father of Canaan through the process of law. The full force of the term father-in-law implies that the one possessing the appellative becomes the real progenitor of the offspring of the succeeding generations. It is always in view of the fruit of the marriage compact that the term is applied.

The promise to Abram, that he should acquire an additional paternal quality, is in view of the purpose to make him the father of Ham's children or posterity. Therefore, God confers upon him the title designating his attribute of Hamitic fatherhood. To become the father of Canaan he must, by some process in the higher law of affiliation, enter into consanguine ties with Canaan through his seed or posterity; and this he did in the union of David with Bath-Sheba, the wife of Uriah the Hittite. God specified his design by this suffix to the name Abram.

Ham, as derived from the root *hamam*, as I have before stated, signifies to be hot or warm, but as related to Abram (ascending father), would signify the heat of Abram, the heat of the high or ascending father. Both the roots, *hama* and *hamam*, are from an obsolete root, *ham*, to be burned, thence to be black. If the *etymon* signifies to be blackened in the fire as a state corresponding to and expressed by it, the secondary roots would denote corresponding states also. Canaan, as the fourth and representative son of Ham, is the name given to the head of the Gentile race which, as defined by the name *goy*, is to become the body. This would constitute Ham the progenitor of the body.

As the father repeats himself in his seed, so Ham (Egypt) must become Cannan or *gava* or *goy*, Gentile. It is therefore shown that Canaan is finally to embody the Hamitic principle. Abram was the chosen channel through whom Ham, the will or heat principle, descending through Metsraim, should become reunited with the Gentile, descending through Canaan, the representative of the body. Through such a unity, according to the *etymon*, Abram would be a father-in-law, a father in or by the law of ethnic affiliation, as wrought through the unity of Abram and Ham.

In disclosing the channel through which the will, which is the flesh in the discrete degree, descends into the body, which is the flesh in the concrete degree, I simply follow the three lines of divergence from Noah, the main arterial trunk, through Shem, Ham, and

Japheth, whose posterity comprise the respective branches of this arterial system. This tracing is continued to the extremity of their ramifications, to the points where, through appointed channels of inosculation, begins the convergence to form the main venous or return system to the heart.

In order to reunite the Shemitic current, the one through which came Abram, with that through which must be formed the Hamitic body, Canaan, it is essential that the seed of Abram should be incorporated in Ham, the will. Thus the very heart and soul of Egypt is appointed, through whom this biological confluence must be effected.

In the operation of those specific processes of law by which God works out and effects his purposes, it was provided that Joseph, in whom was that final and specific sperm cell from which was to proceed the body of the resurrection, should find its way into Egypt, and be brought into the most intimate social relation with the priesthood of Heliopolis, or On, the city of the Sun. And here again do we notice the relation of the physical or geographical, with the biological type. Here was the Egyptian Neith, or goddess, of whom the city and temple constituted a figure, and to whom the temple was dedicated; and here is found one who ministered in the temple service, a virgin, the attraction of whose will in this very service leads her to the espousal of Joseph.

The union was directed in God's providence, because Joseph and Asenath were the only two persons in whom the biological centers of Chaldee and Egypt were inresistent, and through whom these biological forces could mature in the production of the two men whose posterity were to people the whole earth and fulfil the covenant.

If the Lord appointed Joseph as the channel through which he designed to commit his name to posterity, as signified by Shem, the line through which he came, he as unmistakably appointed Asenath, the daughter of Potipherah, and mother of Manasseh and Ephraim, as embodying the biological principle which should control the Shemitic element in Joseph, to lead it in adultery through his posterity, and into such an adultery as to pervert and vitiate the whole Jewish system, by which that system should retrograde into paganism, so that through it the Gentile should ultimately be received into immortality.

According to the etymology of Asenath, she was Neith the Egyptian, the goddess Minerva. This is the channel through which is fulfilled the remarkable prophecy of Isaiah: "In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to the Lord of hosts: one shall be called, the city of destruction." The city scattered and preserved. (Isaiah xix: 18.) Here, five cities become one, and speak one language, and the one embodying the five is *ir hahares*. The word *hares* signifies to pull or tear down, or scatter. The etymology, which has been regarded as somewhat in doubt, is no longer questionable when we trace the career of the product of this union of Joseph and Asenath.

Jew and Gentile are names of distinction of the two natures, the one subdued by the divine operation, hence the nature belonging to God, the circumcised, and denominated the White Horse. (Rev. xix: 2.) The other, unsubdued, and belonging to the sensual man, is denominated the ass, the uncircumcised. *Ayir*, an ass's colt, and *ir*, city, in the above passage, are identical in their *etymon*. *Ir*, to be hot, is the same word, and embraces the same idea as that conveyed by the word Ham.

When God in the covenant promised to make of Abram the father of the Gentiles, *Goyim*, he gave to Abram the *addenduth*, Ham, because in the metamorphic progress of Abram's career, he was to become the father of Ham's children: namely, the Canaanite or Gentile who descended from Ham, and who, as being Gentile, possessed the sensual and unsubdued nature, and were consequently the ass.

Egypt was a type of the external man; and the five principal cities above mentioned, typified the five senses of the natural body. The fifth sense, which embodies in itself the entire five, therefore the one city which should be called *ir hares*—city to be scattered and saved, included in the one the entire five, and in a general and typical sense alludes to Israel after having received the biological force of Egypt, transmitted through the wife of Joseph and her offspring.

The cutting off of Israel effects the restoration of the Gentiles; and as Israel's cutting off was through the influence of the Egyptian potency which Israel had appropriated, thus rendering Israel, Egypt (biologically), the life force of Egypt in Israel constituted therefore the one city,—*ir hahares*.

If this is brought down to the antitype, we must regard Messiah in his second coming as regenerated Joseph's posterity, after having descended by the operation of the Holy Spirit into the ten tribes. He thus fulfils the declaration made concerning him: "Out of Egypt have I called my son." "When Israel was a child, then I loved him, and called my son out of Egypt." This as a type actually occurred when Joseph fled with Jesus into Egypt, and at the command of the Lord brought him again into the land of Israel; but it pointed to His coming forth out of Egypt into Israel, through the law of regeneration.

Ir also signifies a watcher. There are two derivative ideas expressed in two secondary roots, derived from the *etymon oor* or *us*, which has a dual significance; first, to be blind or to put out of sight; and second to waken or restore it. This was the very thing to be accomplished through the daughter of the priest of Heliopolis. Through the posterity of Ephraim her seed was to pull down the kingdom of Israel. Through her was to be introduced the element of idolatrous worship which should obliterate the token of circumcision, which was the only sign of identification, the perpetual token of their obedience to God, and their claim to the fulfilment of his promise. It was through the tribe of Ephraim, the posterity of Asenath, that the idolatry of the Egyptians was substituted for the Hebrew wor-

ship, and the way opened for the obliteration of Israel's identity, and for the blinding of Israel "Until the fulness of the Gentiles be come in."

In giving the etymology of the foregoing derivatives, we have noticed that *ir* signifies heat, which I have defined as belonging to the will, as the seat of desire or love. This word is, in a peculiar manner, used by Isaiah as relating to that central object of God's design with Ham; namely, to reunite him in Israel through the descending lines of Metsraim, Canaan, and Asshur, or Egypt, Canaan, and Assyria. We thus discern that Ham descends through Asenath into Ephraim, he being the product of a mixed alliance, and thence through Ephraim into Canaan, as before shown. By these morphic transitions the original will, from a state of high degree, descends into the will of the body or outer degree. This outer will, or will of the external nature, before restoration, is the ass, the foal of which must bear the Lord into Jerusalem at his second coming.

It is declared of Joseph, "From thence is the Shepherd, the Stone of Israel." The prophecies all agree in denoting Ephraim as the channel through which this Shepherd must appear. The Lord foreshadowed in a peculiar figure the method of his second coming, by riding into Jerusalem on a colt, the foal of an ass. The human will has from all generations been represented by the figure of an ass. Thus, in etymological signification and in figure, the Lord has foreshadowed the great truth, that in his second coming he must appear through the Gentile channel, and as a product of the union between the Jew, the archetypal divine man, culminating in and represented by Messiah, and the Gentile; the Gentile particularly possessing the human will or nature.

The fact that Abraham was to come into possession of Ham or Ham's posterity, Canaan or the Gentiles, was not only expressed in the promise, "*hamon goyim* have I made thee," but reiterated in subsequent declarations that he and his seed should possess Canaan, or the land of the Gentile, for an everlasting inheritance. The term Canaan, as denoting the characteristics of the land of the *goyim* or Gentiles, is a term which embodies, as its main significance, the idea of a common unity or blending of parts to comprise the whole. It is from Cana, to bind together, to bind into bundles. It is the characteristic name of the Gentile body as a corporate and completed structure, a body specified by the term *goy*, from the root *gava*, body.

The wicked shall first be gathered into bundles (Cana—Canaan); and this will be when the iniquity of the Amorite is full, as foreshadowed in the type. The wicked shall then be driven out of this body (destroyed), when the heavens shall descend, enter and occupy Canaan, the *gava*, *goy*, body. Ham will become the tents or tabernacles of Shem. In this we may see the significance of the names of Shem and Ham, as revealed in the *etymon* and derivatives of the words. Shem signifies name, as derived from *shema*, to be high or above. Thence comes *shamain*, the heavens, and these heavens

are the posterity of Shem, who are to inherit the earth or land, which is the posterity of Ham, through Canaan, the Gentile. This is the inheritance of the Gentile by the Jew, the possession of the body by the life of that body. This makes the Gentile body the offspring of Abram, which insures to Abram the appellation of Abraham, and then gives this Gentile body, which is Abraham's offspring, to be inherited by Abraham, which insures to him the ratification of the covenant.

But while Shem must dwell in Ham, he can only do so by first becoming Japheth; therefore the posterity of Japheth must reunite with that of Shem, that Japheth may fulfil the prediction concerning him. (Gen. ix: 27.) "God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant." In this passage is expressed the simple truth of the reunion of Shem, Ham, and Japheth, when these three principles, as the segregations of the one original structure, shall be again reared a temple to the glory of Jehovah. The Assyrian, in a broader sense than Canaan, signified the Gentile, for the Assyrian is the Canaan of the anti-type.

Some two hundred and thirty years before the Jews of the Babylonian captivity were restored to Jerusalem, the ten tribes, by two installments, were taken into Media. Before this the house of Israel had been infiltrated with the biological force of Egypt. In other words, the real Egypt had entered into the Jewish flesh and blood,—Ham had become mixed with Abraham's posterity. Through this morphic-mutation, or biological marriage, a new religion had been adopted, and a process instituted by which the middle wall of partition that divided Jew and Gentile should be broken down. In the type, this middle wall of partition was circumcision.

Through the direct leadership of Jeroboam, the Israelites were enabled to throw off the control of Judah and adopt the new religion, which had become compatible to them through the final domination of the biologic force of Ham, which was centered in the ten tribes, and particularly in Ephraim, which had become the dominant tribe. They had now become a mixed people, in whom two distinct elements were interblended.

The restraints were removed by which the Israelites were kept hedged from the foreign admixture. Circumcision, the partition which divided Jew and Gentile, was made void. The Israelites, by the adoption of the religion of the Egyptians and the renunciation of their own religious ritual, were more at liberty to amalgamate with the people into whose country they were carried captives. These people possessed ethnic forces which were once in conjunction with those of Shem and Ham in Noah, the point of their origin.

The Medians descended from Japheth; and while the Shemitic and Chaldee elements alone were insufficient to formulate a new national structure, the combination with Shem and Ham, and the modification of the religion of the Egyptians by its admixture with that of the Hebrews, rendered the Israelite compatible with the Median, and their marital relations fostered the incep-

tion of Gentile Israel, the new and coming race. By this compatibility of religious and ethnic elements, the distinct nationalities are readily amalgamated, and Israel was in process of absorption by the devouring nations ordained of God for this service.

The union with the Medians does not make void God's covenants, but fulfils the promise and prophecy of Noah: "God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant;" that is, the body. The body must always be the servant of the man who dwells in it. In these Israelites who were carried to Media, there was an element or combination of elements, adapted also to the biological attraction of the Persians.

The Parsees were also the descendants of Shem through another line than that of Abraham; therefore, while there existed a natural compatibility between the Israelite and the Median, there was also an attraction between the Israelite and the posterity of Elam, one of the sons of Shem. In the analysis of Abram's complete biological origin, there is still another important factor to be considered. Abram's father was Terah. Who was his mother? This last is an important question, in view of the fact that it is the woman's seed that is to "bruise the serpent's head."

Nimrod, the son of Cush, established Babylonia in the country of Shinar. To acquire a correct conception of the character of Shinar, we have but to know the meaning of the term, for this in itself is a sufficient indication of the nature of the land; that is, the people to whom it applied. The word is derived from *shanan*, to sharpen; and *naar*, to shake out. Primarily, this does not apply to the geography of the country, but to the quality of the biological Shinar, the people who, by the application of the term, are designated the people sharpened and shaken out. And this refers, in its supreme meaning, directly to the *Logos*, *Dhabhar*, Word, which is always, before going forth in its purity, centralized in God's chosen Sign.

In the perfect sense, to sharpen a people is to concentrate them in a single head, in whom the shaking out may follow as the sequence of the sharpening, which is no more nor less than the dissolving of the body by its conjunction with the Lord, and the dissemination of the Spirit or Holy Ghost which proceeds as a sequence.

The four principal cities of the land of Shinar,—Babel, Erech, Accad, and Calneh, were built by Nimrod, a descendant of Ham through Cush. These cities were typical heads of four dispensations, through which the sons of Ham must pass before evolving into a body fitted to be a servant of servants, as pronounced upon Canaan.

Ham is the primary name of Egypt. Ham was also designated by Noah as the line of servitude. The greatest service insures the greatest final blessing: "Whosoever of you will be the chiefest, shall be servant of all." Therefore it is reserved for Egypt (Ham) to enter upon the reward of being the special friend of God, by being first the servant of God. It is therefore said of Egypt: "*Uaynaer Yehovah eth mitsraim bethok hay-*

yam." And Jehovah shook out the Egyptians into the midst of the sea. "Naarah," the same word with "Jah" added, signifies the servant of Jehovah.

God's purpose with Egypt, that is, Ham and Canaan, is to constitute Egypt his dwelling place by making the life of Egypt one with Israel. Hence the prophecy of Isaiah: "In that day shall there be a highway [Messiah] out of Egypt to Assyria, and the Assyrians 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.)

If there is anything taught in these sayings, as related to God's covenant with Abram, it is that Abram is to become conjoined to the Lord, blended into one with him, and that the nations through Israel, the seed of Abraham, are to be conjoined into one people, who are to speak one language, the pure language (Word, Logos) of Canaan (binding together), and that Abraham (God) shall dwell in this people (biological land) for his inheritance, according to the covenant.

Nimrod descended from Ham, through the Chaldeans, who were a mixture of the Cushites with the Shemites. Asshur, who builded Nineveh, the capital of Assyria, and after whom Assyria was named, descended from Shem, and yet in Genesis x: 11, it is said that Asshur went forth from Shinar. Asshur's mother was therefore of this country, for according to the Scriptures, Asshur was a descendant of both Shem and Ham.

Let us leave entirely out of the question the physical and geographical conceptions, and regard countries as the people, and more especially the biological and transmissible force of the people. Thus, Shinar would be the people or race out of which went Asshur. Asshur must therefore be regarded of the race of Cush as well as of Shem. And so we find Assyria to be the product of the union of an Hamitic and a Shemitic race. (It should always be remembered that the maternal ancestry enters as an important factor into the law and process of transmission.) Asshur's heritage, biologically, is both Ham and Shem. And so, in the genealogy of the manifest Jehovah, the male line was reckoned through Judah, while the birthright—the function of the woman, was given to the line of Joseph.

A portion of Shem's posterity peopled the southern portion of Shinar, and this people was the product of Shem's union, directly, or through his posterity, with the descendants of Ham, who inhabited Babylonia. These were the Chasdi, or Chasdim; that is, the field of Cush, or Chush. The Chaldeans have generally been regarded as a Cushite race, but it will be remembered that Abram came from Ur of the Chaldees, and also that he, through the paternal lineage, descended in a direct line from Shem. Abram's mother, therefore, must have been a Chaldean, hence of a mixed Cushite and Shemite people.

Assyria was an offshoot of Chesed, that is, Chaldee;

and the name was continued to one of the sons of Nahor, Abram's brother. It was the memorial name of Cush, in honor of the female ancestry of the Hebrew. We may regard as certain, then, that the mother of Abram was a direct descendant of Cush, while Terah, his father, was a descendant of Shem. We consequently discover that the Assyrian and Hebrew are branches of the same stock, both possessing enough of the Hamitic blood to cause them to seek affinity again with the direct posterity of Ham, through the main Hamitic channel.

The Assyrians were the descendants of Shem and Ham. They were the biological product of Shem through the male line, and of Ham through the female line. The descendants of Joseph, or the tribes Ephraim and Manasseh, were also Shemitic and Hamitic. Now these mixed Hebrews and Egyptians were carried into Assyria with a natural inclination to intermarry, having cut themselves loose from the restraints of circumcision, which before had absolutely barred the Jewish females from marrying the uncircumcised.

