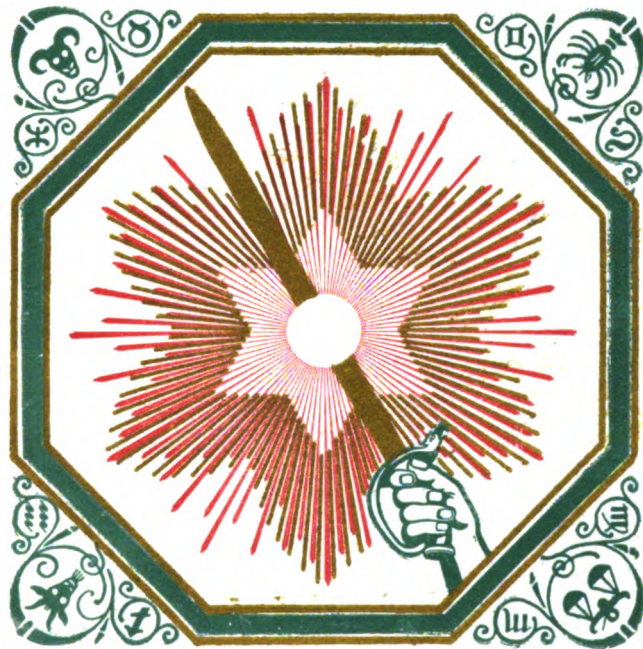


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The Flaming Sword



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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 Law by Which The Egypto-Hebrew Tribes Become Effaced as Known Jews

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

CHAPTER VII.

IN THE PRESENTMENT of the Mystery of the Gentile Fellow-Heirship, two things have been demonstrated. The first is, that by the provisions of the covenant, Abram was to be made the father of the Gentiles. The second is, that his literal posterity, through the ten tribes, controlled largely in their course by the Egypto-Hebrew tribes, Ephraim and Manasseh, have become effaced as distinctively Jew.

The reader will agree with me that Israel is a mixed people, at least so far as the mixture with Egypt is concerned. They may not yet be willing to acknowledge that the ten tribes, the offspring of Abraham, are now become Gentile, but if they will bear with me patiently, I think I shall be able to demonstrate this also. Let us have recourse again to the examination of the covenant. It will be well to notice, first, that there are no conditions nor contingencies in God's designs with Abram, as specified in the compact entered into by God's sacred obligation.

There are certain things which God, by sacred compact, agrees to perform. These are without condition. As a token of this agreement, Abram's posterity were to carry a specific mark, which was to be a perpetual token between God and Abraham's children. This mark was circumcision. This was also unconditional. This covenant provided for the adoption, by the Jews, of the Gentiles who might wish to worship the God of the Hebrews.

For a Gentile to adopt the heritage of the Jew, committed from God and guaranteed by the voluntary obligation of Jehovah, he must conform to the rite of circumcision. This was the token or sign by which he might expect God's cognition of him as an heir to the promise. When the Gentile had acknowledged this ceremony and became obedient to its ministrations, he by right became identified with the children of Israel, and was no longer regarded as Gentile. By the adoption of

this new relationship, his posterity would be numbered as the seed of Abraham. *Per contra*, if a son of Israel failed to comply with this requirement, he was no more Jew but Gentile, and by the provision of the covenant was cut off from his people. As effectually as the Gentile became Jew through circumcision, just so effectually did the Jew become Gentile through uncircumcision. The Jew and the Gentile were distinguished as the circumcision and the uncircumcision.

"This is my covenant, which ye shall keep, between me and you and thy seed after thee: Every man-child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man-child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant. And the uncircumcised man-child, whose flesh of the foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant." (Gen. xvii: 10-14.)

There are two parties to this compact. On the part of the first there is a bestowal of certain unconditioned prerogatives and immunities, guaranteed by specific stipulations. On the part of the second there is to be performed an obligatory observance; namely, circumcision, which was to constitute a perpetual sign or token in the flesh, that the people producing the sign should ever be cognized as the covenanting generation. Israel can only be identified, then, by the manifestation of this token.

The particular facial delineations and general expression of the Jew now scattered throughout the world, so markedly characteristic, irrespective of the geo-

graphical locality to which his nativity is assigned, are dependent upon his observance of this ceremonial rite.

Israel has become Gentile through the very provisions of this covenant. The observance of this rite was the only safeguard against the adulteration of the Jew. Possessing as he did, such a marked tendency to intermarry with other peoples, as evinced by the unmistakable record of such a characteristic, he could only be deterred from following the course of his inclinations through fear of the visitation of divine vengeance upon him, if he should violate that which he held to be most sacred.

Jeroboam effectually removed this restraint, which God had placed upon the race and stamped with his seal, by the renunciation of the Jewish system of religion, and with it the rite of circumcision. This specific token of race distinction was obliteration in its outward form, and the children of Israel were left to follow the natural and sensual bent of their desires.

When Jeroboam instituted the Egyptian worship, he set up two calves for idols. What did he mean by this? When Moses was in the mountain and delayed his return, the Hebrews desired to return to Egypt. They expressed this desire in the making of a golden calf. This calf was the symbol or type of what existed in the Hebrew thought or inclination. This desire to return was through fear of extinction if they remained. Thus the desire that the Jew entertained for the perpetuity of his natural life, was represented by this symbol of Egyptian worship.

The calves of Jeroboam indicated, symbolically, the two inclinations which the ten tribes still entertained for the enlargement and perpetuity of their existence: "God shall enlarge Japheth, and he shall dwell in the tents of Shem."

Here is the secret. The ten tribes must not only embrace Ham, which they did through the admixture of the Hamitic or Egyptian element through Ephraim and Manasseh, but they must also embrace Asshur and Japheth. And for this purpose, in the provision of the divine economy, they were carried into Media, to a people with whom they could affiliate through the preparation which had been made for them by the removal of all the restraints which had been exercised over them, through the influence of the covenant which they now renounced.