The union of the mixed Israelite with Media and Persia, is the key to the manner by which Israel enters into biological affinity with Assyria. Here is seen an ethnic fusion, resulting in an almost absolute obliteration of Hebrew identity. Not only is the barrier between the races broken down, but the forces operative to break down the wall between the Jew and Gentile, as effectually operate to obliterate tribal distinction. This mergence of nation into nation, and tribe into tribe, is not complete until the fusion culminates in the United States.

(To be continued)

Communism and the Spirit of Sacrifice

(From the Writings of KORESH)

THERE is a class of people that is everlastingly harping about justice. These people are found in every phase and sphere of life. They have even been found in the Koreshan camp; but when their motives and operations are analyzed, they are discovered to be as void of the principles of justice as their words would imply that they comprehended it. The Lord had them among his following in the beginning of the age. It is the most difficult of all spirits to deal with, because founded upon a narrow consideration of the great purposes of life, and the experiences essential to the perfection of character. The Lord, fully appreciating this phase of weakness in the human constitution, put forth in parable a lesson to be handed down through many generations, which furnishes an important study for such as would learn from the highest wisdom the fundamental principle of penalties and rewards:

"The kingdom of heaven is likened unto a man that is an householder, which went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a day, he sent them into his vineyard. And he went out the third hour, and saw others standing idle in the market-place, and said unto them, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their

way. Again he went out about the sixth hour and the ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He said unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive.

So when even was come, the lord of the vineyard saith unto his steward, Call the laborers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the good man of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them and said, Friend, I do thee no wrong: didst thou not agree with me for a penny? Take that thine is, and go thy way: I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?"

The above is one of the most important lessons ever put forth in parable by the Lord Jesus. At the end of every career, there stands the altitudinal plane of every individual attainment; and not until that plane of awards and penalties is applied, can it be known what are the ends of justice in any individual case. The principle of communism in its application may appear to be the most unjust arrangement possible, because it involves a personal sacrifice which precludes the application of justice from the common standpoint of competition. Men are raised and educated in competition; and although they may imagine they have outgrown its influence on the heart and character, they are liable to deception.

In communism, the man with a thousand dollars is like the man with an hundred thousand, because the wealth passes into one common treasury, and all share upon the basis of fellowship, and not upon the basis of what has been contributed to the common fund. If the man who has devoted the many thousands has done so upon the principle of love to the neighbor, the joy which comes to his heart is in proportion to the elimination from his mind of every conception of original ownership. "I have contributed only what did not belong to me; it belonged to the common fund." If he still harbors the feeling that "I have done something large and ought to be specially rewarded," he fails to experience the joy which comes to the one making the complete sacrifice.

In a communistic body there never should be an intimation of injustice from one member to another; every one should be diligent in his own efforts, and should never drop a note of dissatisfaction to an uneasy member of the body. It is right and proper for any member of the body, when he observes what seems to him to be an inequality, to suggest a correction to the official in charge, but never to the one he thinks is neglected or abused. The right methods are conducive to integralism; the wrong methods are responsible for such dissatisfaction and a great deal of the tendency to disintegrate. A word to the wise is always opportune and adequate.

The Wonderful Discovery of the Law of Translation

(From the Unpublished Writings of KORESH)

CHAPTER IX

PAUL DECLARED, we wait "for the adoption [Gr. *whythesian*, sonship]; to wit, the redemption of the body. "The remnant of his people," refers to the Gentiles who shall constitute the resurrected body, which is the new earth; for the word Gentile is from the root *ge* (earth), and the fulness of the Gentiles signifies the completion of the new body, which is springing into being through evolution, and will constitute the environment of the heavens. To this new body that is to become the Lord's dwelling place (for he shall be in them), there is promised an ensign (sign), and unto this sign are the Gentiles to seek, "and his *rest* shall be glorious." It is to this Sign that Jesus alluded when he said: "And there shall appear the sign of the Son of man in heaven."

Here let me refer again to Lev. xxv: 2: "Speak unto the children of Israel, and say unto them, When you come into the land which I give you, then shall the *land* keep a sabbath unto the Lord." Remember that the injunction to keep a Sabbath unto the Lord, is made to the *land*, for it is declared, "Then shall the land keep a sabbath." I trust it is now understood that this land is the new body (earth), not to be made alive until something comes into it. This something is the substance by which the land is enabled to acquire immortal life. It is the food to be appropriated, and is the Sabbath or Sign of the Lord's coming. "And the Sabbath of the land shall be meat [food] for thee." (Lev. xxv: 6.)

To comprehend this truth, the idea that Saturday, Sunday, or any other day of the week, is more than a figure, must be eradicated from the mind. The Jewish Sabbath was a type or figure, as Jewish circumcision was a type or figure. Circumcision was a type of the sign of the first covenant. That Sign was Jesus Christ, confirmed in his translation and the operation of the Holy Spirit (Dove), the sign of Jonas the prophet; for Jonah signifies Dove or Holy Spirit.

The Sabbath of the Jew was a figure or type of a real Sabbath which should come after seventy jubilees, seventy times fifty years. This real Sabbath is the Sign of the Lord's coming; as Jesus, a man born of a woman, was the Sign of God's confirmation of the first covenant, so shall the Messenger of the everlasting covenant be the Sign of God's final ratification of his conjunction, or at-one-ment (covenant) with his body, the new church—the land.

Let the student constantly keep in view the truth that a day appointed as a type was not the Sign, but only a figure of the Sign; and that the Sign itself is the real Sabbath; that the Sign is a man, the Messenger of the Covenant. And further, let the mind embrace the fact that this Sabbath is to comprise the food or substance by which the land is to come into life.

Do not confound the sign of the covenant with the Sign itself. The Christian Sabbath or Sunday has been for fifteen hundred years a figure of the covenant, while

the Jewish Sabbath, for more than three thousand years, has been a figure of the sign of the covenant. It was asked of Jesus: "What sign showest thou?" He replied: no Sign shall be given but the Sign of Jonas the prophet; as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the bowels of the earth. Jonah's being in the belly of the fish was a figure or symbol of the Sign, while the burial of Jesus in the tomb of Joseph was a symbol of his being three days and nights in the heart of the earth—the same sign.

The confirmation that the Son of man was three days and three nights (epochs) in humanity before bringing that humanity into the final resurrection, was given in His translation and subsequent outpouring of the Holy Ghost—Jonah, Dove. And the same sign is to be given to the Gentiles, for no other sign shall be given.

The whale or fish is symbolic of man's sensual nature; and the Sign of the everlasting Covenant must come as the ultimate Elijah, not only born of a woman, but he is to come from the sensual male will, through the ordinary channel of propagation, in confirmation of the declaration of Jesus, that the Son of man must be three days and three nights in the heart of the earth—the church.

It ought now to be apparent that the Sign (not the type or figure of the Sign) is the real Sabbath, and that this Sabbath is the real rest to the land—the new body, and that this rest must come through the confirmation of Elijah's authority, which is no more nor less than his translation, and through it the impartation of the Spirit of Truth, in which resides the resurrecting potency.

The translation then of Elijah the Prophet confirms him as the Sign, and the conjunction of the Lord with his church, the body, through this translation, confirms or ratifies the covenant—the unity of God and man. Thus Elijah becomes, as the Sign, the food to be appropriated by the church, the seed, cherubim, which is to remain in them, for they are to rest from use. This signifies that they are no more to transmit their potency or seed to the propagation of new forms, but are to retain it for the perpetuation of the existing being. "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." (I John iii: 9.)

Having thus disposed of the question of the identity of the Sign or the Sabbath, and of Elijah the Prophet, as one and the same, and as being the Messenger of whom it is said, in Malachi: "Behold, I will send my Messenger, and he shall prepare the way before me: and the Lord whom ye seek, shall suddenly come to his temple, even the Messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts," we will proceed to inquire into the character of Elijah, the nature of his mission, and the law of his development and conjunction with the Lord.

The words Elias (Greek) and Elijah (Hebrew) are the same, the former being transferred from the Greek Bible, the latter from the Hebrew, and both meaning

the same. Eloï is the Chaldee form for God the Father. This name was bodily transferred into the Greek Testament, and thence into English, meaning the same as Elias. "Some of those that stood there when they heard that, said, this man calleth for Elias." That Jesus called upon Elias or Elijah, God the Father, there can be no doubt.

In view of what has been said regarding the unity of the Father and the Son in one person, as the Word, the Lord Christ, this may seem a contradiction; but when the mind awakes to a comprehension of the true nature and structure of man, this is no longer a mystery. The mortal tendency of man in his present stage of development depends upon his immaturity. In the ordinary death of man, his inner life withdraws itself, but not as a unity, for the spirit and soul are separated by death. This leaves the body, though still retaining the form of man, inanimate. In a higher stage of development the outer man, the body, is given an intelligence and a life of its own, within which is still the soul and spirit life. Thus the complete man has the celestial (innermost), the spiritual (intermediate), and the new natural soul, constituting the first or lowest heaven; and the body, the new earth. The four comprise the four parts of the Word, or the four beasts, the three heavens and the earth.

While Jesus hung upon the cross he still retained a remnant of the human nature derived from his mother; and in the final effort to cast off the humanity from the mother, and replace it with the humanity from the Father, a cloud separated his interior from the outer man, and for the moment he was left entirely to his outer consciousness, and was made to cry from his Humanity to his Divinity: (Mark xv: 34.) "Eloï, Eloï; that is, my God, my God." When Elijah was translated Elisha said: "My father, my father, the chariot of Israel, and the horsemen thereof." By the translation, the spirit of perception was imparted to Elisha, and he was enabled to see the law of conjunction by which the man is conjoined to the Lord, that they be no more two, but one man, God the Lord. He saw also that in the translation the Word or truth is imparted, hence the exclamation, "the chariot of Israel;" for chariot signifies to convey or carry, and Israel signifies to prevail with God. Abstractly, in a spiritual sense, it means doctrine; but in a supreme natural sense, children of truth, truths in personalities, as spirits of the resurrection that are first gathered in Elijah the Father, and by his translation are transmitted to the outward humanity, the Lord's body, the new church prepared to receive them.

If we turn to the nineteenth chapter of Revelation, seventh verse, we read of the marriage of the Lamb and his wife. The Lamb is the humanity. The Wife, having been prepared, or having made herself ready in the heavens, comes down to meet him in his resurrection. The product of this marriage follows as the Spirit of Prophecy. After the marriage and as a result of it, heaven was opened; or, in other words, the mind was illumined, "And behold, a white horse." Here again the idea of horse and horsemen is associated with prophecy or testimony concerning the Word. The reason of such an association is because the horse conveys something. As related to the Word, it conveys the Word. The Word is the Son of man.

(To be continued.)

Wage Slavery and Industrial Liberty

(From the Writings of KORESH)

WAGE slavery is the direct and legitimate product of the competitive system of world-wide practice. The fact that it exists, and has existed for ages, is sufficient proof that it has obtained from a necessity residing in eternal and inevitable law. It is necessarily one of the factors of that discipline which every man attaining to divine Sonship must have experienced. It does not follow, because it is essential as a factor in the processes of development into life, that the men who are wage slaves today must remain wage slaves tomorrow and forever. Wage slavery is the curse which was pronounced in the beginning of the declension (fall) of man. This curse will culminate with a woe equally pronounced and emphatic. The curse has been defined by the writer of Genesis; the woe was predicted by John the inspired Revelator.

Nothing can exist throughout the universe, which does not have its antithetical correspondent; and wage slavery is the correspondential antithet or opposite of industrial liberty. As long as the warfare wages between the employer and his hireling, so long will there be wage slavery, and so long will the wage slave be robbed of the products of his industry. The contention for higher wages is a confession on the part of the wage slave, of the rights of his oppressor to the lion's share of his productions. The demand should not be, "give us higher wages and shorter hours," but, "we demand our share of the results of our coöperation in the productions of industry, and we demand that the hours of industry be so reduced that our efforts to enrich the world shall be to us one of the resources of our recreation."

The great combinations of wealth made to control the commercial and industrial systems of the world, have in view the purpose of the few to dominate the many; and there can be no question as to the mental attitude of the men skilled in the control of the great affairs of the human race. They say: "We are the natural and legitimate custodians of all human interests, for we have demonstrated our ability to manage extensive enterprises, to accumulate the proceeds of aggregate labor, and to skillfully manipulate its control." The centralization of the money power is one of the inevitable consequences of the competitive system. The centralization of the power of the wage slave is another equally pronounced and fatal determination. It seems to be quite natural for men to take one or the other side of this contention, the breach of which broadens as time elapses; but both sides are wrong; both are the result of a false conception of rights and methods of correction. There is much talk of needed reform but the world requires no reformation; a radical revolution and a new world are the demand of the hour.

The responsibility of wage slavery resides as much with the masses who accept the situation and divide the spoils with the thief, as with the employer and robber trust which are often charged with the entire guilt of the curse of competism. The masses who wear the

chains they themselves forge, are as much wedded to the competitive abomination as the men who profit by the curse. The cause of the wage slavery curse has its source deep in the very constitution and condition of the human soul; it resides in selfishness, greed, destitution of the love of God, and therefore of the love of men.

Are we in sympathy with the oppressed or with the oppressor? Do we espouse the cause of the robber trust, or shall we enter the ranks of the labor unions? One course or the other seems to suggest itself to the superficial thinker as the only alternative; but the righteous course is wide of either of these factions to the great controversy now pending, and to finally result in the catastrophe of Gog and Magog. The labor union is one of the most dangerous and stupendous menaces to constitutional government and individual liberty which the twentieth century has to confront. It is founded upon, because it believes in the competitive curse; and it is as criminal to support its claims as to encourage the billionaire trust. On the one side, we find the operation of an authorized but false centralization of organic order and power; on the other, all the elements of chaos.

We would destroy the competitive system by the institution of an industrial order, the very basis of which is a revolution in the souls of men. The employer and employe would cease to exist; there would be no contention for an increase or a reduction of wages; an equitable distribution of all the products of Nature and art would forever settle the controversy. This change from the competitive to the communistic and coöperative order will not come to the world through a gradual evolution, but through a new baptism, the forces of which are conserving and energizing.

The method advocated by the socialists is to agitate the questions of socialism until the masses are in favor of a new social construction; but the diversity of opinion as to the details of operation is so great as to preclude the possibility of any organic arrangement or power. Anarchism is a modification of socialism. "The judgment of all is greater than the judgment of one." "Do away with government; do away with law and order!" Suppose we examine this point from our knowledge of the operations of great enterprises like the conduct of a railroad system. In a railroad combination there may be employed 20,000 men. The judgment of 20,000 men is greater than the judgment of one man, but these 20,000 men must be individualized; each must think for himself, on his own lines, and independently from all others.

These 20,000—under the impulse of anarchism—will say: "Now, we have attained to that condition in which every man is a law unto himself; let us construct a great railroad with thousands of ramifications, and conduct the system according to the principles laid down by anarchy"—and the 20,000 coöperators start out to construct and manage the road. What would be the result? It does not require two minutes' thought from any person capable of any reasoning power whatsoever, to decide the question; and it would be decided against all the contentions of the anarchist. Anarchism is not

to be considered in view of the development of cosmos from the conditions of chaos.

Socialism, to be organic in the full sense of the word, must be imperial. It does not follow because the imperialisms of the day are of the satanic order, or, more strictly speaking, of the satanic disorder, that there can be no imperialism of a divine order. The form and function of the physical universe are imperial. This is the true pattern of social government for the genuine social order. Organic socialism will not only be imperial, but it will begin with a thoroughly organized, and workable, and working order. It will begin its work in the rough. It will be decidedly pioneer work; and those who are made worthy through generations of experience on the lines of metempsychosis, to submit to the privations and hardships of the nucleus of installment, will provide for themselves the right to Court positions; for the genuine socialism is the establishment, primarily, of an order of kings and priests unto God.

The divine social order has already begun in earth; its foundations are laid, and its system is in working order. If at any time there has been a stage of experiment, that stage has given way to one of organic power. Koreshanity as it exists today, is the beginning of the divine kingdom in earth. It is absolutely the product of the Christian dispensation, as the Christian age was the product of Judaism. It not only incorporates the fundamental principles of Judaism and Christianity, but whatsoever elements and principles of development the nearly two thousand years of progress and experience the Christian age has added to Judaism and Christianity.

We have reached the time in the history and progress of the world's career for the establishment of the divine cosmos, but not for the permanency of anarchistic chaos nor democratic socialism. God's imperialism will take the place of that republico-democratic phase of chaos called government, which provides for the formation of the two great antithetical and conflicting trusts—the billionaire robber and the labor union murderer. These are the legitimate offspring of the great competitive system of commerce and industry; and through the final onslaught of these two great contending factions and powers of evil will come the catastrophe of Gog and Magog.

To sacrifice the ram or lamb, is to sacrifice the love of offspring, which, in its most perverted state, is merely desire for sex gratification without regard to propagation. It means the consecration of the life to God; for if sensual gratification is overcome through a higher love, which takes away the lower desire, then those forces which are otherwise prostituted and wasted, are husbanded for God's use and appropriation. Without such husbanding, God's existence could not be perpetuated. God is fed from the substance produced in man. This substance of the man can go to supply God's demands only as the waste from man ceases, or as man overcomes. It is through this conservation that we shall be able to offer up an offering in righteousness.—*Koresh.*

The Impending Crisis of the Age

(From the Writings of KORESH)

THE world is confronting its greatest catastrophe.

It is putting forth the cry, "Peace! peace!" when there is no promise of peace in the soul of man, where peace must have its origin when the hour is ripe for its inauguration. The world will reach its stage of rest, but it will attain it through the evolution, first, of the Sons of God, thence through their inauguration of the universal kingdom. This will not prevail until the catastrophe comes which is to overturn the present church and state. The nominal Christian world was never so rife with the materialistic and so called "spiritualistic" purpose to exclude from consideration the influence of Christianity in the progress of modern civilization. The "higher criticism," though not the only enemy within the pale of professed Christianity, is one damnable and subtle force in operation for the overthrow of all correct knowledge regarding the purposes of the Messianic mission of the Lord in his advent nineteen hundred years ago. A more dangerous element is the hydra-headed monstrosity under the guise of "christian science," some phases of mental science, and "the new thought," with the occultism in which an attempt is made to include the Christian faith.

Who, after having carefully observed the tendency of the money power of the world, can doubt its purpose to control the world's industry and commerce for its own interests? Who for a moment can contemplate the farce of a few millionaires associated with labor leaders, ostensibly to arbitrate their differences, without a conscious conviction that it is for no other intent than to lull the industrial world into a false security? The commercial, mercantile, and financial interests of the world, whose greed knows no bound, will never settle the differences between "capital and labor" satisfactorily to the labor element, because capital has no intention of dividing the spoils of commercial greed with an industrial world which it exploits for its utilization as a mere contributor to the coffers of the piratical and competitive paganism, which a fallen Christianity authorizes and fosters.

The attitude of both labor and capital is false. The industrial system is not Christian but pagan. We are not condemning men for attaining the greatest results which the present industrial system affords. If the Christianity of the "last days" approves of and fosters the competitive system, and has made it commendable in opposition to the principles of the system of communism which the Lord instituted, then we maintain that a man like J. P. Morgan is in no wise under condemnation because he is preëminently successful in practically demonstrating what the competitive system enables a man to accomplish. We do not condemn men for carrying forward the enterprises which a Christian civilization pronounces the best the world can afford. We wish, however, to place in contrast the motives of J. P. Morgan and his like under a secular and ecclesiastical authorization, with the teachings of the Lord and the system which he inaugurated, and which governed

the Christian system until Christianity fell into the meshes of a pagan civilization, which throughout the world is falsely called Christian.

There can be but one termination to the competitive system of commerce and industry as now approved and conducted. The wealth of the world will inevitably aggregate in the hands of the few, until the industrial community will become the abject slave of the millionaire, with the governments of the world manipulated by this identical power. We know that the money power rules the Congress of the United States, and that it rules it in its own interests. It does not require the brain of a logician to reach this conclusion. The banking system of the United States was not instituted for the interests of the masses of the people, but for the bankers. It is a system intended for the exclusive purpose of the money-lender, and it is contrary to every principle of that Christianity which the Lord introduced to the world, and which must inevitably be restored.

Labor organizations should cease to clamor for, not higher wages merely, but for any wages. The wage system is the absolutely dangerous one; but we do not hope for any change along the lines of social or industrial evolution which have not in them the spirit of communism such as was inaugurated with the institution of the Christian dispensation. Primitive Christianity was communistic, because communism is the only basis upon which the law of love to the neighbor can be applied. It was for this reason that the Lord, the greatest of communists, ordained his communistic church. It was for this reason that when the Holy Spirit operated on the hearts of the people receiving it, they went and sold their possessions and brought the price of the things they sold and laid it at the Apostles' feet, that they should possess all things in common. Not a few of such as received the Spirit thus sold their possessions, but as many as received the Holy Ghost made the sacrifice of personal possessions.

We are confronting the world's catastrophe on the lines of competitism. There will be no lasting compromise except in the arbitration of the final conflict. If what is now prevalent as the Christianity of the Lord's instituting is the best that the Christian faith can offer, it were far better that the Christian faith were eliminated from the world. This, we are glad to announce, is not Christianity at all. And why is it not? Because it was never intended that the gospel of the early church should be more than the seed-sowing of the Christian dispensation. It was intended that there should be a declension of the church; that it should become an adulteress. It was so ordained and prophetically declared.

That force of modern inspiration from dead and living prophets, which sees the redemption of the world from all its ills in the reunion of the Anglo-Saxon race, is doomed to a great disappointment; for this is not the imperialism to which the world may look for its restoration. The union of the Anglo-Saxon as the world power, is no doubt a beautiful vision for those who cannot rise above the materialistic environment of the commercial greed in which both America and England

are overwhelmed. There will come a universal imperialism in which all the nations will participate, as the first and governing fruits of the age, which, at the baptism of nineteen hundred years ago, received the influx of the outpouring which constituted the divine impregnation of the church of the Lord. The Lord was the firstfruits of a new genus of men; it is for this reason that he was called the High Priest of the order of Melchizedek. His sacrifice, after he was resurrected, in the dissolution of his body, was for the generation (re-production) of his kind; namely, immortal men.

The money power will lead the industrial world to the final issue. The processes of education now in progress will finally culminate in the awakening of the great mass to the conception of its supposed rights, when the people will no longer submit to the unequal distribution of the products of industry. The present condition is the result of a universal belief in the righteousness of the competitive system. The competitive system is the legitimate order of the day; it is right, under its sway, for any man to own the world, and through its accumulated fortunes to own humanity. But men will not reason to the extent that a few millionaires have the right to perpetuate them in slavery, and for that reason they will rebel against the apparent injustice, and then will come the conflict; the industrial masses on the one hand, and the corporations and the government on the other. This will be the great and dreadful day of the Lord which, according to the sure word of prophecy, cannot be escaped. It will come, and it is at hand. The world will be astounded at the suddenness with which it will culminate. The powers of heaven and earth, with the impetus of a gigantic and overwhelming struggle, will combine to usher in the great battle of Gog and Magog, after which God's kingdom of peace will be established. The personal Deity will rule and consummate human destiny. The glory of Solomon's kingdom was but a premonition of the wonders of the glory of the Empire which God will establish, and in which he will reign.

The evolution of the Sons of God proceeds from the first begotten Son. The Lord was the immortal Man. He attained immortality through the law and process of overcoming. The Sons of God to come will be the product of His planting in the race; they will be his offspring through the process of regeneration. They will constitute Mount Zion and the Saviors who are to arise on Mount Zion, as it is declared. The inauguration of the New Jerusalem is not in the old Palestine nor in Europe. The new world will constitute the location of the descent of the Holy City; not the old world, but the new, hath the Lord God chosen for the habitation of his throne. As the light shineth from the East even unto the West, so shall be the coming of the Lord. As the sun riseth and moveth toward the West, so shall the progress of regeneration carry forward the coming of the Lord and the Sons of God. Mark the certainty of His declaration.—*Koresh*.

The Indicia of Human Progress

BERTHALDINE, MATRONA

RIGHTEOUSNESS VERSUS SELFISHNESS

Adjustment of Human Affairs Not
Possible Before the Baptism of Fire

KORESH says, in an article in THE FLAMING SWORD of Nov. 30, 1889, "The selfishness of man stands directly in the way of any possible righteous adjustment of human affairs. While we advocate the principle of the commonwealth, and such an administration of it as shall dethrone the money oligarchy, and the powers called the government, through which the oligarchy is sustained; powers which misrepresent the people and deprive them of their rights, we are not unconscious of the fact that the general mind is destitute at present of the element of justice, and of that divine potency upon which must depend the revolution in reform to which THE FLAMING SWORD is committed. * * * In the line of that common, so called progress, marked by what is termed modern civilization, we fail to see any real moral advancement, commensurate with the hope we entertain of the establishment of God's kingdom in the earth."

There must come a baptism, KORESH declares, as do also the ancient prophets of all Israel; a final baptism of scientifics, and a divine love of God as the truth, and of his humanity as the life, suited to the demands of these "last days" and perilous times. The Lord promised that the stony heart shall be taken out of their flesh, and hearts of flesh substituted. Koreshanity provides the science of this operation.

The Lord Jesus Christ was the holy seed of this "heart of flesh," to be matured in man by the operating law of seed time and harvest. Men who are to "awake" in the Lord's own image and likeness, are to undergo a great change. They are to become as tender hearted, forgiving, and kindly affectionate one to another, as was the Lord to his own.

There are those who are maturing in this world, to whom the reign of the present oligarchy is a continuous nightmare of crime. Tens of thousands are coming to recognize that in upholding it in any degree they are sinners, who must forsake their sins and avail themselves of some God-provided way of escape, or awake to shame and age-lasting self-contempt. Already we hear the avowals of longing on the part of the progressive, to do some work, meet for repentance, or returning to the re-elevated standard of the law of Moses, and the testimony of its practical fulfilment, in the Lord Jesus.

The truly progressive will find that they cannot stop short of fulfilling in themselves, in the attainment of righteousness, every jot and tittle of the law. To this end was the Seed Man planted. Such men as these are the coördinates, the joint heirs of the modern Elijah, the man of God raised up among them as the supreme Scientist of the law, for the restoration of all things to the righteousness of the true commonwealth of Israel. Such men as these constitute the ultimates of God's

power to save his own race to the "utter" or outermost. They are as the "fingers of a man's hand," foretelling the doom of unrighteousness, of "wickedness in high places."

The destruction of the golden calf of human desires is the first work to be accomplished, which will cause men to reason with God, the Son of righteousness and judgment. With the golden calf melted by the fervent heat of a newly awakened divine love for God and humanity, the Joshua of the hour will not be an unknown quantity for the institution of that final circumcision which is essential to the men who are to become Gods,—every one of them a son of the Highest.

There comes a time when men are compelled to walk in the light, because of the complete abolition of darkness. The day is dawning; the cock and the dawn are simultaneous, in the present order of law, and their exact relations God knows and will reveal in the clear light of a genuine science of absolute interdependence of all things. This is now clearly revealed by the divine language of correspondential analogy, as spoken in a universe where God is made known.

The Servant of the Most High

KORESH, "Cyrus the Shepherd and Stone of Israel," for forty years lived a life of extreme self-surrender to the cause of restoring to its divine uses an absolutely scientific system of Universology. Many are living to testify that this system is here to stay till its every use be accomplished. St. John the Revelator beheld with opened prevision this up-to-date man of God, as "Antipas the faithful martyr," or witness for the Lord Jesus. No man has graced the Christian era who was the peer of KORESH in substantiating scientifically the claims of the man Christ Jesus, to being all that his words and deeds clearly indicated.

KORESH truly fulfilled the prophecy concerning the coming personality spoken of as "He, the Spirit of Truth." He certainly brought to remembrance of all under his instruction, whatsoever the Lord Jesus told men, showing them things which must inevitably come to pass in connection with his reappearing and identification with the glory of God in the reestablishment of his visible kingdom in earth. KORESH has given the world the Scientifics with which to work out its own salvation, according to the measure of his spirit working within them.

The dominant characteristic of the man KORESH, was the love of the truth he taught for its divine uses to humanity; and his own "little flock," the begotten in the beginning of the Christian era, in particular. His favorite signature in writing was KORESH, "Servant of the Most High." "The Most High" has ever tabernacled with men, and must, since the last real "House" he had to dwell in was the Lord Jesus, the microcosmic temple of Jehovah. Till the macrocosmic temple, the Grand

Man of the flesh of Jehovah, is materialized, tents and tabernacles, prophets and priests, are in order. "The Lord is that Spirit," that central individual mentality that nineteen hundred years ago could go in and out of the spiritual and natural domains of being by the new and living way.

Love is declared to be the fulfilling of the law. The dominating love of the Christ of the ages has been the saving of sinners according to the knowledge of the truth; i. e., saving them from, not in their sins, to the end that they might do his commandments and know the joys of obedience. Man needs to be complemented by his environment to properly perform the legitimate functions, which are his highest uses to his fellowmen.

To this end man needs emplacement in an astrobiologically constructed social order produced from a holy or perfect seed. The seed of the Almighty is now working in humanity to evolve such a creation. To be appreciated it must be recognized, and to be recognized is to be known by an opening of the understanding of man, as to man and the universe as a whole, and as to its component functional parts. Hence the Almighty who tabernacles ever within man, in his highest and most personal aspect, must draw nigh, and into the closest possible communication with them, when, after a long sleep in the dust of the earth, they are to awake and arise, for their light is come, and the glory of the Lord is to arise upon them.

God sleeps in men and awakens in men at exactly the right time in the grand cycle of God's animal life. The Almighty wakes, it is declared, by "reason of wine," the symbol of "sound doctrine;" sound because precipitated as the bony framework of human society by genuine scientific; the pure river of the water of life, from the intellectual font of the Most High. The Most High tabernacles with his most faithful Martyr, his solitary witness in the midst of a crooked and perverse generation.

We are now a nation of anarchists, the philosophic and the demoniacal. Every man takes more kindly to "his own" way than he does to the way of the Lord, opened up as the entrance of every new era. The indices of the way for the scientific era seem specially offensive to all men. Men are too wise in their own conceit nowadays. They have discovered so many things they are especially delighted with, as children with new toys. They just cannot believe there could be anything better found by "returning to the law and the testimony of Jesus Christ," the commandments of the Lord.

The Almighty ever "waits to be gracious," till "time is no longer." The end is near, and even then he has declared he will temper justice with mercy. He has foretold that when the tornado of the wrath of the Almighty in conflict with the wrath of the money lover is abroad in the land, he will cut it short by the establishment of a citadel of his own righteousness, and a New Jerusalem City of refuge for all who call upon his "New Name," the prophet of Jehovah, who has exalted the name of Jesus to the throne of the Most High.

The Ruling Thought of the Golden Age

THE one Sign of human progress most worthy of consideration is its ultimatum, known as "the Sign" of God's presence as the "Father of Lights." This "Sign" is the mental fruition of the age of Mazzaroth. He is made known through the scientific system of Koreshan Universology. This system, the perfection of the truth, as the source of knowledge, embraces the analysis of all the laws and principles of universal order.

The great ruling thought of the Golden Age will be that of the humanity of God. Every knee shall bow and every tongue confess the personality of Deity. God will be the spirit of the arch-natural human being, and each will declare: "My Father doeth the works," and, as a living epistle known and read of men, will hallow or make holy by works of righteousness the Father's name, the name of the Shepherd and Stone of Israel, "the New Name" of the Eloah of Jehovah. Deity, through the Golden Age, will be known as the central star or sun of the human world. Socialism of the theocratic type will prevail, which is Imperial Socialism in the form of the grandest manifestation of Deific life possible to the God Man.

No man will know or rejoice in genuine liberty until his exact position in the universal economy is appreciated from the scientific standpoint. A revolution of thought in human society, the forces of which will affect the very physical cosmogony of the material universe itself, must attend the destruction of the old and the construction of the new man, called the social cosmos of the Golden Age. The mercy of God has foretold that this revolution will be short, sharp, and decisive, in its exhibition of the terrors of the law.

The Almighty will arise in the feminine forces of the world, to throttle the bestiality of the passions of mankind, and to dam back the hells to make way for the glorious liberty of the Son of God in imperial socialism. The crash of the old order of things will fill the earth with violence. The kingdom of heaven cometh with violence, and the violent take it by force. Then in the great battle of Gog and Magog are manifest the two opposing forces, and so far as the hells are concerned both are wrong, both under the dominion of fallacy and evil. A party of the third part exists whose powers of dominion are in the heavens of an absolute knowledge of the truth; this is the kingdom of the Gods, who descend under the leadership of the Shiloh, to the outermost courts of humanity, to bring all Nature into harmony with the laws of divine well being, that rest may be found in earth through the reconciling powers of God, once more manifest in the life of all flesh.

The mobilizing of forces is proceeding rapidly, and the pangs incident to humanity's deliverance from the dominion of evil, intensify the anguish of all that is mortal in the matrix of human emancipation. Nevertheless the absolute knowledge that deliverance from sin, sickness, and death is at hand, causes the wise to understand and tell it out with a shout that the Lord is come, and the day is at hand when all shall know the Lord, from the least to the greatest, whether on or before the throne.

The Most Vicious Desire of the Heart

KNOWING that consolidation through the systematic elimination of wastefulness in the reconstruction of a great industry means the formation of a sociological bone of the Grand Man, who is to be made alive by the breath of lives, we like to read of the rapid consolidations taking place. It is pleasant to know of "the apple kings of the world;" of an "apple king heading a great commercial orchard enterprise." Put Godliness into the heart of a man equal to such a work, in place of "the golden calf," and we would have all the poor little children of the world eating fine rosy apples instead of begging for mussy cores. We have kings of all orders among men, who if Godliness should seize them as it did Saul of Tarsus, would make the United States a series of royal gardens, fruit and nut parks, forestry play grounds, and every day's meals a summer garden picnic.