The ten tribes, through the violation of the compact, became the natural uncircumcision; and by becoming the uncircumcision, they naturally lost this token of distinction. I have before stated that the peculiar facial expression of the Jew depended upon this particular rite. There may be presented two general reasons for this: Every part of the human body sustains a peculiar relation to every corresponding part of the brain and mind. The universal and persistent removal of a particular part of the physical structure from a race of men, could not do otherwise than exert a specific influence upon the corresponding brain structure, to be reflected into the face. This would not reflect itself generally in the Jewish face, but specifically.

The rite of circumcision, as related to the covenant and law of the Israelite, debarred the Jewish females from forming marriage alliances with the Gentiles; therefore, there were no children whose fathers were not of the circumcision. When Jeroboam instituted the Egyptian worship, and did away with the natural circumcision, both the above-named causes ceased to bear upon them, and they were left free to intermarry, and thus to obliterate the peculiar mark of identity which every natural Jew carries in the outline and feature of his physiognomy. The Anglo-Saxon is the descendant of Shem; but he is more than this, for he is also the descendant of Ham and Japheth.

The Anglo-Saxon is the coming man, because he does what no other nation on the face of the earth does today; namely, he unites in himself the blood of the three races—Shem, Ham, and Japheth, in the line of Noah's posterity. But he embraces still more than this in the morphological composition of his structure. The Anglo-Saxon embodies the biologic force of Judah through spiritual transmission, or through the channel of regeneration, as unmistakably as he does the natural flesh of Abraham, through the sensual channel of Joseph's descent.

Circumcision was the token of the covenant. It was the sign of God's cognition and acceptance. In the figure this sign was ignored, for the ten tribes, in the substitution of the Egyptian for the Jewish worship, renounced this with the other portions of the Hebrew ceremonial, and they were consequently cut off from among God's people, as he had before declared they should be when disregarding this sign or token which they were to carry in their flesh. I have spoken of this as a typical circumcision, and as belonging to the Jews as the typical chosen of God. As a type or figure, the circumcision of the Israelite pointed essentially to another and real circumcision, which the provision of the covenant regarding circumcision literally denoted.

In the type Israel was called Ammi, "my people," the circumcised. They subsequently renounced the Jewish ceremony, including circumcision, and with such renunciation forsook the worship of Jehovah, and therefore became the uncircumcised, "Lo-ammi," "not my people." When, in the antitype, did they become "Ammi," "my people," and consequently again the circumcised?

The separation of the ten tribes, by which they became "Lo-ammi," "not my people," was their separation from the house of David, this house being the tabernacle of Jehovah. Their departure from David, he being God's representative, was their departure from the Lord. Hence, to become again "Ammi," they must be restored to the house of David or Judah, for God has declared that David shall be their Shepherd and Prince forever. This restoration began to operate when they became the real circumcision by the reception of the Holy Spirit, this Spirit being the cumulative potency and product, or conserved force of the Jew, husbanded through the operation of the typical circumcision.

As in the type there was an apostasy of the Israelite, by which Israel became Gentile through marital infiltration, and a subsequent restoration to the house of the biological Judah through the operation of the Holy Spirit, the real circumcision, so must there be an antitypical apostasy, from which there must be another restoration, which is the antitypical restoration. This antitypical restoration must come through another antitypical circumcision, or another cutting off, by which there will be another diffusion of the spiritual or celestial fire.

When the Gentiles (to whom Paul and the other Apostles carried the gospel of Jesus Christ) accepted the Apostle's doctrine, and with it the operation and power of the Holy Spirit, they showed by this very acceptance that they were the cut-off people, for, being the people in whose will there was a lodging place for the Christ of God, they demonstrated that this receptacle had been formed through the effect of a previous literal and physical cutting off of the foreskin.

By possessing the Holy Spirit, they presented the evidence or token of God's appointment and consequent approval, the sign which they were to carry in their flesh as a sign of obedience to the requirements of the covenant. It will be remembered that those born in the wilderness were not circumcised during their sojourn there; but just before their entrance into the promised land, previous to their crossing the Jordan, in front of Jericho, another circumcision was enforced, which was the second circumcision.

The inheritance of the Jew could not be committed to him without his conformation to this special requirement of God. And so in the antitype, subsequent to the great apostasy of the church, predicted by Christ and his Apostles, which is the falling away of the church from the purity of doctrine and life, there must be the manifestation of another Sign (cutting off or circumcision), and the cognition of this Sign and its reception will be the token by which the Lord will again acknowledge his people. By this observance they return unto Him and he returns unto them. "Return unto me, and I will return unto you, saith the Lord of hosts."

It will be discovered, then, by the foregoing, that there must be another antitypical circumcision, therefore another Sign. Hence the words of Jesus: "Then shall appear the sign of the Son of man in heaven: and then [after the appearance of the Sign] shall *all the tribes* of the earth mourn [the tribes of the lost church], and they [the tribes] shall see the Son of man coming in the clouds of heaven, with power and great glory." The mourning of these tribes is preparatory to their entrance into their inheritance, for "Blessed are they that mourn, for they shall be comforted."

We may know the character of the second antitypical Sign, by the nature of the first. The first was the translation of the Man Jesus, and the shedding forth of the Holy Spirit. Again there must be the translation of a man, and the shedding forth of the divine fire. This will be the Sign of the Son of man, which Jesus said should be seen in heaven. As circum-

cision was the token of the Covenant, and the real circumcision, indicated by the type, was the cutting off through translation and the consequent outpouring of the Spirit, it follows that this is the Sign by which Israel, in the antitype, must claim restoration from the great apostasy.

The Hebrew word *mul*, signifies to cut off. Its true meaning is identical with the meaning of the English word mule. The rite pertains, in its ultimate design, to such a cutting off of the brain form and function as to obliterate the propagative instinct and power through the sensual flesh. This is so, because so long as sensual or natural propagation is perpetuated the covenanting generation is projected forward, and thence the day postponed for the fulfilment of the Covenant.