Nothing stands in the way but the adoration of that very innocent-looking but most vicious calf of human desire named golden. The country needs a Moses to come straight from the Mount where God was, to promote the smashing of the beast in man. When Moses came down from the Mount he did not leave God behind. God was right in Moses, and those weary Israelitish souls, sick from perverted love, were ready enough to have Moses be to them just what God told him to be, as God. God is spirit, and without a Moses or an Aaron, or the Lord Jesus in man's time of sorest need, God cannot do much for him. This fact makes it fortunate that God has all the attributes he ever gave man, consequently the individual spirit, holy enough to be called God, because that of a man having attained immortality through obedience to law can have personality as a means of direct communication with his creatures. This personality brings the truth of God right home to the reason and hearts of men.

Seed of the Woman and the Serpent's Head

KORESHANITY teaches us that the Lord Jesus was not the seed of the woman, but the serpent's head. This head "was bruised for our iniquities, and with his stripes we are healed." The Lord Jesus, the head of the serpent, drawn from the Jewish church, was retransplanted into the church of this age in which he is now bruised by the seed of its degenerate state. The Lord was the seed of the Father, the head of all principalities and powers, even of satan, having passed through the degeneration of the Christian era.

The Lord reappears as the brazen serpent, the union of the divine individuality and the person by whom the individual is made visible. This person is the great Physician who will be worshipped by coming generations as the one who gave this world the science of immortality. The Jews worshipped the brazen serpent as the symbol of this great character attained by the Son of man, who both ascended and descended by the dissolution of his body. There was no break in the consciousness of Deity in the ascending man,—but

simply the consciousness of passing from the glory of one age to the glory of another through an open door, opened wide for the Christ of the ages and his polated radiant following, who follow on to know all that is in store for those that love him and the work of his hands. Golden calf worshippers are badly bitten by the fiery flying serpents that supply the diabolic wisdom of competism. "The brazen serpent," the greatest Physician and Scientist of this and all ages—alone has power to heal the smitten of the all prevalent yellow peril.

A New Local Association for Women

WE NOTE with special interest the proposed organized efforts of Missouri women to restore to some of the wretched thousands of the overcrowded sections of the great cities, the delights of country living and country thinking. The new association is called "The Woman's Missouri Development Association." Its president, Mrs. John H. Curran, and her co-workers announce that Missouri alone has "twelve million acres of untilled land," every five acres of which cultivated under scientific direction would afford an ordinary family a comfortable support. Ten families working co-operatively under a scientific superintendent, plus another ten under a similar direction could, in addition to the profits of their well directed industry, enjoy the mental culture of social, scholastic, musical, and dramatic entertainments in a community educational center, or "rest house," which should be furnished by what is commonly called a church.

Why does not a small army of the "What would Jesus do?" Christians respond to the call of these enterprising Missouri women, and locate on a million or two of Missouri's untilled acres, and show the world something of what Jesus would do, by keeping his commandments to the best of their ability seven days in the week, instead of just singing about it on Sunday, and doling out charities on Monday? Jesus certainly would not waste his blessed strength putting patches on the time-worn institutions of a nominal Christianity in the closest adultery with diabolical, competitive paganism, in its most corrupt estate.

Let the "what would Jesus do?" people put their heads together over the 24th chapter of Matthew, and then give a little serious attention to the multiplying signs of that foretold time of trouble. We believe they would conclude it would be well to assemble themselves together in groups on the land of Abraham's promised inheritance, and begin the common-place practice of loving the neighbor Christian as the self in the common industrial and educational uses of life, as did the primitive Christians.

The Koreshan System has but one standard of spiritual, moral, social, and natural excellence, and that standard is the life of the Lord Jesus as practically set forth in the daily walk, conversation, and culmination of the career of the Messiah in his theocrasis.—*Koresh.*

WILL AVIATION BE ABANDONED?

*The Possibility of Science, of
Exploring, and of Conquering*

A PROPOS of the recent death of five aviators (four German and one English), British comment is disposed to sink the aeroplane in oblivion as too dangerous to human life. Take it in our own country; suppose, while a heavily loaded train of passenger coaches is crossing Niagara Falls on a suspension bridge, an aeronaut should suddenly descend with his machine plump into the rapidly moving cars. This is quite possible even in the near future. Shall aviation be abandoned?

The most daring enterprises are those which have always tempted the courage and ingenuity of man. He now confronts a new task—to subdue the air. Tell him that he must abandon it because five, ten, or five hundred persons pay the forfeit of their lives,—he will laugh in your face. He is not reckless, but he knows the possibility to science, of exploring and of conquering this new domain wherein the stars of heaven do ride. Never believe that men will postpone or evade a difficult enterprise because of the difficulty, so long as prizes are to be won by the daring. Steam harnessed the ocean. Now, the aeroplane vaults lightly in the domain of ethereal motion.

In the development of new scientific ideas, and in capturing the market for the sale of those ideas in materialized form, it will usually be noticed that France leads. She has done it with the automobile, and now with the aeroplane; the world is astonished to learn from recently published figures, how far she has progressed. Instead of a solitary feat to be considered and prayed over, France has a well established aeroplane trade, with its factory at Neuilly, for turning out the best machines. Here Blériot, whose name figures over the portal, has just sold his 250th order. There are four other prominent houses, each with its school of aviation, issuing catalogues and graduating pupils.

While America is giving a Coney-Island exhibit to tickle the crowd, not however at Coney, but at another show resort, France is making money rapidly with assured success, and no question of going out of the business. French manufacturers have been working from the basis of three well established principles; first, a plane is more efficient, if presented with its longest dimension across the wind; second, a curved plane has much greater lifting power than a flat one; third, the plane is steadied laterally while in flight.

There is great despair among the statisticians over the marked decrease in the birth rate in France. She is so evidently decadent as to consider quality rather than quantity in the national characteristics. To some of her rivals in exploiting the field of scientific application of late inventions, her decrease in numbers may not be matter for regret, she so easily leads. It is from

France that the Cellular Cosmogony has received the most kindly mention, and the Founder, the first genuine recognition among scientists.

By the way, the aerial post-card is the latest device to delight one's friends. Dropped from a height, it is inscribed with the altitude and the hour. A request that the finder will drop it in the nearest post office appears, and a special stamp is asked for these aerial messages.

From all accounts it is not difficult to decide, without second sight or prophecy, that the realms of air are to be subject to man's will, and that the aeroplane is here to stay. More and more space is devoted to it weekly in the papers, and aviation is an assured fact.

A Judge of Judges

THE ABOVE caption indicates the role that the President of these United States has had to accept in consequence of the demise of Chief Justice Fuller. Never has a mightier task fallen upon a public official since the days when Pilate said, "Scourge him and let him go," than that which is to devolve upon the new Justice in these stirring times. It is the people who stand now at the bar and plead for redress against their captors. To decide on such questions as the Standard Oil case, the Tobacco Trust, and other cases where litigation is pending, will be the part of the new appointee. He wields a power second to none. The people versus the corporations illegally formed to eat up the products of industry, will stand before the new Chief Justice.

The most momentous as well as the most thrilling points in economic history pass sometimes without attracting much attention. It is not until history is made and one can contemplate it from the high plateau of knowledge, that its importance and far reaching results are seen. We have a privileged and a wealthy class. It is making money off the flesh and blood of its vassals. Shall a man spend his time on the dative case or in the arena? The appointment of Governor Hughes of New York to this dignified office, pleases a proportion of the country sufficiently large to warrant the saying that "Man proposes but God disposes." No one could foresee that the important cases mentioned would come before him last Spring. Chief Justice Fuller was appointed by Cleveland in 1888. His record of twenty-two years includes a decision which has made money for the wealthy class.

May Governor Hughes, in the providence of God, add weight to these three important decisions; namely, that the liquor traffic shall be curtailed; that the new economic conditions shall include justice toward all men, irrespective of party, sect, or color; that the men who deserve reproach for wresting their money from the people's hands who earned it, and whose capital it is, may no longer go unpunished, but may find an avenger in himself, strong and mighty.

The Assassin's Bullet

A BRIEF, sharp, and decisive struggle! It is over. The chief magistrate of the first city in America has been wounded. The shot which sent Mr. McKinley, our honored chief Executive, to the tomb, echoed and re-echoed from Maine to California, until the assassin had been buried in obloquy. The President perished by the bullet of an anarchist, a shot execrated by all decent and orderly citizens, both in principle and in purpose. Now the opposite has happened. Instead of anarchy against tyranny, it is labor against capital.

The man who shot the Mayor of New York gave himself up after a desperate struggle. He made no effort to deny his deed. While shooting he shouted in his victim's ear, "You took away my bread and butter!" Is this an excuse for committing murder? Must a public official be hounded to death in the discharge of his duties? The assassin was a Tammany man, an office seeker. He had been discharged for derelictions from duty. He is impassive, stolid in the face of his crime.

As Mayor Gaynor was about to leave for his summer vacation, he stood chatting with his friends, happy in their attentions. Suddenly, a brief colloquy with a priest, by a stranger in workingman's garb.

"Is that Mayor Gaynor?"

"There he is," and the bullet sped, lodging in the neck of his victim.

Thus suddenly is life interrupted by death. However, in this case there is much to be thankful for, as the honored Executive has rallied far better than was hoped. Tyranny never aided treason, because it is not treason to thwart tyranny.

Did Mayor Gaynor take away the man's bread and butter, or did he lose it himself? He was discharged for unfaithfulness, and it was vain to ask any high official to reinstate him. The sympathies of the country are with the wounded Mayor, not with any foreign laborer whose disdain of human life costs the public its elected officers.

Discontent and anarchy are fostered largely among those who immigrate to exploit this country, and they are taking away the bread and butter of native born citizens by their entrance into the congested districts. America offers a house of refuge, which should be also a house of bread to well disposed citizens of other countries. When they come they are on good behavior. There is a limit. She feeds the multitudes on condition that they respect her laws. When anarchy crops out, she crushes the scorpion.

To relieve congestion in the large cities, coöperative life and orders have been instituted, irrespective of religious belief of any kind. The Koreshan Unity offers an opportunity to develop outside the whirlpool. There is an idea prevalent to the effect that some peculiar tenets will be forced upon those who take advantage of these opportunities for culture and recreation, as well as work. This is not the case. Vice is prohibited. Religion is optional. All may enjoy the pleasures of

industry by submitting to the restraints of a well ordered community.

The Founder of the Estero Community aimed to help humanity by a wise provision for its comfort. Foreseeing labor and capital *aux prises*, he has instituted a system of relief for the masses. He had wisdom to discern what would be needed. He did not confine his efforts to preachments about the spiritual world, like so many. He was not so much concerned about teaching men to die easy, as to show them how to establish a basis of industry, a kingdom of uses. The writer once asked KORESH when his people would complement their present attainments by fuller success.

"When they are willing to let my coöperative system flourish without attempting to force our religious notions upon those who come to be helped financially, morally, and socially."

The country has had another warning. It is the third since Garfield fell. Will it take heart of grace to summon courage to expel the invader of its peace, foreign anarchy? Will it see to it that the complications of a great civilization are met by just reproof?

✽

"The Statement of Being"

PART II

"SPIRIT is immortal truth." The correlative statement to the astounding proposition, "Matter is mortal error" stands as above. "Spirit is immortal truth. Will it be said that the spirits of thieves, murderers, and adulterers, as a general thing, released from the body and admitted into the spiritual hells, are immortal truths? The statement is so general as it runs, as to be inclusive of all qualities and varieties of spirit.

The Bible tells the devout reader that "God is spirit." The interior Godhead is always pedimented in a material body. God is invisible spirit, but He is manifest in the external world only through a man, the Lord. "The Word was made flesh and dwelt among us." This is the divine Alchemy—spirit was transmuted to matter in the Lord Jesus.

"Spirit is immortal truth" according to the fervent followers of a cult that denies matter even sensuous existence. Take a man who is besotted with liquor, for example. When he is turned loose in that portion of the spiritual world whither his interior attraction draws him, will he gravitate or rise? This depends primarily upon two factors; whether he is principled in evil; or is interiorly better than he is outside.

The intricate relationship between spirit and matter is directly studied in some experiments made upon idiots. If you can change a child's intellectual faculties by expanding the cranial bones, does it not show that immortal truth so called, needs material aid? It has often been found by enlarging the cranial apertures and thus permitting the cortical areas to develop, that so called degenerates have become nearly if not quite normal in their faculties. These experiments have a decided effect upon human thought, and many of them have been made at Nancy, France.

Topics of Interest & Importance

THE OBJECT OF A DETENTION SCHOOL

The Winning of the Confidence of
School Children, the First Requisite

BY O. F. L'AMOREAUX

DURING THE LAST year *Everybody's* Magazine has been publishing, under the above caption, a series of articles that has since appeared in a volume of 340 pages, under the title of "The Beast."

When Judge Ben. Lindsey began his duties in Denver as Judge of the County Court, he found that juvenile offenders were packed into the jail, or sent to the penitentiary to learn vice and crime under the tutelage of the most hardened criminals, and were thus ushered into a career of crime. He found a statute which, as interpreted by the prosecuting attorney, enabled him to rescue them from such a fate.

The first need was for a Detention School that would keep them from corrupt home surroundings and the jail, while he dealt with them as offenders against the law. After years of effort against the merciless rule of municipal monopoly, he secured this school. His first labor with these waifs of the street, who never had other than surroundings of vice and crime, was to convince them that he was their friend, not an enemy. When he gained their confidence, which he always found the means of doing, the case was usually won.

Once put upon their honor, there was nothing these worse than neglected children would not do for the right. When Judge Lindsey had prepared some laws that were necessary for the establishment of this court, and had inspired a newspaper article, giving the conditions in the jail (which drew out the indignant denial of the authorities), he appointed an investigation to be held in his court room, and invited the Governor, the Mayor, fifteen prominent ministers, the Police Board, and some members of the City Council.

On the morning of the day appointed, three hours before the time, he found that the deputy Sheriff had failed to serve his summonses, and he was without witnesses. Two hours before the meeting the Sheriff brought him Mickey, a little fellow who had been in jail several times, and who had the reputation of being "the worst kid in town." Judge Lindsey said to him:

"Mickey, I'm in trouble, and you've got to help me out. You know I helped you."

"Betcher life yuh did, judge. I'm wi't yuh. W'at dhu want?"

After telling him to bring every boy who had been in jail, that he could get, and that they *must* be there in two hours, he asked him if he could do it.

"Sure I kin. Don't you worry, Judge. Git me a wheel. Dhat's all."

What the Sheriff wanted two days to do, this street gamin accomplished in two hours. At the time appointed for the meeting, the patter of youthful feet warned the

Judge that his witnesses, in ample numbers, were at hand. Mickey's report was:

"I got em, Judge. I toll' you we'd stan' by yuh, Judge."

Mickey was instructed to send in his witnesses, one at a time. The Judge told them that the "cops" said they (the boys) had been lying to him about what was done and said to them in the jail, and he wanted them to tell the truth, and nothing but the truth, about what they had suffered, to some gentlemen who were their friends, as he was, and whom he had invited to meet them. At the close of the boys' story, Judge Lindsey said:

"Gentlemen, there have been more than two thousand Denver boys put through those conditions in the jails in the last five years. Do you think it should go on longer?"

Governor Peabody, rising, said: "No! No! Never in my life have I heard so much corruption as I have heard today from the mouths of these babes. I want to tell you that nothing I can do in my administration can be of so much importance—nothing I can do will I do more gladly than sign those bills Judge Lindsey is trying to get through the Legislature, to do away with these terrible conditions. And if," he said, turning to the Police Commissioner, "Judge Lindsey is crazy, I want my name written under his, among the crazy people."

In the excitement caused by the presentation of the case by the preachers, the necessary laws speedily passed the Legislature, and the Detention School was granted. Illustrating the fidelity of these rescued little ones, an inordinate runaway by the name of Harry, after several attempts to reform him, was sent to the reform school at Golden. As the Detention School had not yet been provided, the jailer called up Judge Lindsey one night and told him that Harry was hysterical; screaming and calling for him to come and help him. On entering the prison the Judge found the exhausted boy asleep on the floor. On being awakened he pleaded for "just one more trial."

The Judge told him that he would be treated well at the school, and taught a good trade; that if he should let bad boys go, the people would elect another Judge, who would punish them, and he would lose his job. Thinking he had reconciled the boy, he made a move to leave the cell, when the little fellow threw himself on his knees before him, and, stretching out his hands to him cried: "Judge, if you let me go, 'I'll never get you into trouble again.'" The decree was canceled, and he was taken back to his mother, who was working at a hotel. At first she objected to taking him, but finally gave him another trial. Long afterwards she said to him:

"Harry, why is it that you are so good for the Judge, when you would not be for your mother, or the police?"

"Well, ma," he replied, "if I get bad again the Judge will lose his job. I've got to stay with him, 'cause he stayed with me."

At first, these children were taken to the reform school by a deputy Sheriff who would keep them in jail until there

were several to go, and he charged mileage for each of them. At that time, under the absolute rule of the corporations, graft was the proper thing, and nobody interfered. Judge Lindsey thought he would do away with the occasion of it in this case. It was the weak ones that were sent, and the Judge assured them that they were sent, not as punishment, but to help them. He gave them their commitment papers and their car fare for some two hundred miles, I think. In eight years, out of five hundred and seven boys, all but four reported themselves. It was women's votes that made possible this new and rational departure in the treatment of young criminals, the account of which has been copied the world around.

The Culmination of Competism

BY MADISON WARDER

IF ANY doubt remains in the impartial mind as to the completeness of the corruption of society under the actuation of competitive ideals, it may be dissipated by a casual survey of present social conditions. In all recorded history there has been no time when man's sense of moral, civic, and industrial obligation was related to a standard as low as that now prevailing in all domains of human endeavor. At no time during the retrogression of the race into the darkness of so called "civilization," have its activities been characterized by such utter absence of all conscientious motive. The principles of righteous dealing are lost alike to citizen and to state; and everywhere the consuming power of the selfish avarice that disintegrates the social organism is appallingly manifest.

The present world-order is entering its hour of doom; nothing can save it from extinction. The forces that have been ageing and diseasing its vital functions are at last culminating in the inevitable climax of senile degeneracy; and we now observe a society sapped of its vitality, rotten from the heart out, and tottering on the brink of final destruction. The competitive impulse that has so long supplied the dynamis of human activity has saturated each vital cell in the social organism with the spirit of selfishness, destroying the power of organic unity, and leaving a clear field to the destructive forces. That these forces are improving their opportunity to the limit, is evidenced by present social conditions, which unmistakably indicate the final stages of decay.

No one familiar with current events can fail to realize something of the depths to which greed of gain will sink him who has opportunity to indulge the avaricious instinct. The epidemic of graft now prevalent is already approaching the proportions of a stupendous cosmic calamity that has the world paralyzed with amazement, and the social doctors at their wits' ends for a remedy. It seems that there is hardly a community within the confines of Christian or heathen civilization that is not continually unearthing fresh cases, while the virulence of the contagion among the high and the mighty in all social spheres is occasioning profound concern. So widespread is the plague that some of the most prominent leaders of church, state, and industry in the old order are predicting the certain collapse of the entire social structure if drastic remedies are not applied forthwith. No

other subject receives so large a share of attention from the newspapers and magazines.

One significant factor of the situation is found in the fact that successful concealment seems to be no longer possible;—the very intensity of competitive effort in the grafting business, having become one of the potent causes of increasing publicity. When the germs of decay in any organic body have thoroughly permeated its structure, further activity breaks down the fair exterior of the organism, revealing the rottenness within. Modern society now finds itself in a similar position. The tribes of public plunderers gnawing at its vitals have increased mightily of late in every department of societal being. Thieves of every kind and condition, ranging from the petty parasite to the influential man of affairs, masquerading in all manner of private and official guises, in realms theological, political, and industrial, have multiplied and fattened on the social substance, waxing more and more greedy in proportion to their numerical and corpulent increase, until they are in possession of practically the entire social organism. Hence, the futility of longer operating in secret being apparent, these microbes of social decay must needs endure the limelight of public scrutiny during the completion of their task of breaking down the structure of organized society.

For many years the Messenger of the incoming age of righteousness has been proclaiming the inevitable culmination of the competitive spirit, in just such a condition of extreme corruption as now confronts the world. Knowing the laws of being, in their destructive as well as their constructive phases, he did not hesitate to announce the ending of the present regime in a saturnalia of vice, crime, and degeneration. Events amply confirming his knowledge of cosmic law are continually crowding into the field of action, demonstrating to the full the viciousness of all influences emanating from the competitive impulse. We behold now the time of the end; for when corruption become universal reaches the terminal limits, transformation must ensue. As transformation can be accomplished only in the crucible of conflict, troublous times are just ahead.

So long as the world's natural resources offered abundant fields for exploitation, the breed of social parasites could gorge and multiply in security; but the present frenzy of the search for plunder would seem to indicate that the limit of thievery in that direction is in sight. The next move will necessarily be to encroach on the already scanty living of the industrial forces. Then will come the fury of the great battle of Gog and Magog; the consuming heat of which will burn out the last vestige of the evil spirit of competism from the heart of humanity, and purify it for the reception of the spirit of united life that will impulse the social activities of the approaching Golden Age.

God will not effect the resurrection by being outside of man as an extrinsic force, but by being an intrinsic potency of transformation, converting the body of sin to the body of righteousness through the power of the bread and wine; namely, the Lord's flesh and blood transmitted to the world through the theocrasis, which was the conversion of his person to Holy Spirit.—*Koresh*.

The Christ Church and the Pagan World

BY DR. J. A. WEIMAR

"Love not the world [the Pagan perverted arrangement], neither the things [the fashions] that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world,—the lust [perverted desire] of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world [the Pagan and apostatized Christian arrangement] passeth away, and the lust thereof; but he that doeth the will of God abideth forever." "They that use this world, as not abusing it; for the fashion of this world passeth away." (1 John ii: 15-17; 1 Cor. vii: 31.)

"THE CHURCH and the world walked far apart

On the changing shores of time;
The World was singing a giddy song,
And the Church a hymn sublime.
'Come, give me your hand,' said the Pagan World,
'And walk with me this way;'
But the Christ Church hid her snowy hands
And solemnly answered: 'Nay,
I will not give you my hand at all,
And I will not walk with you;
Your way is the way that leads to death;
To my Lord I must be true.'
'Nay, walk with me but a little space,'
Said the World with a kindly air;
'The road I walk is a pleasant road,
And the sun shines always there;
Your path is thorny and rough and rude,
But mine is broad and plain;
My way is paved with flowers and dews,
And yours with tears and pain;
The sky to me is always blue,
No want, no toil I know;
The sky above is always dark,
Your lot is a lot of woe;
The way you walk is a narrow way,
But mine is amply wide;
There's room enough for you and me
To travel side by side.'

"Half shyly the Church approached the World
And gave him her hand of snow;
And Pagan World clasped it and walked along,
Saying in accents low,
'Your dress* is too simple to please my taste;
I will give you pearls to wear,
Rich velvets and silks for your graceful form,
And diamonds to deck your hair.'
The Church looked down at her plain white robes
And then at the dazzling World,
And blushed as she saw his handsome lip
With a smile contemptuous curled.
'I will change my dress for a costlier one,'
Said the Church with a smile of grace;
Then her pure, white garments drifted away,
And the World gave, in their place,
Beautiful satins and shining silks,
Roses and gems and pearls;
While over her forehead her bright hair fell
Crimped in a thousand curls.

"Your house is too plain," said the proud Pagan World,
'I'll build you one like mine;
Carpets of Brussels and curtains of lace,
And furniture ever so fine.'
So he built her a costly and beautiful house;
Most splendid it was to behold;
Her sons and her beautiful daughters dwelt there
Gleaming in purple and gold;
Rich fairs and shows in the halls were held,
And Pagan World and his children were there.
Laughter and music and feasting were heard
In the place that was meant for prayer.
There were cushioned pews for the rich and gay,
To sit in their pomp and pride;
While the poor, who were clad in shabby array,
But seldom came inside.

"You give too much to the poor," said Pagan World,
'Far more than you ought to do;
If they are in need of shelter and food,
Why need it trouble you?
Go, take your money and buy rich robes,
Buy horses and carriages fine,
Buy pearls and jewels and dainty food;
Buy the rarest and costliest wine;
My children dote on all these things,
And if you their love would win,
You must do as they do, and walk in the ways
That they are walking in.'
Then the Church held fast the strings of the purse,
And modestly lowered her head,
And simpered: 'No doubt you are right, sir,
Henceforth I will do as you've said.'
Then the sons of the World and the sons of the Church
Walked closely, hand and heart,
And only the Master, who knoweth all,
Could tell the two apart.

"Then the Church sat down at her ease and said:
'I am rich and my goods are increased;
I have need of nothing, or ought to do,
But to laugh, and dance, and feast.'
The sly World heard, and he laughed in his sleeve,
And mockingly said aside—
'The Church is fallen, the beautiful Church,
And her shame is her boast and pride.'
The Angel drew near to the mercy-seat,
And whispered in sighs her name;
Then the loud anthems of rapture were hushed,
And heads were covered with shame.
And a voice was heard at last by the Church,
From Him who sat on the Throne:
'I know thy works, and how thou hast said,
'I am rich;' and hast not known
That thou art naked, poor, and blind,
And wretched before my face;
Therefore, from my presence I cast thee out,
And blot thy name from its place.'

—Author unknown.

Remarks.—We have slightly changed the wording of this poem, otherwise it is given as originally written and recorded.

* The Christ Church's "simple dress," and her "exchange" of the dress for the Pagan one, must be read in the light of symbolism or correspondence; for it signifies the exchange of the pure doctrines for Pagan doctrines; and the exchange of the pure celibate and chaste life for one of adultery, or monogamic marriage.

An Interesting Magazine

DR. J. AUGUSTUS WEIMAR.

THE September issue of the *Review of Reviews* contains many noteworthy features of interest. Its editor, Albert Shaw, discusses, in the editorial department, the general national political situation, as well as the situation in the various States. There is also an elaboration of the clerical situation in Spain; and a discussion of her foreign affairs. Among the most important articles are: a vividly written character sketch of Gov. Judson Harmon of Ohio, with many striking illustrations; recent exposures of trickery in scales and measures in New York City; Federal Appropriations and their Rapid Increase; and the Memorials of Captain-General Weyler.

The article entitled, "The Moving Pictures and the National Character," states that "moving pictures are the main American amusement of today." It further states that "the chief combination of manufacturers produces 20,000 feet a week of new films, of which eighty copies apiece must be made." Mr. Edison's royalty, which begun but recently, amounts to \$8,000 a week. The middlemen or "exchanges" pay the manufacturers the enormous sum of \$9,000,000 for films, which the former rent at about \$18,000,000 a year to the actual exhibitors or showmen. New York City alone has 250 show places. The showmen in the leading cities collected last year \$57,500,000. The average attendance per day was more than two and a quarter million.

The writer of the foregoing article sees that "an enterprise as vast as this gets into the field of morals," and consequently, "something serious is bound to happen one way or the other." For instance, he cites where a young man witnesses a suicide scene in one of these moving-picture shows. He goes home and copies the plan in every particular, of the scene he saw the night before. This is only one of many such instances. If people only knew that thought is a mental substance, either for good or bad, and would conduct themselves accordingly, they would protest against all kinds of pictures, books, and gossip that impress the mind with evil thoughts. It is for this reason that the pictures exhibited should be of a high order, to elevate the mind and give pleasure and rest to the weary.

Is the Agnostic Sincere?

BY JOHN S. SARGENT

THE Freethinker says, "We don't know, but we are trying to find the truth." If a student took a problem in mathematics to the teacher to demonstrate for him, and then began to argue every point in the demonstration and finally dispute the result, you would conclude that he was not likely to be helped by the teacher, or that he really wanted to be. Well, here comes your agnostic—your freethinker, saying, "I don't know anything, but I want to know. What can you teach me?" You begin to explain something, but instead of hearing you through, he immediately begins to argue and dispute with you. What must you conclude, but that he does not want to learn anything, and is just posing for an opportunity to air his own theories?

Losing Their Hold on the Masses

BY JOHN S. SARGENT

THE churches in many instances are having to resort to very questionable devices to induce attendance upon their services. One minister instituted what he called a flower supper,—a feast of flowers from the sight and odor of which his audience might in a measure recoup themselves for permitting the gospel preached to them. Another, honoring the well-known way to a man's heart—his stomach, offered an ice cream supper. Still another wanted the attraction of a moving picture show. One minister, appealing to novelty and the desire to keep cool, advertised open air meetings until the heated term is over.

But what will be said of the minister that adopted Mahomet's subterfuge of going to the mountain if it (the mountain) would not come to him? This minister's parishioners preferring to attend Sunday baseball instead of church, consented to attend also on condition that they would listen to a short service and discourse from him, as an opening to the battle of the "diamond." Dances and theatricals will possibly come next, as bait for audiences, but we hope that beer and bridge whist will not be required to preserve the old church from going to its long deserved "*Requiescat in pace*."

There is no reasonable objection to the church supplying or assisting at proper sports and amusements; this she ought to do, but having so long fought such things, and now resorting to them to get a hearing, shows that she no longer serves a recognized use to the people. Her promises of so much beyond the grave, and so little here, are becoming very much distrusted; and her own dissensions as to what is revelation and what is not, as evinced by the "higher criticism," are proving that she knows very little of what she is talking about.

The Destruction of False Money

(From the Writings of KORESH)

GENUINE or true money is the protective sphere of the commercial act in every domain. Wealth of estate and wealth of industry conjointly comprise the substance of interchange. Nothing can be representative of this but the substance of it. If a man has been industrious, the product of his industry must contain and exhibit the amount of expenditure of mental and physical energy, and this is added to and becomes a part of the wealth of estate, which, on the basis of love to the neighbor, is the commonwealth. False money is something of little or no value, made to represent much value; hence, on the basis of competition, a man who possesses some value, may seem to have twice or three times more than he really possesses, because that which is fictitious counts for as much as that which is real. That which is fictitious must be destroyed. This must involve every false representation and appearance of uses in every domain. It is therefore concluded, from the foregoing considerations, that every representation of wealth, or that which is falsely called money, must be destroyed as the first step toward the true adjustment of human affairs.

For the Younger Minds

Bertha M. Boomer

THE GIRL AND THE WONDERFUL VALA

The Double Law of Transmutation—
Matter to Spirit, and Spirit to Matter

BY E. M. CASTLE.

“**H**OW WONDERFUL a thing is speech,” said the Girl, “and how strange the power that lies in words, that they should change the face of the world for one, and call up thoughts undreamed of before their awakening touch! Since first I heard your voice, I seem to dwell in a new world,—a world gleaming and quivering in the prophetic forelight of a glory about to burst and flush it with the rich crimson of life, and the shining gold of pure delight. The poets tell us words are things. Tell me, you, what they are.”

“Truly, they are things,” said the Vala, “if such designation be to acknowledge them substantial.”

“Substantial?” queried the Girl, with the advancing edge of a glad surprise in her tone.

“The thoughts formulated for communication by words to other minds,” said the Vala, “are the result of the transmutation of the material base of mind to the energy of thought and speech, which is as substantial, though spiritual, as the matter destroyed in its creation; for spirit is the active state, and matter the quiescent state of substance. Spirit goes to sleep in matter, and matter awakes into spirit; and for this reason: long ago the clear-eyed ancients personified sleep as the god Morpheus, which means the external form; but spirit is the function. So, too, through perception, did they bestow upon the eagle, as the symbol of the center that creates new forms, the epithet *Morphnos*; and here is wisdom. In speech, the actual substance of the speaker’s mind is carried over to other minds; even more, the material base of mind, the substance of brain and body, is transmuted to energy and carried over to be redeposited through the receptive mind in the fabric of brain and body supporting that mind, modifying the mental and physical quality, consequently the life, of the recipient. From generation to generation there proceeds this passing over; and this is tradition, as the word itself tells you,—a giving over from life to life.”

“And when traditions are handed down from generation to generation, something substantial is communicated and deposited?”

The Vala assented; adding, “And to remember is to draw up again from matter into mind.”

“Then if all the books in the world were destroyed, still the lore of the past could be resurrected in the minds of the present?” And the Girl’s face glowed with the greatness and beauty of the thought.

“It is not possible,” returned the Vala, “for knowledge ever to be destroyed in the sense of being eternally lost. It is destroyed only by being transmuted into that from which it may be recreated. And if only one man remained, that one man would be the repository of all the world has ever known, of all the world has ever been, for upon humanity de-

pends the perpetuity of the universe; and from him it could be brought again into active existence.”

“Do you say that all the knowledge printed in all the books of the world might be held by one brain?” asked the Girl, mentally picturing, as she spoke, the libraries of the world with their countless volumes.

“Ah, child,” said the Vala, “knowledge is not printed in such books as you think of. Knowledge never exists apart from mind, nor mind apart from body. Matter, through vibration, becomes spirit; and spirit, by compression towards a point, becomes matter. A vortex is formed, and the intruding energies that crowd it press themselves into matter. Thus mind presses, or prints itself into the visible body, and he who has eyes may read. Men are the real books, and strange and sad, yet glorious in promise, are the stories printed therein. The record of knowledge is printed in what men call books, but the knowledge is no more there than the property recorded in the state archives is within the covers of the leather bound books, or the guests of a hotel on the pages of its register.”

The Girl smiled at the homely illustrations, yet it seemed not strange that the wise one should use them, nor did she esteem less the teacher who could use such means to make the truth more readily apparent. And smiling she asked, “What purpose does the book serve?”