A knowledge of circumcision in its typical and antitypical force and relation, with the organic laws of the rite, and its specific effect upon the physical, mental, and spiritual natures, with its various physiological and biological characteristics, are all essential to a useful conception of the ordinance. In its appointment, God had in his infinite purpose the restoration of fallen man, the salvation of the race. The Jews, in their observance of the ceremony, were ever reminded of the promises of Jehovah foreshadowed in the typical covenant, pointing to an everlasting inheritance which they were to come into possession of through a Deliverer and King, chosen from among the people.

It is a well known fact that the brain, with the spinal column, the cerebro-spinal axis, is the functional center of the physical organism. It comprises, in its functional operations, as diverse and innumerable offices, as the structure to which it imparts functional force is comprised of organs and parts. There is no part of the human body that does not sustain a specific relation to, and dependence upon, the corresponding part of the cerebro-spinal axis. As the body is composed of a variety of organs, so the brain is made up of corresponding functional centers; and between these and the corporeal organs related to them, there are reciprocal tendency and action.

The organs of the body are composed of innumerable cells. Though apparently homogeneous in physical character, they are thoroughly heterogeneous in functional quality and capacity. If, for instance, we examine the dark globules of the venous circulation we cannot, by microscopical or other tests which are applied, discover physiological or chemical difference in their composition, yet we know from analogy and from the observance of their activities, that no two cells possess the same functional power.

In the apparently homogeneous nature of the dark venous blood cells, no two cells are alike; yet they may be divided into two general divisions, which may be denominated progressive and retrogressive globules. The progressive and retrogressive cells are electro-positive and electro-negative in character, and are chemically alkaline and acid in their respective chemical reactions.

The progressive cells possess an acid reaction and electro-negative force, while the retrogressive cells possess an alkaline reaction and electro-positive force. A progressive cell, in the nature of its vital force, is one which, if it be a venous globule, will, upon reaching the respiratory center, so unite its electro-chemical forces with those of its co-ordinating white lymphatic cell, as to progress through the union into the formulation of an arterial cell, which, upon its deposition at the opposite extremity of circulation, is receptive to a higher vitalization.

A retrogressive cell is one which, instead of being carried forward as a permanent structure, gradually loses its cohering powers and breaks down into serum, and yields up its forces to both the progressive and retrogressive globules. The heterogeneous characteristics of the innumerable cells determine the points of their location in the physical structure. Hence it may be seen that the cells of the solid structure of the body are governed, in their determinations and locations, by the specific qualities of the cells themselves. During their progressions through the various spheres of morphological vitiation they are sustained, so to speak, by an invisible chain or cord suspended from the brain sphere, to which each cell is successively related.

There exists a perfect analogy between the progressive and retrogressive forces in the globules and disks of the fluid and solid structures of the body, and the electro-negative and electro-positive forces generated by the cells of a galvanic battery. They enter and pass out at the anode and cathode, or by the upward and downward way, as in the flow of the galvanic current. This analogy holds the same when applied to the qualities or states of man.

As the conversion of the negative or positive forces of a galvanic apparatus to the forces of the opposite character depends upon the polarity of those forces, or upon their reaching the extremities to which their qualities determine, so the conversion of the liquid or solid globules depends upon their reaching either the one or the other extremity of the circle they are traversing. This law is equally applicable to mankind in general—to the Grand or Universal Man.

The circumcision of a part, in its effect upon the portion circumcised, was emphatically the destruction of the cells or combination of cells so removed. But what, it may be asked, would be the effect of this operation upon the brain center from which these cells were suspended, or to which they were related? There would be an arrest of functional activity, therefore a suspension of vital communication toward that particular extremity, and consequently a husbanding or conservation of a special potency. In a family, if continued sufficiently long without interruption, it would result in the final obliteration of the brain center, with the exclusion of its final office in that direction.

Observed as a national ceremony, with the minds of the people as a nation polarized in the conception of a visible and tangible head, a man in human and outward manifestation, it would result in the aggregation

of the force as a national center, visibly apparent. It would become cumulative as the age progressed, until the polarization was effected, or until the extremity of circulation was reached, when the culmination of the potency would destroy or remove the visible national center.

As the circumcision of the part was its removal to absolute waste or destruction, so the coördinate brain force, suspended or held in reserve through the efficacy of the ordinance, was absolutely conserved. The destruction of the one was the conservation of the other. Herein is manifest the universal law: "If a man would save his life he must lose it;" or, as applied to particulars, if he would conserve the force of a special function of the brain, he must destroy the physical coördinate of that which he purposes or desires to perpetuate.

CHAPTER VIII

Active Effects of Typical Circumcision

As a legal institution, the ordinance affected males and females differently. All the male descendants of Abraham were to be circumcised upon the eighth day, under the penalty, if the rite were disregarded, of the excommunication of that soul from among his people. Every stranger received into the nation must be subject to the ordinance, and no Jew could, with the divine sanction, contract a marriage alliance with the uncircumcised. In its operation, however, the ordinance was a more effective barrier against the union of Jewish females with the males of other nations, than it was against the union of male Jews with alien females. We therefore discover at once, how, in the observance of this ordinance by the Jew, the male or positive element of the race (as having a Shemitic origin) is continually attenuated and less dominant, while the introduction of the alien female element continually augmented the potency of the anti-Jewish force.

By the suspension or conservation of the brain force held in reserve, the progressive cells of the body are multiplied and rendered more fertile. The sperm cells are but the ordinary cells of the body carried forward and potentialized for reproduction. They are consequently multiplied and their fertility augmented. As the portion removed has direct relation to the male, and not to the female brain, there would be developed a preponderance of male sensual desire, and consequently the general tendency would be toward polygamic marriage. The primary influence of circumcision is to foster the tendency and development of polygamic union.