“The purpose of the record or the register,—of direction. The attention is fixed by means of the printed page; and thus the mind is *drawn* to the sphere of the thought there recorded,—it pierces the sphere, and by the attractive power of desire calls to itself entities of that sphere, which thus enter the mind of the seeker after knowledge. But the days are very near when, for many, such external aid will no more be necessary, and mind will communicate with mind direct.”

She paused; and the Girl spoke not, but sat as one content, yet quietly expectant; and the Vala continued: “Words are carriers of life. Life formulated for communication is word. The words that compose language carry intellectual life from brain to brain. But there are other words. Whatever is a means of transmitting life is word, and from generation to generation life is also transmitted in the creation of offspring. As language expresses the quality of thought, and thence of the structure from which thought proceeds, so the offspring express the quality of the parent structure. The first expresses more particularly intellectual life; the second expresses the will; but will is the continent of intellect, and its root is in matter. The heart of any existence, its words or seed center, speaks in these two manners, and what it speaks in one direction is the fitting continent of what it speaks in the other direction. Unless the will of man was expressed in outward form, his intellectual expression could find no receptacle. Thus the language of a people is always the true index of that people’s life; for the word or seed center of any existence is the source of all emotion, or out moving, from that life. It is

the center of all propagation,—of life, and of all doctrine, which is the guide of life."

"And men are words?"

"Men are words."

"And the Word of God?"

"The Word of God is the aggregation into one perfect unity of all words; the root of all language, of all life; the manifestation in human form of the creative center of all existence."

"And by such a Word did God make all things?"

"In and through such a Word God created all things. All things exist in the universe supremely to contribute to the development of that perfect Word or Seed. And that Word is perfected for the sake of all life—that through its planting from lower to higher levels growth might obtain. From this center evolves the universal life, to be again involved therein; it is the beginning and ending of all existence."

"Then how true," said the Girl, "was the sight of the majestic blind Milton when he saw that from one Almighty 'all things proceed, and up to Him return!' He saw, too, 'body up to spirit work,' and how the fruits of the vegetable kingdom in providing nourishment to man, 'to vital spirits aspire.'"

"All things of the universe," returned the Vala, "aspire to man, and man aspires to God; because first God has inclined to man, and thence to all lower existences."

"The wonder of what you tell overwhelms me," said the Girl, in that hushed tone that expresses more than language.

"And yet I have told but part," said the Vala, "for I can but give as you receive; and much there is to tell of the Word that made the worlds. What you have heard is but earnest of what you shall hear."

So saying, she withdrew; nor did the Girl, ruminating the sweet nourishment of Truth, remark her going.

(To be continued.)

A Phrenological Game

AN EVENING'S entertainment may be found in playing the following game, to test the perceptive and literary faculties. Some of these tests, though old and often tried, will assume a new interest arranged in this novel manner:

Individuality: Place before the players the photograph of some person unknown to them; each player is to write a description of the principal traits of character, and color of the eyes, the hair, etc. The one giving the most accurate description scores one; when there is a tie, count both parties one.

Form: Have ready some moist clay for modeling, for instance, an elephant. The hostess and an assistant, who do not participate in the games, can act as a committee of judges, counting the modeler of the most perfectly formed object, one.

Size: Have some previously measured papers of various sizes, numbered 1, 2, 3, etc., so that the players can indicate their guesses of the size of each sheet of paper. Read off the correct sizes of the sheets, and credit the one giving the most correct estimates.

Weight: This is carried out in a similar manner, allowing each to lift and estimate the weight of a large box, a small but heavy paper weight, a slipper, and a piece of marble.

Color: Have ready duplicate outline drawings of a lady with a fashionable hat, and also outline drawing of a clown. The gentlemen are then requested to supply the color for the first mentioned picture, according to their artistic talent, while the ladies are to create the most grotesque or comical looking clown. Pastels or school crayons will answer the purpose. Here the committee of judges will have to decide the most meritorious work.

Order: This is a speed contest. Each player is given a set of thirteen playing cards, from one (ace) to king, handed him in a disordered condition. The first one to resolve them into order, after the signal to begin has been given, will win in this contest.

Calculation: Place on a tray a number of coins of different denominations; allow a few moments' glance at them, and then call for the total sum displayed. For another test in calculation, exhibit a tumbler partially filled with navy beans, and call for the number contained therein.

Locality: Have duplicate copies of some reading matter, printed if possible, and credit the one who can strike out the greatest number of a given letter in one minute.

Eventuality: Select a short story having a climax, and read it to the company, all except the ending; then require the players to write a brief completion and read it aloud. The one who comes nearest to guessing the author's closing event, is the winner.

Time: Tell the players the exact time, and after some period has elapsed, during which they may play another game or so, call for a correct guess of the time. This may be done more than once during the evening, always crediting the party who gives the most accurate guess.

Tune: Have some one play a number of familiar airs immediately following each other, of which the titles must be written down as they are heard.

Language: The one writing the greatest number of names of languages in a minute, wins this test.

To ascertain the winner of this game, add the points that are recorded to the credit of each; thus learning the one whose literary faculties and perceptions are the most highly developed, and present the person with a suitable prize.

If the game as a whole seems too long, omit some parts that are of less interest, or that are more difficult to prepare.

In one sense of the term there is no inorganic matter. Everything is living and constantly changing. A rock has its life, and when that life dies, the parts or atoms of which it is composed no longer hold together, but are dematerialized and transmuted to energy to rematerialize again, or they fall away and mix with other elements and form a new life. There is reëmbodiment in all kingdoms.

Vibration signifies not merely motion imparted to atoms and essences, but the dissolving of molecules and atoms and their conversion to energy in the various degrees, and back again to matter.

Light on Current Events

John S. Sargent

THE PROPHET JONAH AND THE WHALE

Correspondential Analogy an Essential Factor in Interpretation of Scripture

“**T**HE AMUSING yarn of Jonah and the whale,” is quoted from the remarks of a Unitarian minister of Missouri, the Rev. E. D. Johnson, while pointing out to his ministerial brethren in a convention, some of the errors that have, in his estimation, crept into the Bible. These erudite gentlemen applauded the jocular allusion to this interesting lesson of the Scriptures, and doubtless congratulate themselves that wisdom shall die with them. Such men, posing as teachers of Biblical lore, and as authority on its interpretation, make a sorry spectacle before the people whom they profess to enlighten.

The Unitarian church is not noted for its excessive religious devotion, or for its profound faith in the Scriptures; most any old book serving them with texts quite as well. But its learned ministers might at least suspect that He whose ways and thoughts are so much higher than our ways and thoughts, would mean much more in this remarkable story than appears in a casual or arbitrary conception of it.

The word Jonah is the Hebrew word for dove; and the dove is the symbol of the Holy Spirit, which John saw in that form descending upon Jesus. Now, then, when you consider that the story is told to illustrate in symbology the operation of the Holy Spirit with the race, it at once becomes the expression of the profoundest wisdom. The rejection of Jesus by the Jews was the throwing overboard of Jonah; and the acceptance of the Christian religion, consequently the baptism of the Holy Spirit, by the Gentile peoples, was his swallowing by the great fish that was prepared for that purpose.

These Gentiles were descended from the Ninevites. The word Nineveh is from *nunhaveh*, meaning the life of the fish. These Ninevites as fish people, under the name of the Medes and Persians, were rendered susceptible to the influence of the Holy Spirit, through a process of human stirpiculture divinely directed, when the Lord stirred up Tiglath-Pileser to carry away the ten tribes of the Israelites and settle them among the above-named people. This was the time when Jonah, the Spirit, refused to go to Nineveh, but took ship with the two remaining tribes—Judah and Benjamin.

Because the ten tribes had abjured the rite of circumcision, they were free to commingle their blood with these Gentile peoples; and the admixture made the Gentiles receptive to the Holy Spirit when it was being disseminated, as steel filings are drawn to a magnet. These people, later on, overran Europe, carried the Christian religion to the confines of the North Sea, to the British Isles, and at last to America, where Jonah—the Christ Spirit, is to be cast out onto the “dry land.”

The idea of the great fish becomes still more significant, when it is known that the Christian dispensation was the fish dispensation; that is, it began when the sign Aries, meaning Lamb or Ram of God, in the revolution of the long cycle, passed out of its own constellation and into the con-

stellation Pisces or fishes; and it has been traversing that constellation from then until now, when it is in the transition from Pisces into the constellation Aquarius or water-carrier. The water-carrier is symbolized, in the signs of the Zodiac, by the man with a pitcher of water. What the water signifies will be shown further along; but this transition marks the end of the Christian dispensation and the beginning of a new one.

Dry land is land without water, necessarily a desert place. But He whose thoughts exploit the zenith of the intellectual regions, had other than these merely physical aspects in mind. He used them only to symbolize their prototype in the superior region of creation, in the anthropic or human domain, where dry land means a people without truth.

Land is capable of responding to the heat of the vernal sun, and producing fruits if watered; otherwise not. Land, then, in this higher sense is predicated of the will, or of the man in whom the will dwells, which is capable of responding to the heat of divine love, and producing good works if it is watered; *i. e.*, supplied with truth to guide it. Water, then, is predicated of truth, scientific truth more especially, because water, being a universal solvent in the physical, is to that domain, what science is to the mental domain.

True science solves all the problems of life. The American people are the most enlightened (or think they are) of any people on the face of the earth. They think they have science, but it is utter fallacy. What do they know about themselves, their origin, or their destiny? They do not know even the functions of their own brains, therefore, they are the “dry land;” and when the Jonah is cast up from this great fish, he comes again as God’s Messiah. He comes again as the Son of man, produced as seed from the race of men, and he will impart to us (the descendants of the great Nineveh) the knowledge,—the true science of life.

Jesus, looking down the age until this time, when the Supper of the great God, described in Ezekiel, should be prepared and eaten, sent his Disciples into the city to find a man carrying a pitcher of water, who was to prepare the supper that was but the antitype of the great Supper that Aquarius, the Messiah, was to prepare at the end of the Christian age. At this Supper the fowls of the air—those desiring intellectual truths, should be filled with the great and wonderful knowledges indicated by the strange things to be served at that feast, which could have been no other than an intellectual feast; and the viands, but the true doctrines of life.

Now, if these Unitarian divinities (?) could but see and unravel to their people such knowledge as this; if they could thus trace the history of the race and God’s operations with us, in these simple and seemingly silly stories, then they could see that every word was a treasure, and every sentence a Pactolian stream, strewing the sands of life with the glinting gold of wisdom. However, it is such silly (?) stories as these, by which the foolishness of God is made to confound the so called wise of this day and age of the world.

Mrs. Ella Flagg Young

THERE is a little woman up in Chicago that all good citizens should delight to honor. Not because she has added numbers to the population of that great city; (she has done her share of this;) not because she has made a good wife and mother, for she has been these; (there are thousands, too many thousands of women that have heroically performed these duties to permit the insular distinction of any;) neither has she, at the risk of life and limb, done some heroic deed,—saved lives from a holocaust of fire, or averted some dreadful disaster on land or sea; she has not even stormed an obdurate parliament like her English suffragette sisters, or braved our own Cannon's mouth to secure the equal rights of her sex;—she has simply "made good" where duty placed her. I refer to Mrs. Ella Flagg Young, present Superintendent of the Chicago schools. In "making good" she has probably done more in a practical way, than any argument has ever accomplished in winning public recognition, not only of woman's right to political equality, but also to the people's great need of woman's public services.

It would be a mean, suspicious nature that could imagine that she has succeeded to this place of honor and power by the methods of political self-seeking that usually characterize the official careers of her male compeers. Beginning at the lowest round of the school ladder, she has simply made herself so indispensably necessary to the work, or, in other words, she has so wisely fulfilled Christ's admonition in attending feasts, that the interests of the school have simply demanded that she come up higher, and higher up, until she has attained the top, not only so far as Chicago is concerned, but in a national way also.

In her elevation to the lead in the Chicago schools, several eminent male educators were passed by in the selection. Also in the National Association of Educators, everything was cut and dried to place a man as the presiding officer, but her enthusiastic friends, ripping up yards of red tape, sent her to the fore, with a whirl of nearly two thirds majority. But the best evidence of her successful rule is the enthusiastic loyalty of her three hundred thousand subjects—her school charges. In the procession in honor of President Taft, he was given a lusty cheer by the school children when he passed them, but the constant query of "Where is Mrs. Young?" and "When is Mrs. Young coming?" was the feature of the great gala day; and the rousing ovation she received, showed who held the chief place of honor in their hearts.

Nor would it, methinks, be much amiss to consider this reception of the two as a discriminating tribute to their comparative merits in executive and administrative ability. Her touch has ever turned failure into success, and chaotic conditions into orderly processes; and had she held Mr. Taft's place, I venture the administration would not have been disgraced by the Ballinger-Pinchot row, nor been tagged onto the Cannon-Aldrich regime. She is no "stand patter," but is brimful of new ideas and revolutionary schemes for making better citizens of the rising generation. She took charge of the Chicago Normal school when it was down and almost out; in four years she was guiding it along the high road of prosperity and success.

Her male predecessors in charge of the public schools left her a heritage of knotty problems that they could not adjust, but in a few months she had them all unraveled, and the kinks straightened out so as to run smoothly. She does not settle down to follow time-honored rules, but is constantly carving out new work and new ways, making for civic betterment in the educational lines, not in reckless and ill considered adventure, but as time, opportunity, and her exceptionally good judgment point the way.

She does not consider that the duties of the school end with the training of the mind alone, but that they must embrace the moral and physical as well. With the latter in view, she is looking well to sanitary conditions. Weak-lunged children are collected in airy rooms, and she is even going to put a class on the roof as an experiment. Another favorite hobby of hers, is that every young woman in the schools should acquire a thorough knowledge of household art, believing it to be as important to the future life of the girl, as technical and mechanical knowledge is to the boy. And she believes further, that the full accomplishment of this plan will have a direct bearing on the health and happiness of the home. But she does not forget the boy;—she is inaugurating trade schools for him.

I want to say, Hurrah for Mrs. Ella Flagg Young! May her ideas never flag until they come to universal adoption, and may she be a Flagg that all educators will loyally follow.

Freethinkers or Freetinkers—Which?

IN VIEW of the continuous, petty, and audacious intermeddling with the truth by that class that call themselves "Freethinkers," it would seem appropriate to leave the h out of the orthography, and let it spell freetinkers. They are continually tinkering with the truth and the authenticity of the Bible, with the historical facts of the existence of Jesus, denying that such a man ever lived. They tinker with the sacred convictions of religion, the moral character of Joseph and Mary, and of Joseph in Egypt; they tinker up a false science, and a theory of creation that would give us a universe without a Creator, perpetuated without intelligence, purpose, or design,—all of which, in the light of Koreshan Science, is not worth a "tinker's dam."

Now, please do not think that is swearing, for it is not. In the good old days when tinware menders, with a kit of tools on their backs, went from house to house to mend kitchen utensils, they sometimes used wet clay to hold the flow of solder in place until it hardened, after which it was of no use whatever, and was brushed aside. From this has come the oft quoted expression to designate the most useless thing imaginable.

Likewise, the atheistic fight against the church has served to check and circumscribe the flow of Christian fallacy, freeing men's minds of it until, with the coming of a real science of religion—Koreshan Science, there is no longer need of the mud dam,—it can now be dispensed with.

Christians have not much of the courage of their convictions; they expect to receive their reward beyond the grave, but fight to the last to keep from going where they suppose the rewards are being distributed.

Tennessee Politics

IT appears from reports, that the late political contest up in Tennessee has waxed so intensely caloric, and the expletives and epithets bandied about the state were so sizzling hot as to defy attempts to put into print, by instantly fusing the type; and efforts to acquaint the outside world with the strained situation by wireless would burn out the transmitters and receivers. This, of course, will be accepted as a humorous exaggeration; but the political situation in Tennessee gives opportunity for the exploitation of a bit of philosophy.

It will be remembered that ex-Senator Carmack was assassinated on the street in Nashville by the Coopers,—father and son, two prominent politicians of the state. The immediate provocation of the killing was personal, but back of that lurked the malicious animus of the liquor interests in the state, against which Carmack, in biting eloquence, had declared he "Would never let up until he had skinned and hung its hide, hoofs, horns, and all, on the backyard fence to dry."

Naturally, such a threat—coming from a man so forceful and powerful in state politics, and so courageously determined as the ex-Senator, would arouse such a murderous institution as the liquor interests to thirsting for his blood. Not that there was really any plot or conspiracy to put him out of the way; but the feeling, even though unexpressed, found ready tools in the whisky debauched old man and his impetuous son, and they were driven on to do the deed.

Doubtless, thousands of liquor men secretly rejoiced that their arch enemy had been laid low, and that his threat never could be carried out; but they recked not of the hidden forces that underlie human activity, and spur mankind to great deeds and great social changes. Senator Carmack in the body could stir men only with tongue and pen. He could educate them along the line of his own belief, and create a warm place for himself in the hearts of his countrymen; but Senator Carmack released from the confines of the flesh, could fill them with the disseminated substance of his own spirit. His was a gentle, loving disposition toward those who sought the right as he saw it; but he possessed a fierce and implacable hatred for the wrong, and out of the body he could fire his friends with his own intense hatred of the demon drink, and those who would maintain the curse in his beloved state; consequently, instead of silencing him or defeating his purpose, his assassination has placed him in the very best position in which to accomplish it, and the bitter animus of the fight indicates that his spirit is actively in it.

John Brown alive could muster but a score of men to follow him in his mad attempt to free the slaves; but John Brown dead, his soul went marching on, with a million men to accomplish his purpose. If Jesus had lived and preached until today he would have had scant following; but Jesus slain could send his revivifying spirit down the age, disseminating in ever-widening circles, until the Christian faith embraces almost all civilized peoples. If the blood of the saints was the seed of the church, then the blood of those sacrificed to the wrath of the drink traffic will no less serve to fire the hearts of all good citizens with the zeal to wipe out its accursed business.

Sunday Recreation vs. Sunday Sanctimony

THE Socialist Mayor Seidel of Milwaukee hit the Sunday observance sticklers a well deserved blow, when he told the Ministerial Association that while they were "fighting for a theological dogma, our boys and girls are going to hell." This remark was made because of the opposition of the ministers to permitting harmless sports on Sunday.

If Mayor Seidel succeeds in heading off the ministerial attempt to monopolize the first day of the week to their particular service, even in Milwaukee, he will have secured a great benefit to his kind. He who said: "Remember the Sabbath day to keep it holy," had something of vastly more import to mankind in his thought and purpose, than the devoting one day in seven to attending church service, to sing psalms and indite high sounding prayers.

"Six days shalt thou labor." Who for; yourself? No, for God and humanity. The seventh day was given for man, for rest,—recreation, not as a command, but as a privilege. An apostate church has turned it completely around, so that they can labor six days for themselves, and give one day to perfunctory prayer and praise to the Lord. But, not content with this, its devotees want to force everyone else into this illfitting straight jacket.

The example of Jesus the Christ, in plucking corn and eating it on the Sabbath day in defiance of the Jewish blue laws, and his parable of the ox falling into the pit, ought to show our present-day sticklers for a puritanical Sunday, that they too are fighting the spirit of Christ's teaching, while trying to impose a rigid obedience to the misinterpreted letter of it. It is not only our ox, but it is the youth of the land who are falling into the pit of the dramshop, the dance hall, and the brothel, to the rescue of which, if these "unco guid" people would devote their energies, it would conduce to a much more real benefit of the race.

If the Christian people would set their faces resolutely against these evils, they could wipe them out completely; but even with their existence, much can be done by substituting the attractions of all innocent sports, such as baseball, tennis, golf, theaters;—and even dances, conducted properly on the day of the week when most people are idle and seeking amusement, would keep many away from the more vicious indulgences. The insane effort to suppress all such innocent enjoyments on Sunday, really tends to drive hundreds to seek diversion among the vicious classes that defy morality, decency, and the law.

Young people must have diversion, and to debar them from having it among decent and moral associations, is to drive them to seek it among the other class. No better missionary work can be done than in supplying the rival and uplifting attractions that will keep young people away from these wicked seductions; and a day of the week, or a church, a church yard, park, schoolhouse, or person that is too sacred or pious to be devoted to this work, is too sacred to be of much practical use in the world.

The word science means knowledge. The kind of science that after three hundred years has not yet proven its premise, can hardly claim to have established itself as knowledge.

The Open Court of Inquiry

Dr. J. Augustus Weimar

THE TWO-LEAVED GATES EXPLAINED

**The Double Curtain or Veil, the
Separator of the Holy and Unholy**

Question 24. "What is meant by the Scriptural expression, 'I will open before him the two-leaved gates, and the gates shall not be shut'?"

THE PRECEDING Biblical passage we find in Isaiah xlv: 1. The invisible Elohi, through his prophet Isaiah, applies the words "to his anointed, to Cyrus." The word "anointed" in the Hebrew Bible is Messiah, and in Greek it is Christos; both terms signify anointed. CYRUS is a Greek-Latin name, and as the Common Version gives the Greek instead of the Hebrew, it is clear proof that its translators did not translate from the Hebrew original text, but from the Greek or Latin version,—a rendering from the Hebrew. In the Hebrew Bible the name is KORESH; in Persian it is *Kurush*; in Babylonian, *Kuras*; in Greek, *Kyros*; and in Latin, CYRUS. Both names (CYRUS and KORESH) denote the anthropostic luminary, which, according to Koreshan Universology, is the coördinate of the physical sun.

The expression, "the two-leaved gates," is a rendering from the Hebrew *deluthaim*. This word, with a dual ending, means literally double curtains, referring to the curtains which separated "the holy" from the "most holy" place in the temple. KORESH declares: "These curtains in the temple, called 'the veil,' symbolize the utmost extremity of the human flesh, wherein it had become modified for its transformation to spirit. The literal meaning is the flesh of the Christ or the Anointed, the purified and consecrated flesh." Hebrews x: 19, 20, has reference to this veil, which orthodox or heterodox theology applies fallaciously to the present time, while no sane person can say that the church members live "the new and living way," the immortal way. Their profession is therefore sacrilegious and spurious. This is a serious charge, but emphatically true.

KORESH further says: "It is thus seen that the 'two-leaved gates' are the curtains or veil of the temple, which is the consecrated flesh, or the flesh of Christ. This consecrated, holy, or pure and perfected flesh, every vidual must put on in order to go into the most holy place, the sanctuary of the living God." No one can hinder those who pass in through these two-leaved gates, who put on the perfected flesh of the Christ, the immortal and incorruptible flesh; thus no one will be able to shut the gates against such. "Therefore, brethren, more earnestly endeavor to make your calling and election sure; since by doing these things you will never fall. For thus richly will be furnished to you the entrance into the age-lasting kingdom." (Wilson's Rendering.)

Correspondingly, the same truth concerning the two-leaved gates, or the veil, is shown by the organ of the brain known as *velum interpositum*, the interposing veil. This is a membrane reflected from the *pia mater*, the soft mother of the brain, which separates the under surface of

the *fornix* (vault) from the cavity of the third ventricle. This interposing veil covers the brain organs above from those below. Therefore this membrane, or veil, (double curtain or two-leaved gates,) prevents the common mortals from looking up into the region of the *pellucidum*, the heaven, the passage and location of generation of brilliant light and marvelous clearness, where both spiritual and physical things are seen translucently. The place of separation is known as the *tentorium*. This separates the large, front, and upper brain, known as the *cerebrum*, from the small, back, and lower brain, known as the *cerebellum*. In the temple the *tentorium* corresponded to that which separated the holy place from the outer court. The coördinate or corresponding organ of the *tentorium* in the body is the *diaphragm*, which signifies divider, or separator, as it separates the cavities of the thorax, the lungs, or organs of respiration, from the stomach and abdomen, which are below.

As the interposing veil prevents mortals from looking into heaven, the spiritual or mental domain, so it also prevents from inspiring internally. We mean the super-ordinate vibration or respiration of the lyra or harp of the brain. This vibration, in a reflex way, produces the *respirato-centralis*; that is, the extra-ordinary central respiration or inspiration of the spleen in the body, the organ of generation of light, the center of illumination of the body.

Every anatomist knows that the *velum interpositum* covers the optic thalami (chambers of vision), the corpora quadrigemina (the womb of the brain), as well as the conarium (pineal gland) of the brain; but the modern anatomists and physiologists, outside of KORESH, cannot tell you the true function of these most interior brain organs. Why? Because a knowledge of the actual motion and activity of the brain is absolutely indispensable for a proper and thorough understanding of the functions of the brain. Swedenborg approximately revealed some of the functions of the brain. In order to see the actual motion of the brain organs, what is essential? "Vivisection," answers the modern anatomist and physiologist. But vivisection, performed upon unfortunate human beings, besides being exceedingly cruel and criminal, places the brain at once in a pathological (diseased) condition; thus rendering knowledge *nil*, so far as the normal motions of the organs are concerned. A diseased knowledge of the organs and physiology of the brain is misleading. Every sane person, old enough to reason, will admit the foregoing elucidation.

The problematical question before us is: How did Swedenborg obtain a partial physiological knowledge, and KORESH a complete knowledge of the brain functions? First of all, not by vivisection of human brains, nor by vivisection of animals, but by an unerring method. Read the Koreshan Library Series, "The Illumination of Koresh," and "Emanuel Swedenborg: His Mission," and also the unparalleled and peerless articles on "The Alchemical Laboratory of the Brain."

The Spiritual Resurrection of the Saints

Question 25. "What is meant by the saints coming forth from their graves at the time the Lord Jesus died?"

THE greek word *mnemeia* rendered graves, here, is also translated tombs and sepulchres. This word does not merely signify the place where the body is laid after death, but it means also the place where the spirit abides and roams. The Bible, as well as Koreshan Science, teaches that human beings, good and bad, are the habitat of good and evil spirits. On the Mount of Transfiguration (metamorphosis, transmutation, or transformation) there appeared to Peter, James, and John, two beings who were recognized by them as Moses and Elias (Elijah).

Now, out of what graves did their bodies arise? This is a mystery to all except well-indoctrinated Koreshans. The encephalon (or brain-cells and ventricles) of Jesus was the tomb or grave out of which Moses and Elias came, and, materializing, were thus able to appear to the three Disciples. To be able to see such beings, a certain degree of mental development and unfoldment is necessary, as well as a parting of the septum lucidum. Septum means a wall, partition, or curtain, which in the brain divides or separates two ventricles (chambers) from each other. The word lucidum denotes full of light, full of brightness and clearness; thus, when the septum is rent, and the velum interpositum lifted for a moment, even in the mortal state we are privileged with glimpses of the future glory of God's kingdom in the earth. (Acts ix: 3; xx: 6, xxii: 13.) The organ, septum lucidum, separates the under surface of the body of the fornix (vault) from the cavity of the third ventricle or chamber of the brain. The very etymology of the names of these brain organs indicates their function. No physician outside of a well-indoctrinated Koreshan, knows the function of such brain organs as the septum lucidum and velum interpositum. Do not confound this manner of seeing with so called clairvoyance of modern spiritism, mediumship, and materialization; for the former is a divine operation, while the latter is a diabolical imitation, and consequently, a dangerous and deceptive seeing. The Old and New Testaments present many cases of both kinds. Learn to discriminate.

Mark precisely how the text in question reads: "And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after His resurrection, and went into the holy city, and appeared to many." (Matt. xxvii: 52, 53) According to the heterodox view, the text is made to present several colossal conundrums. First, the graves opened at the time of the crucifixion of the Lord, but the saints did not arise out of their graves till after his resurrection. Second, the decayed bodies of the saints were exposed three days and three nights to the rays of the sun and to the light of the moon and stars, as well as to all sorts of inclement weather, to the sight of human beings, and to the voraciousness of wild animals. Now, it is a known fact, a very serious truth, that the exposure of decaying bodies creates in a short time a most horrible, pestilential condition which, if not immediately deodorized, will cause at least a local indelible pestilence. According to so called orthodoxy, one must swallow such senseless interpretations!

The foregoing passage of Sacred Scripture does not convey the idea that many bodies that had been in their graves, were reanimated or resuscitated; for it is written: "Thou fool, that which thou sowest is not quickened, except it die; and that which thou sowest, thou sowest not that body that shall be, * * * but God giveth it a body as it hath pleased him." (1 Cor. xv: 36-38.) We hold that the text speaks and relates, in symbolic language, the truth that, at the time of the symbolic crucifixion and resurrection of our Lord, many came out of the condition of spiritual death in which they had lived. By spiritual death we mean the seed sowing, for it is buried in the human soil (grave), and by coming forth from the grave, is the spiritual resurrection, the begetting for a new birth; both of which were accomplished at the beginning of the Christian age; at the end thereof comes the harvest, as it is written: "Ourselves, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption [Gr., *whiothesian*, sonship], to wit, the redemption of our body." (Romans viii: 23.)

The "holy city," where they appeared to many, means the New Jerusalem, which signifies the doctrine, the heavenly Bride, as well as the new life of the new age; thus only those who received this new doctrine could see the "many bodies of the saints which slept and arose," or were spiritually resurrected; for Jesus was the Shepherd who gathered the lambs (the spirits of the New Jerusalem) with his arm, and carried them in his bosom, until after his theocrasis or translation, when these lambs or spirit-beings went into those who received the Holy Spirit, and thus became the new church, the Christian church, the new symbolic heaven.

Free Masonry and Salvation

Question 26. "Is Free Masonry forbidden in the Bible? And is it in the way of salvation?"

WE HAVE never read anything in the Bible derogatory to the Order of Free Masonry. Some church denominations are opposed to a number of other legitimate things, while at the same time they sanction and indulge in forbidden things, which the Bible stamps as perverted and inverted; for instance, the present marital relation and indulgence; the godless and merciless competitive system; the monetary system, the love of the root of all evil.

Free Masonry commemorates, by means of its much guarded, secret, and hidden rituals, the building, the destruction, and the rebuilding of that unparalleled and peerless ancient temple of old Jerusalem. What that temple typified is expressed by the Lord in these words: "Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of [Gr. *epi*, concerning] the temple of his body." Thus, the temple at old Jerusalem was a type of the temple or body in which the Lord dwelt during his earthly career over nineteen hundred years ago.

The emblems of sun, moon, and blazing star, of which Free Masonry makes use, go to prove that ancient Egyptian Mythology is wrapped up or woven in its rituals, for the rites of Osiris, Osiris or Sirius, and Isis or Minerva

worship are one and the same with Free Masonry. From these names we have the Latin name CYRUS, or the Hebrew KORESH. All the variously spelled names—Osiris, Osirus, Sirius, CYRUS, and KORESH are inseparably linked with the anthropotic or biological sun, the coördinate of the physical sun, and Isis or Minerva, his counterpart, is inseparably linked with the anthropotic moon, the coördinate of the physical moon, thus agreeing with the emblem of the ritual of Free Masonry, in which the crescent (moon) forms the apex of a triangle of lights in the "Entered Apprentice Degree." Also, the "Degree of the Knights of the East," in Free Masonry rituals, is evidently founded upon the Egyptian Mythology of Osirus and the Scriptural account of CYRUS or KORESH, who gave the command, as received from heaven, for the rebuilding of the temple. Very remarkable is the fact that the emblems of Free Masonry concerning the degree just mentioned, are the sun, and a tower with two gates. These two gates are the same in meaning, as the "two leaved gates," mentioned in Isa. xlv: 1.

Evidently, Free Masonry is not forbidden in the Bible; but as a mystic order of symbolism, it has been one of the agents of destiny to keep in remembrance the secret truths of the building of the typical temple and its destruction, as well as the typical rebuilding of the temple by King Cyrus of Persia, the typical personage of the great antitypical Lord CYRUS or KORESH. Correspondentially, the antitype is the Lord's body, its destruction, the theocrasis and death in the fallen race, and the rebuilding, the resurrection of the body, the 144,000 Sons of God. The tabernacle of the Almighty will be gloriously rebuilt, and stand as a monument for the next great Mazzarothic cycle of 24,000 years.

As to whether Free Masonry is in the way of salvation, cannot be decided by any one of the many emotional religious denominations of the present day; for the Scripture declares that each person is saved or resurrected "in his order." (1 Co. xv: 23.) Deity has an "order" in saving; for order is the first law of heaven. This saving is not left to the visionary notions or opinions of the modern theological guessers. The Lord's parable of seed-sowing, growth, development, and harvest, make this saving as clear as possible for those who have an ear to hear, and brain enough to comprehend; for no sane person expects a harvest where no seed has been sown, and where no growth and development have taken place during the gestative stage. Consequently, whether or not Free Masonry is in the way of salvation, depends upon the question of whether its members received the divine seed, the theocrasised body of the Lord Jesus the Christ, in the form of the Holy Spirit, nearly two thousand years ago. Thus, "As many as received Him, to them gave he the power [Greek *exousian*, authority or right] to become [future tense] the Sons of God."

The Lord reached immortality through obedience to some law. Can it be known what the law, and what the process? In this is involved the whole secret of immortal life. Immortality in the body is the final fruit of the Tree of Life.—*Korsh.*

The Ekklesia or Church

Question 27. "In THE FLAMING SWORD, Vol. xxiv, No. 5, page 134, it reads: 'It will be returned to the angels of the churches, through whom the world is to approach the Lord and overcome the last great enemy—death of the body.' What is meant by the 'world?'"

IN ORDER to know what KORESH meant by the term the "world," we must be guided by the context and by his writings, in general and particulars, in other instances, and thus discern in what sense or senses he uses the term world; for there are several senses of interpretation. The context shows that he is not speaking of the physical world, but of the anthropotic, the human world. But as the anthropotic or human is a very broad term, embracing the three classes of people: First, the elect or little flock; second, the invited guests or innumerable company; and third, the entire unenlightened mass of humanity, those on the lowest plane of mental development and growth,—it remains for us to discover the class of people to which the term "world" is applied.