Polygamy has its origin in some cause, and from some necessity of being, or it would have no existence; but while it is a means to a specific end, and the end may be that of righteousness and purity, the channel through which the end is obtained may be extremely corrupt and vile. In the multiplication of a people through such an institution as polygamy, in which many women unite with one man, various ends are subserved. Outwardly, the male element becomes the characteristic dominant property in the race. Children begotten of the same father but born of different moth-

ers would, many of them, possess naturally a paternal likeness, and the likeness would become the more striking as the nationality progressed. It would create a demand for alien women, while it would diminish the demand for alien men. This would tend to concentrate the masculine element, and diffuse the feminine element.

The coördinate action of these two principles, namely, quantity and quality,—quantity belonging to the female, and quality to the male,—would produce positive tension at the male center of the race, and the male would become as a consequence the dominating force. This force would not reach simply and solely the particular race of people or nationality with whom circumcision was a rite, but, having the effect of producing male polarity at the center of the central race of men, the psychic force would be communicated to all races, thus continually tending to maintain in sub-dominance the female potency. This is the direct and primary action of the observance of the rite with certain religious teachings.

Circumcision as a principle of law, enforced as an external observance, and pointing to, and as the subservient end of reaching, the real and antitypical ordinance, both in its general and specific applications, is intended to perpetuate male dominance at the positive or centrifugal polarity of universal being. The conarium is the brain center directly and specifically affected by the enforcement of the ordinance.

The secretion of the conarium or pineal gland of the brain is progressively modified, until there is a final obliteration of the materiality of the secretion, reducing it to an active force. This change sustains the same relation to the individual man, that the corresponding change in the aggregate man does to the universal structure.

The typical cutting off (circumcision) points directly to the antitypical, which is no more nor less than the departure of a man by the operation and process of translation. Translations of men are successive operations governed by law, and the men so cut off (circumcised) are the cherubim which God placed at the East (*kedem*) of the Garden of Eden, to keep the way of the Tree of Life. The Hebrew word *kedem* (east) means the going before. These are the seed-men planted for the purpose of regeneration; and they, in their appearance, constitute the Sign of the Lord's coming in every age of the world.

The Jews were always instructed to believe that their deliverance and final inheritance were to come through the instrumentality of some one chosen from the people, therefore their religious convictions and the tendencies of their desires; consequently, the flow of the conserved energy of circumcision was toward the manifestation of a tangible and human Jehovah, the pivot in whom their aspirations centered. The inspired patriarchs, prophets, and priests knew that this final deliverer was none other than Jehovah, their God.

Thought is a substantial entity; therefore the affections, desires, or aspirations of the will are but the metamorphosed influent potentialities of the organism,

and comprise the material substances of the structure, converted in the mind to attenuated and subtle solution. The tendency of this subtle principle is governed by the direction of the flow of the thoughts, through religious and other education. Hence circumcision would not produce the same effect upon different classes of minds, or minds differently instructed. With the Jewish mind, who looked for a Savior in the form and nature of a visible Jehovah, the thoughts of the will would fix upon a visible, tangible pivot, and the onward flow of the potency conserved through the ordinance of circumcision, naturally flowing in the direction of the desires of the mind (religiously directed), would concentrate, polarize, and concrete in a material entity.

Circumcision adopted as a national ceremony, with a people whose supreme and only conception of Deity is that God is a being extrinsic to humanity, and never visible nor tangible, always incomprehensible, unknown, and unknowable, and yet a being whose nature is undivided and indivisible, would tend to concentrate and focalize the surplus force at a spiritual center. If the religious education of the people directed them to regard God's supreme manifestation to the world in the production of a prophet whom they suppose to simply represent Jehovah, and the periods were fixed according to the laws of cycles, while the event would be governed partly by the law of cycles, the action of the thought would supply the potency by which the events of the cycle should be consummated.

The Jews and Arabs represent these two phases of thought depending upon circumcision. The inspired Jewish teachers all regard the Jehovah of the Jew as the Savior, and the only Savior, of the race; and in all their teachings they unmistakably pointed to his *visible* manifestation and presence. It is unquestionably from the inspiration of the Jew, that the Christian finds confirmation of his faith in Jesus as the predicted Messiah and Jehovah, and therefore visible Savior of the world.

(To be continued)

The Christian world entertains the acme of absurdity in maintaining that there are two or three persons of the Godhead. There is no person of the Father, Son, or Holy Spirit except when the person is manifest in the human form. There is individuality of God, but no personality except when manifest as the Son of man. It is through the office of person that the Lord (the person) enters into conjunction and union with the Godhead. The eternal throne of Deity is perpetuated through the development of the person of the Son of man. Whensoever the Son is raised up and made perfect he enters into his inheritance, sits upon the throne, and thus rejuvenates the Godhead. This mystery the Lord God has revealed to his servant, *Koresh*, through whom the heart of the fathers (the invisible Gods) shall be turned to the children (the invisible Sons), and the heart of the children shall be turned to their fathers.—*Koresh*.

The Wonderful Discovery of the Law of Translation

(From the Unpublished Writings of KORESH)

CHAPTER IX (Continued)

THE WORD is communicated or conveyed by the power of an illumined intelligence. Hence to understand the law of conjunction by which the translation is effected, (by which means the Word is conveyed or imparted,) is to ride upon a White Horse. This rider on the White Horse had upon his vesture (truth in its ultimates) and upon his thigh (good in its ultimates), a name written—King of kings and Lord of lords. His name (Divine Humanity) is called the Word of God. It follows that this power to carry the Word of God, vested in the horse, resides in the ability to receive instruction from the Word (not the Bible, but the living Word), for it is only from instruction that the horse is made subject to his rider. Through the intelligence of the horse, then, the power to transmit the Word arises.

In the twenty-first chapter of Revelation there is an account of another marriage; this is after the first heaven and the first earth are passed away. The first heaven and the first earth constitute the product of the first marriage, and is Elijah the Prophet. After he passes away, then shall be seen the New Jerusalem (abstractly, doctrine; literally, the church in the heavens discreted in Elijah) coming down to conjoin itself (or herself) with the Lord's universal body, the new earth, that a marriage may be effected which shall result in the resurrection of the dead, as its offspring and product.

Elijah, or El-Yah, is a distinct word from Jehovah or *Yah-Veh*. Elijah is the name of the intellect; Yahveh is the name of the will. The one is the *Yah* (everlasting) *El* (Father), hence everlasting Father. It follows that Elias or *El-Yah* is the everlasting Father, the vesture or environment of the will—the investing divine sphere or lumen, the wisdom principle resident in the intellect, King of kings; while *Yah* (everlasting, because self-subsisting) *Veh* (the way) is the Lord, from whom proceeds the divine sphere. He is the will. The two make the man—the Divine Human. Elijah the Prophet, who is to constitute the Sign of the coming of the Son of man, contains, as the Angel having the Seal of the living God, the literal truth of the Word, God the Father. This is the blood of the New Testament. This blood must be drunk before the new body can receive its life.

As the blood in the human body flows through the arterial system of man into the extremities, and by its plasticity becomes the substance of the form, so must the divine blood, in which is the life of all flesh, ("for the life of all flesh is the blood thereof,") flow to the extremity, the ultimate of man, be converted to flesh (divine good), the Lord's new body, through which, by metamorphosis, it passes beyond the flesh—the veil, which must be taken away by dematerialization.

The blood, abstractly truth, but literally the spirits of the dead in Christ, the seals of God, are now in Elijah

the Prophet, that is, the Angel who has the seal of the living God. Through his translation they are to pass beyond the veil (the flesh), into that within the veil—eternal life. How is this to be accomplished? The mission of God the Father, as manifest through his Anointed, is not as prophet, to simply foretell the coming of the Lord. This constitutes the least part of the prophet's function.

The mere statement of the truth, abstractly, through which the Lord's coming is to be effected by man's coöperation with God, does not meet the ends of his mission. He might declare upon the housetops for centuries the very truth of God in its abstract form, and the world still remain blind and dead. He is to be a teacher to men, imparting to them the power to coöperate with God in the restitution of the fallen race; and the final culminating communication must be in the literal transmission of the truth in substance, accomplished by his translation. This translation is "the chariot of the Cherubim," which, rendered into plain English, is the communication or conveyance of the literal Word or words.

In the translation of Elijah, the blood, the Spirit of Truth, in whom the spirits of the dead are made alive, is imparted to those who, in the natural and outward form, look for the Lord's appearing. Immortality begins to come to them, divine life and light manifest in the cloud. This cloud is the blood thus imparted, becoming, through its plasticity, formulated and metamorphosed to living, incorruptible flesh, the veil of the temple in two forms, man and woman.

This veil, which is now the literal flesh of Abraham, not merely the body of the Son, but the flesh which is the divine natural good of the Father, is the temporary partition dividing God from man. The English word booth, from the Welsh *bwth*, Irish *baith* or *both*, signifies two or a pair. Succoth is the same; and the feast of booths is the relation of counterparts arranged after the translation, by which the flesh of the two—the veil, is consumed, "taken away." This is effected through the power of intense love between counterparts, so intense (through male continence and female chastity) that the flesh is actually consumed and the life blended in the offspring, the one eternal man, one offspring for each pair.

It is impossible for the blood of the new Covenant to pass beyond the veil without taking away the veil—the flesh; ergo, it is impossible for life to come to the race without man's removal of sensual or carnal desire. The very ultimate of the desire of the flesh of man in his approximation to the divine nature, is in this relation of counterparts. In Ezekiel's vision (chapter i:7) it is expressed as follows:

"And their feet were straight feet [indicating intensity, directness, and power of desire for truth and life, and nearness of its attainment] and the sole of their feet was like the sole of a calf's foot; [the sole of a calf's foot is that part of a calf which stands upon the earth. It is the ultimate or extremity of the calf, [and the calf signifies natural desire. The hoof is split, composed of

two halves]: and they sparkled like the color of burnished brass."

Burnished brass signifies the same as the fig tree—natural good. Feet correspond to the intellect; hands to the will. When conjoined they both imply life, and are called the hand. "And they had the hands of a man under their wings." This means that the will, the source of the desire, was covered by the truths or spirits imparted to them, and that by this covering or impregnation the desire is generated.

As soon as the intensity of natural desire has taken away the two forms (the man and woman); that is, removed the veil—natural desire ceases, for the root of natural desire is consumed and the feast of booths meets its natural fruition in the living Arc Angels—Ark of the Covenant, the covenant being the united male and female within the angelic form.

The mission of *El Yah* (Elijah) is to stand between the testes and the nates of the universal brain of the Grand Man, where, as the conarium, cone, or pineal gland, he performs the function of the metamorphosis of wisdom to love, and love to wisdom, until the office ceases to be a necessity, when his translation is the obliteration of the pineal gland by absorption through disuse. This destruction of the conarium of the universal brain—the translation of Elijah the Prophet, is the fulfilment of the second circumcision of the Jews in confirmation of the type or figure, as given in Joshua v: 2. "At that time the Lord said unto Joshua, make thee sharp knives and circumcise *again* the children of Israel the *second time*."

In this circumcision the two signs are conjoined in one; namely, the circumcision and the Sabbath. This circumcision was performed in the type just before the Jews entered into the promised land: "And the Lord said unto Joshua, this day have I rolled away the reproach of Egypt from off you; wherefore the name of the place is called Gilgal unto this day." (Joshua v: 9.) Gilgal signifies a wheel or to roll; and in the Word, wheel implies to testify, and embraces the same thought or truth as chariot.

The development of Elijah is progressive and rapid from the time of his first illumination, and proceeds from the opening of his mind for the influx of loves and wisdoms proceeding from the four quarters, and arranging themselves in order, according to qualities, for distribution.

It is his reception of the Lord in his discrete degree; and in proportion as this discretion approximates the amplitude of the sum of the cube and the sphere, is he Elijah the Prophet; and in that proportion he and the Lord become united in one form, knit together as were the souls of Jonathan and David. When the unity is complete the Chariot of the Cherubim is manifest. In other words, the translation is effected, and thus the blood of the new Covenant imparted. The destruction of the conarium in the universal brain makes it possible for the conarium of the particular or individual brain to be obliterated. It is only through its obliteration that man can become immortal.