In KORESH's interpretation of the Biblical expression, "the field is the world," in F. S., Vol. xv, No. 13, he declares that the term world signifies "the church." The church proper consists of the elect or little flock, the 144,000 prospective Sons of God. The Greek New Testament word for church is *ekklesia*. This word is compounded from two Greek words—*ek*, out or forth, and *kletos*, called, elected or chosen. The verb is *kaleo*, to call. Thus, we are sure that the word under consideration signifies the church, in the sense as above defined.

Let us, for the sake of clearness, reiterate the above cited passage, in paraphrased form, with the context in mind, and in harmony with the foregoing elucidation. It, the conserved transformed influx, will be returned to the angels of the church, which angels are the heads or central figures of each church, who pass into the most interior of the new celestial heavens, with the Messenger of the New Covenant, when the theocrasis takes place, and then through these interior angels each exterior new church (*ekklesia*) approaches the Lord, and by being baptized with the substance of the spiritual (mental) afflatus, overcomes the last great enemy, the "death of the body."

The Name Adam a Genus or Race

Question 28. "Is the original Biblical name Adam, the name of a man or the name of the first pair?"

KORESH DECLARES: "Adam was not created a dual being. The word Adam is not the proper name of a man, neither is it the common name of the gender. It is not the generic name of man, as embracing male and female in their state of segregation. Before the disintegration of man commenced, while man existed as a genus or race (Sons of God) God called their name Adam. This was before the 'rib' was taken from the man; before the female existed as a distinct and separate embodiment. 'God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth. * * * And God blessed them;' not man and woman, but the men whom he had created. * * * Whosoever teaches dualism must be denominated antichrist." (F. S., Vol. ii, No. 6.)

EVOLUTION THEORY OF MODERN SCIENTISTS

The Eternal Law of Cycles in Operation the True Basis of Time



GREAT many liberal minded people believe in what is called the theory of evolution. There is no doubt of the truth of evolution, but not just as Darwin and his devotees would have one believe.

Evolution, according to the modern theory, is endless progression. The average evolutionist begins with the nebular hypothesis, which is to the effect that about three hundred million years ago there existed nothing but a nebulous homogeneous mass of star dust, or something similar. From this nebulous mass, by processes of whirling and cooling and condensation, motion and the action of heat and cold, "the universe and all it contains" was evolved. This evolution will proceed onward at a rapid rate for perhaps three hundred million more years, when by the cooling of the sun the earth will become uninhabitable.

This, at best, would be a lugubrious tale if it were true, but while the law of endless change is unvarying, yet all the laws of the universe in their operations, go to prove that everything moves in cycles. That there is in every development a period of evolution and a period of involution, that nothing can be evolved except it was first involved, from the lowest to the highest, from the smallest to the greatest, there is the eternal law of cycles in operation. As Koreshan Science teaches, there never was a time when the universe did not exist as the universe, and there never will be a time when it will not exist as the universe. Those who deny, this set themselves the task of proving that there was a beginning, and from that beginning the universe has come to its present state by some hocus pocus. Accepting the truth that the universe has always existed and always will exist, coördinate with the law of cycles, the many changes, evolutions and involutions, are accounted for on a true and rational basis of reasoning.

A contributor to *Health Culture* for August tries to free woman from the blame of race suicide of which she has been accused by some writers, because some women refused to bear more children than a baker's dozen. The defense is good enough, but the real issue of race suicide is missed in the discussion. Race suicide, according to the Rooseveltian accusation, is in imminent danger of occurrence, because the birth rate of children has not increased. This accusation only takes into account the quantity, but does not regard the quality. It does not take a very astute person to come to the conclusion that if a nation is great or powerful, it is not by mere force of numbers, but rather from the quality of its citizenship. Any united effort of a people toward an increase in the birth rate invariably leads to universal sensuality, and insures the suicide of the people making the effort.

The *Woman's Home Companion* for September has one hundred pages devoted to what will interest nearly, if not all of the different members of the family. This is the advance fashion number, and is full of interest for a large number of its readers, there being some seventeen different articles in that department alone. It is a very interesting number from any point of view.

This little book, entitled "Self Synthesis," by Cornwell Round, has thirty odd pages, and is written with the apparent belief that man can do as he will with himself, if he will but desire strong enough. It is the old Helen Wilman's idea that one can become possessed of immortality and remain in the body indefinitely. Coupled with this idea is another that is more erroneous, if possible; that is the idea that we have inherent within us that which if developed will make us immortal. *New Thought*, so called, is full of the doctrine of the "I am," which, they think, is in every human being, and it is only necessary to believe in oneself as an immortal being to become one.

These doctrines are all founded on Mrs. Eddy's so called christian science declarations; that there is no matter, no pain, no sin, sickness, or death; that good is all, all is good. The basic thought underlying christian science, new thought, mental healing, self-synthesis, and all doctrines of like ilk, is, that if you will but deny a thing often enough it will cease to exist, and if you will but affirm a thing often enough it will come to pass, no matter how absurd, unreasonable, or utterly false your affirmations may be.

There can scarcely be conceived anything more hurtful or pernicious than these doctrines. To teach a man that he is already immortal is to paralyze every effort to become so by any change of action on his part. To advocate the theory that one is in heaven already, and should awake to the enjoyment of his surroundings is not only to preclude every effort to extricate himself, but is to sink him deeper in sin and sensuality, the conditions in which the race is found today. It is a gross error to teach men that by incessant repetition a thing that is utterly false, in every particular, will, because of this repetition, become true. As KORESH has said: "That mentality which can maintain the assumption that all is truth, and there is no fallacy; and all is good, and there is no evil, has so stultified the reason that argument is worse than vain. For this reason it is useless to present argument to such a class. We do not write with the expectation that this class can be reached; we appeal to such as are still in the possession of the reasoning faculties, who have not come under the psychological delusion of this great antichristian power called the 'new thought' movement."

"Self Synthesis, a Means to Perpetual Life," by Cornwell Round, third edition, is published by Simkins, Marshall, Hamilton, Kent & Co., Ltd., London, England.

The facts concerning racial development and ethnic infiltration to be found in Koreshan literature, are of such a nature as to arrest the attention and challenge the admiration of every earnest student of human history, past or present.

Koreshan Science embraces a complete system of science, the aggregation of the scientific and religious energies of all preceding civilizations gathered and combined in one master mind, for the purpose of enlightening humanity and freeing it from bondage and suffering. It will make of this the truly scientific age.—KORESH.

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Interesting Reading and Announcements

THE Disciples or pupils of the Lord Jesus, nineteen hundred years ago, styled themselves *douloi* and *desmioi*, according to the Greek New Testament record, which is rendered—"servants" and "prisoners." The former term is derived from the Greek verb *deo*, to tie or bind; that is, one who gives himself up to his master's wisdom and will, or direction. The latter term is from the Greek verb *desmeo*, signifying to bind one to another with chains.

To be a "servant" in the competitive system is a menial or servile position, accompanied often by very unfavorable conditions and great hardships. And to be a "prisoner" in the competitive hells, is a most undesirable and even terrible condition. To be a servant and prisoner of the Master and Lord Jesus the Christ was a great honor; therefore the Disciples, consciously and voluntarily, called themselves *douloi* and *desmioi*, literally rendered—bond-servants and chain-prisoners. Paul in his epistle to the Romans, according to the Greek record, begins by saying: "*Paulos, doulos Jesou Christou*;" that is, "Paul, a bond-servant of Jesus

the Anointed one." James, Peter, and Jude begin their epistle in the same manner. And Paul, in his epistle to Philemon, says: "*Paulos, desmios Christou Jesou*;" that is, "Paul, a prisoner of the Anointed Jesus."

The Apostles called themselves bond-servants and chain-prisoners of Jesus the Anointed (Messiah), because they voluntarily were submissive to the dictations or promptings of their Teacher, Lord and Master, who had made his abode, since theocrasis, or transformation to Holy Spirit, within them. They were, indeed, tied or bound to their interior Teacher, whom they before externally followed as pupils. They even considered themselves His prisoners, chained to Him with inseparable links of love. No earthly tie, or narrow family relation, had the power to effect the slightest deviation or separation from their anointed Head, the Lord God.

Their Master's tenets and precepts had so deeply indoctrinated them that they disregarded, or subordinated their own interests to such an extent that they labored most strenuously in their Master's "vineyard," in behalf of others, enduring all kinds of self-sacrifices, and all manner of severe trials, persecutions, false accusations, imprisonment, and were even stoned to death.

While subjected to such conditions, they willingly loved the "burden," and voluntarily remained under the "yoke," reminding of what their great Teacher and Lord had taught them, namely: "Remember the word that I said to you, the servant [*doulos*, bond-servant] is not greater than his Lord. If they have persecuted me, they will also persecute you." Again, "Ye shall be betrayed both by parents, and brethren, and kinsfolk, and friends." And the Apostles fully comprehended what this all meant; for in their epistles we find such statements as: "We must through much tribulation enter into the kingdom of God." "No man should be

moved by these afflictions, for yourselves know that we are appointed thereunto."

The time is near at hand when we will not need "money" to carry on the great work of Koreshanity; for what we call money now, will be demonetized, and another system of exchange will take its place. This time is just beyond the world-wide fierce battle, the battle of "Armageddon," the last battle that shall afflict mankind within the present departing old cycle of Mazzaroth. Concerning this very time, the prophet Daniel says: "And at that time shall Michael stand up, the great Prince who standeth for the sons of thy people; and there shall be a time of trouble, such as never was [during the present Mazzarothic cycle of time of 24,000 years] since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book."

The Lord Jesus speaks of the same time with these words: "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand [*Gr. noeito*, observe or mark attentively]); * * * for then shall be great tribulation, such as was not since the beginning of the world [*Gr. kosmou*, arrangement or order of the present old Mazzarothic cycle of time now ending] to this time, no, nor ever shall be [during the same cycle]. And except those days should be shortened, [*lit.* had been shortened], there should no flesh be saved; but for the elect's sake those days shall be shortened" or were shortened, from 25,816 years, to 24,000. Thus, not the hours of the days or the years are shortened, but the term signifies a lessening of the number of years. This is due to a planetary attraction, says KORESH, "which causes the sun to retrograde or accelerate more rapidly;" namely, "fifty seconds of a degree every year."

What is "the abomination of desolation," or that which produces desolation? If we can point out which is the greatest evil in the world, we can define and know the abomination of desolation. Sacred Scripture says: "The love of money is the root of all evil." Thus, the love of money is not only an evil, according to the divine dictum, but it is the root of *all* evil—consequently, we have located, designated, that which produces desolation, or that which is "the abomination of desolation."

The love of money is the root of all evil,

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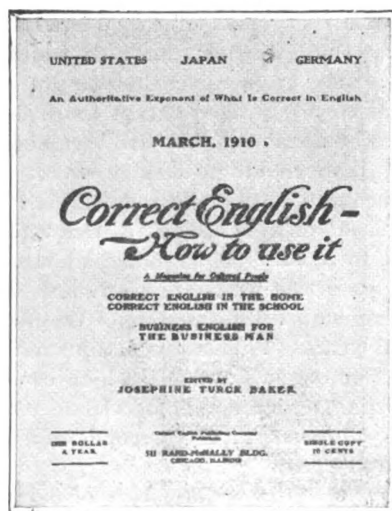
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The Cellular Cosmogony

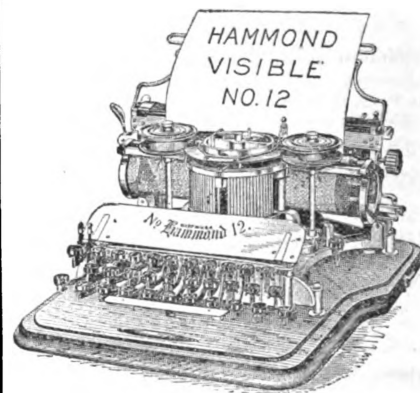
(Continued from last issue)

In the same volume, No. 10, of the F. S., under the caption, "Cosmogony," we are enlightened as to the fact that the sphere, as pertaining to curved lines, and the cube, as to straight, are the two characteristic forms of integrality: the one is the type of truth, and the other of life, while the compromise of these is the spiral. The article answers the double question; namely, What are the remote and proximate causes that move the physical universe? It also states that there are conscious and unconscious forces, and what constitutes such.

It explains that the Biblical phraseology, "In the beginning God created the heaven and the earth," does not imply more than the beginning of the specific cycle, and that such creation, or rather recreation, is manifest whenever a cycle closes, in the beginning of a succeeding one. That function and form are correlate and persistent properties of perpetual being (and there is a sense in which things were not created), still the continuity of the universe must depend upon its recreation or creation in an existent form and function.

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

It shows how the forms of the incubated are but the modified adjustments of curvilinear and rectilinear motions and modes, or as applied to man, he is the cell doubled upon itself, and the laws of mental and organic life correspond, in him, to the laws of motion and arrangement in the functions and emplacements of the physical kosmos. This unique and complex cell, with its correlation of circumference and center, is the expressed or evolved form of intregal being, and the forms and laws of this kosmical integrality are the pattern of the integral government of man.

This article informs us concerning true freedom and liberty, which, in the mouth of the rabble, have no significance. True freedom and liberty, embraced in axillary and orbital revolutions, is the liberty to move by virtue of law, and according to prescribed limitations and directions; freedom of action, as a mental influence, hence must be governed by corresponding limitations and directions.

In F. S., Vol. iii, No. 11, under the heading, "Cosmogony," a continuation of the foregoing, No. 10, KORESH teaches that revolution, as an observed phenomenon of the physical universe, is a determinant of moment in the line of least resistance, and in the direction of the greatest freedom. Correspondentially, freedom of mental action, or freedom of choice, is the liberty to move according to the affections of the will. If the affections are good, the choice is upward; if evil, it is downward; thus freedom of the will is liberty to move according to selection. There is no deviation or escape from this law and from its inevitable consequence, still other conspirations aggregate to determine a revulsion in the inclination of the moment.

The same article teaches that the astral center or star of centripetal limitation is essentially the pivot and crucible of transmutation. This star is related to the greatest circumference as the central limit of energetic impulse. The circumference marks and limits the correlated extreme of material existence, and thus center and circumference define the cosmic physical

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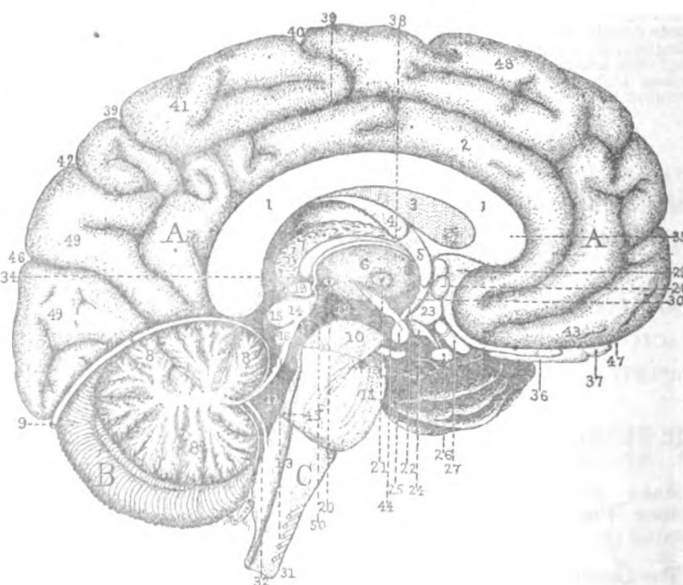
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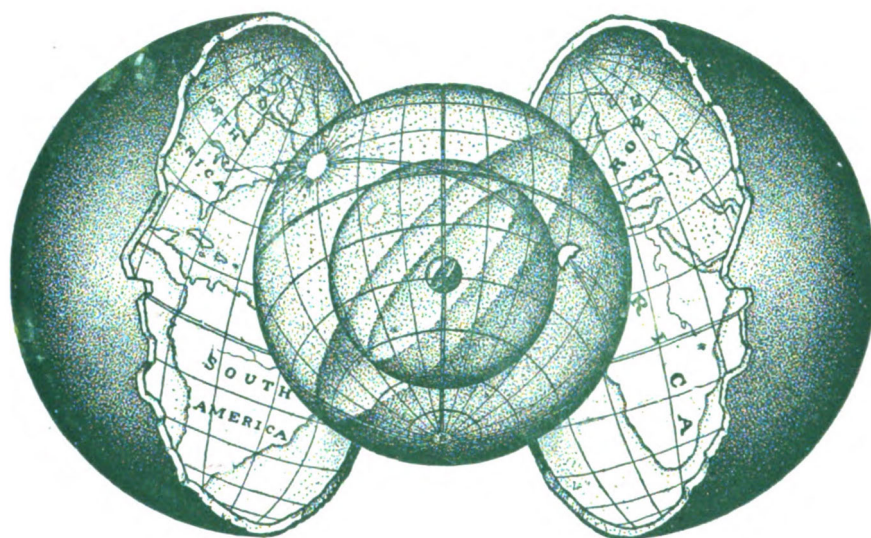
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