(To be continued.)

The Mission of the Messiah

(From the Writings of KOREAN)

THE results of the mission of the Lord Christ are yet to be realized, if what was his purpose in life is to be accomplished. He himself attained to immortality, the state of immortality in the flesh. The Lord's body was immortal, incorruptible; he accomplished this through a process of overcoming. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." By this it may be understood that the Lord had something to overcome, and that in this attainment he succeeded in reaching the throne of God. It may be further understood, that he who overcomes will sit down in the same throne. Do not make the mistake so commonly made, that the term *he* implies *they*. For it is not said, *they* who overcome, but "*he* that overcometh."

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. It has not been attained in Christianity, for the cogent reason that the fruit of Christianity was not to be reached until the end of the age. There has been no immortal life in the world since the Christ; there will be none until he comes again to fulfil his work. When it is said, that "He that overcometh shall inherit all things; and I will be his God, and he shall be my son," it has special reference to the Lord himself, who, descending into the race, took upon himself the sins of the world, and was "made to be sin." The fruit of immortal life will ripen in this world, in bodies that are now mortal; for it is said that "this mortal shall put on immortality," which means that this mortal body shall become immortal. It cannot be implied that this mortal must be thrown off, and that the immortal will appear in some other sphere. This corruptible shall put on incorruptibility. This corrupt body shall be made an incorrupt body; not in some other world, but in this natural sphere of activity. Here, then, the process is to be fulfilled; here, we are to overcome; in this mundane existence the body is to be perfected. The question arises then, what is the process? Are there principles of law to be known, and is it possible to observe them, by which immortality is to be effected? We maintain that there are. The law is the same that the Lord Jesus applied in his own case.

The question will arise with many, if the Christ overcame and through it made himself immortal, why cannot all men observe the same law and become immortal as he did? They cannot do it without another Messianic manifestation, for the simple reason that *one* man, not many, will first attain to the knowledge of the science by which it is accomplished. That science embraces the power to overcome, and to baptize the thousands of others into the power of overcoming. The change to be wrought in the production of immortal life is nothing less than the resurrection of the dead:

this is a coming again in the flesh; it is reincarnation; it is the fruit of the Tree of Life.

The Lord accomplished his perfection through his transmigrations, made through two dispensations; namely, the Noatic and the Abrahamic, in which he passed through a sufficient number of embodiments to give him the essential and material experience to constitute him the Son of God. The experience necessary to develop the specific and prime (only begotten) Son, embraces more than two divisions of the cycle of the Mazzarothic progress; but these two periods bring the Son through the two natural degrees of his maturity, to that condition by which he can be absorbed into the central consciousness of Deity, and in which he becomes one with the Father and is made the central Star—the intellectual consciousness of the eternal Throne. It is by the building up of a (the) central man to sit upon the throne of God, that Deity perpetuates his own being and eternally insures the continuity of his royal tenure. It is because the throne of the universe must forever be held intact, that it is essential for the special Son of God to be created and perfected and absorbed into unity with the Father, so that the Father and the Son become one.

In every age of the world there is begotten the central man, the pole of the divine axis, the Messianic center, whose office it is to direct the laws of construction for the age. "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name." The reason it is said that "he shall go no more out," is because the man raised up and ordained to the office of Messiah, though a new creation *from* the human race, becomes central and so organically related to the pneumo-psychic central consciousness as to become one with Him. Once *absorbed* into that center he goes no more out; but from himself he impregnates the world for the raising up of another Son, to be absorbed in the same way, into the same eternal Center.

The Sons of God who are begotten and thence born of the Son of God—who becomes the Father by virtue of his absorption and the communication of his reproductive essence from himself at the time of absorption—are the product of the Only Begotten; that is, they are regenerated from the Son, who is and has become the Father. It will thus be seen that the raising up of the central man and his absorption into the eternal consciousness, are essential to the perpetuity of the Center; and the Sons of God, generated from the humanity through the impregnation by the Son, absorbed, perpetuate the order of Melchizedek—the order of the Deities, or the Sons of God.

One of the supreme functions of Koreshanity and its mission to the world, is to teach the laws of immortal life and to make it possible to apply them. Let the fact be emphasized, that immortality in the flesh is to be accomplished through the application of some law.

This law of immortal life, as it pertains to the arch-natural creation, must be of the higher physiological nature. Koreshanity maintains that there is no law by which man can be redeemed, but the law of Moses. Obedience to this law made the Christ immortal; obedience to this law will make the humanity immortal who become obedient to the same principles. It was the planting of the Christ in the race that made it possible for a new Teacher to arise, and new receptacles to receive the gospel of that Teacher. Humanity can only be saved through the Lord's mission to the world, by applying the law that he taught men to observe. It was not His example merely, nor his instruction to the Disciples and the world, but the impartation of his life, which he gave through his theocrasis, that gave his followers power to perform the works of the law, by which the world must be made immortal.

The pneumo-psychic Center of the human race, the focal point of all consciousness, the nucleus where converge all the love and all the wisdom, where also converge all the hate and all the fallacies of human ignorance, is the abiding place of the Creator, the preserver and the destroyer. At the center of combustion, where the fires of love and wisdom burn, in the same process of combustion, are generated the energies of evil and fallacy. Where God resides, there the devil and satan make their habitation.

Love and wisdom are coördinate energies, generated in unity by processes of combustion operative in the human mind, and there only. Love is the *esse* (the to be) of the mental fires; wisdom is the *existere* of the same mental combustion; these two are the origin—in their material basis of operation, the human brain—and product of the central pneumo-psychic fire of the Godhead. This fire is perpetuated through the kindling induced by the building up of the divine man, thence his absorption into the primal center of the eternal unity. In order to perpetuate this focal point of the whole humanity, it is provided that from the human race there should be developed the everlasting Son, and that this development should repeat itself, as in the providential laws of the universal economy it becomes necessary to replenish the central fires. The center of the psychic fire being the acme of love and wisdom, the material for its consumption must possess coördinate principles of form and function; therefore, the man is built up in his integralism to an equality with the divine center into which he is consumed. The Son, in his absorption into the divine pneumo-psychic nucleus, does not lose his consciousness, but is blended with and takes on the consciousness of the throne (intellect) of the Deific center. This Son, then, in turn becomes the biune parent of his product—the Sons of God, who, being the offspring of the Christ, are the offspring of God, therefore the Sons of God as it is declared of them: "For to as many as believe in his name, gives he power to become the Sons of God."

The science of immortal life resolves itself to the knowledge of the science of the Decalogue, the first principle of which is the recognition of the Messianic Lawgiver. This cognition of the Messenger is as essential to his function, as he is essential to the redemption of his followers.

The Key to the Problem of Life

(From the Writings of KORESH)

“**I** AM the way, the truth, and the life.” If this be true, the problem of life is settled. Not according to church creed, but by the unequivocal testimony of “the Lord from heaven.” “If ye love me,” said Jesus, “keep my commandments.” “A new commandment I give unto you; that ye love one another.” This new commandment was but the analysis and synthesis of the commandments or law revived through the incarnation of the integral law himself, Moses, the “water saved.”

The ten categories of arch-natural possibility, to the child of inheritance, have no substitute. Jesus did not nullify, but emphasized the law. In response to the young man who inquired, “What good thing shall I do that I may inherit eternal life?” (what shall I do that my body may not see corruption?) Jesus declared, “Keep the commandments!” That there might be no mistake regarding His allusion, he defined the Decalogue. Did Jesus mean that obedience to the law of Moses would answer the question regarding immortal life? Who are they that sing the song of Moses? To sing this song is to gladly make confession, and thence to yield obedience. Those who sing the song of Moses and the Lamb are they who see in the Lord Christ the fulfillment of the law, and emulate his subservience.

The child who, through generations of embodiment, differed nothing from a servant, though Lord of all, but was under governors and tutors till the time appointed, learned obedience to the law of Moses through suffering, and by obedience overcame death. He could sing the song of Moses because he had obeyed the law. A hundred forty and four thousand, having learned obedience through suffering, having come up out of great tribulation, their robes having been washed and made white (chaste) in the blood (white blood) of the Lamb, will sing this song.

The modern Pago-Christian dogma, that men can be saved in their sins, without obedience to the law of God, merely because Jesus fulfilled the law, is too absurd for any reasonable mind to entertain for a moment. The Lord became such (that is, the Lord) through the perfection of his character. God, through many previous embodiments, had involved the imperfect Christ in David, whom he had raised up and chosen from the people. He had taken him from the sheep cote and anointed him for his future perfection in the Lord Christ. The same David progressed to the perfect stature of the divine Man in the incarnate Jehovah, the Son of God, in whom was the perfect manifestation of the Father and the invisible presence of the Bride.

The Lord Jesus and the David of the Jews were one and the same, except that, in Jesus, David made himself perfect by precipitating the proprium derived through sensualism, and became the Lord by deriving the proprium of the Father-Mother. Said Jesus: “He that overcometh shall sit down with me in my throne, even as I overcame and am set down with my Father in his

throne.” Through conjunction and unity with the Father-Mother, the Lord Jesus became the Bridegroom and the Bride, and sat down at the right hand of the Father in the throne of the universe.

To be at the right hand of the Father is to be at the hand or place of authority. Jesus became the Father because he became the begetter. The Holy Spirit, the regenerating essence of Deity, proceeded and came forth from Jesus the regenerator. Any masculine child, if a proper one, matures into the possibility of becoming a natural parent. The same law is operative with the Son of God. He becomes greater as he merges toward, and amplifies into, the Father. Jesus said, “My Father is greater than I.” Any child may say, I shall be greater when I mature. In the amplification of the Son, Jesus became the Father and quickened the world for regeneration (reproduction).

Saviors shall come up on Mount Zion. These Saviors are those into whom *the* Savior was planted by the operation of the Holy Spirit, and who now, through regeneration, are ripened into the possibility of keeping the law. In the knowledge of the science of the law and its application, rests the hope of the world. Outside of Koreshanity, this science cannot be revealed. KORESH holds the key, and Koreshans are being indoctrinated. It is no secret. All may receive the doctrine who will. The purification of the flesh from lust of every kind and description,—even as Jesus was pure,—and this, through the coming baptism, meets the demand. The great outpouring now imminent, threatening only to such as are not ripened to its reception, will baptize those who can receive it. The hour hastens; the Builder with plummet and measuring line, has met the hour, and the long and weary waiting is about to find reward in the inauguration of the kingdom.

The Pearl of Great Price

“**T**HE kingdom of heaven is like unto a merchant man seeking goodly pearls, who, when he found one pearl of great price, went and sold all that he had and bought it.” The Lord Jesus is the merchantman. He passed down into humanity, and through regeneration looks forward to his re-insanguination as the Messenger of the Covenant. When he re-discovers the truth and awakes to the consciousness of the unity of God and man, he finds the pearl of great price.

This pearl is not merely the confession of the humanity of God, but a knowledge of the fact that God is revived in the Messenger. Finding this truth, he empties himself of all his evils, and enters into that conjunction which makes him one with God, fulfilling the declaration: “To him that overcometh will I grant to sit with me in my throne, even as I overcame and am set down with my Father in his throne.” He purchased the pearl by appropriating, through obedience to the law, the life of the Lord. “Whoso eateth my flesh and drinketh my blood [that is, whoso appropriateth my life], hath [when raised up] eternal life, and I will raise him up at the last day.”

In a secondary sense, any person who can accept the Messenger of the Covenant may, by forsaking all things, be made receptive to the Lord’s Messenger who, through theocrasis, will be disseminated by the operation of the baptism to come. The acknowledgment of this Messenger is the acceptance of the pearl. Sacrifice all things of earthly wealth to his cause. Forsake all old loves that nothing may obstruct the reception of the new; then, by obedience, appropriate the substance of the baptism.—*Koresh*.

The Indicia of Human Progress

BERTHALDINE, MATRONA

TWO DISTINCT LINES OF PROPHECY

How the Stick of Judah and the Stick of Joseph Become One

BIBLE students generally seem to ignore the fact that there are two distinct lines of prophecy relating to two distinct Messianic manifestations at the terminals of different dispensations. "The stick of Joseph and the stick of Judah," it is true, become one stick in the hand of Joseph, the Shepherd and Stone of Israel. This "Stone of Israel," made white by an application to his life (begun in 1870) of the science of all that constitutes commercial integrity, is "the Rock" upon which Jehovah the Shepherd from Judah declared he would build his church, which he said the gates or powers of hell should not prevail against. The Shepherd from Joseph, the illuminated man who was to embody "The New Jerusalem" in his capacity of the Messenger of God's final covenant with men, came in due season, with all the credentials required by the law and the prophets. This fact will insure in due season his world-wide acceptance as the "Father of the multitude," the greatest of prophets, and the Messiah due for the establishment of the church and the theocratic kingdom of the new dispensation.

No man till CYRUS, the Shepherd and Stone of Israel, appeared, ever scientifically vindicated humanity's faith in the Bible as a scientific book, the God-ordained record of the production and reproduction, or resurrection, of the living Word of God. In this scientific justification of man's faith he did a work for humanity, on a living rock basis, that all hell cannot destroy. To do this he came to men as the master workman, with a plumb-line in his hand, with which to lay a mechanical line upon the earth. With this he did what no other man has done,—he demonstrated the fundamental premise of his scientific system of Cellular Cosmogony, the foundation science of all genuine sciences. On this is built the science of all that constitutes true religion, man's re-tying to, or conjunctive unity with God.

CYRUS the Shepherd not only reproduced the sound doctrines of a genuine science of the living Word, called the New Jerusalem, but lived the life of its first free citizen, in the material nucleus of its natural development as a natural city. "He did what seemeth him good;" that is, he lived in harmony with the science of his being and official functions. If the operation was painful, the fact was due to the inharmonious elements of the mixed people he gathered about him as disciples, that he might teach, representatively, all men, and direct their steps once more into the paths of righteousness from which they had strayed. This good Shepherd, like his God origin and destiny, the Son of God, gave his life for his sheep. He "fought the good fight." He gave scientific reasons for his faith. He became ready, like his divine origin, to be a living sacrifice as

Elijah—God the Lord. He was despised and rejected as the Prophet, by the world to which he came. He was a faithful Martyr of every degree of the Word, and was wounded preëminently in the house of his friends.

Nearness, the close intimacy of the immature, often seems to blunt, through familiarity, their sensibilities. It is written of the "much forgiven," "the same loveth much." The ever-forgiving one wrote this to be burned into their understanding hearts: "I do not condemn." It remains therefore for the household of faith to condemn their own sins of omission and commission, in the light of his communicated science, and to do the only works meet for repentance,—perform joyfully the uses of love to God in humanity.

He taught us that "there must be a visible, tangible center, a Leader, a Shepherd, a Messiah to the age." "Absolute integrity, characterized by perfect obedience to the divine law, must mark the man of the age." "He that overcometh and keepeth my works to the end, to him will I give power over the nations." This refers to the one who, in any age, knows what and how to overcome, that he may fulfil the purpose of God and become the true Leader of the people, through his martyrdom, and the faithful following which that martyrdom will inspire. This faithful martyr declared that the Lord "will come again the second time." He states that "He will come through and as the effect of desire." But for desire to be effective, in the accomplishment of the glorious object of the genuine Christian's love, those who inherit this love or desire must be gathered into groups or communities, that through the collation of this very flesh of Christ, the desire for the Lord's coming, the augmentation of power will be commensurate with the occasion." He declares, "The Lord will not come to his people till that people bring their love to a focus. That focus does not reside in a dualistic concept. It obtains only in the cognition of the unity of God in one person, and that person inresident as the Truth of the Word, manifest in the natural humanity." The Lord's New Name, the prophetically foretold Messiah of the age from Joseph, comes first as "that prophet" due to appear to cause men to know the truth, before the great and dreadful day of the Lord, the day of judgment upon which the world has entered. In the light of this truth, the science of the law, men are to answer for themselves the all-important question, "What think ye of Christ?" Not alone as he was, but as "He, the spirit of truth," declares he is, and is to be.

The law to be accepted is the law of immortal life, obedience to which produced the man Christ Jesus, the temple of the almighty mind that in his own body mastered the forces of life and death. The interpretation of this law must be that furnished by the universe, the great womb of Nature, of which he is the greatest known product.

The Pertinent Question of a Woman

AT a reunion meeting of the branches of the Political Equality Association of East Side, N. Y., Mrs. Belmont made the statement that "votes for women meant higher wages and better times for women wage earners." Instantly, it is reported, an East Side factory girl, whose sunken cheeks and high pitched voice told their tale of daily struggle, interrupted with the question: "If this is true, why doesn't the ballot help the men to get higher wages, to free themselves from corporation power and political treachery? Will the ballot do more for women than it has for men?"

This was a very pertinent question. Women and men must be made to realize that in the competitive system, now largely ruled by an oligarchy, the ballot has on many lines quite lost its power to serve the common weal. The love of money seems to have full control of the oligarchy, which of late it is said, has taken to itself an imperial head, cartooned as John Pierpont Morgan.

Lovers of the common weal, of both sexes, will have to unite under most able leadership to destroy, not John Pierpont, but fictitious money,—the golden calf itself. This work must be begun by each one in his own heart, and each in his own household, where the almighty dollar is enthroned as a legitimate object of supreme desire for the gratification of family pride in power of social influence.

How can this calf be gotten down and out, melted and dissipated? In just one way;—by gathering together in social industrial communities, as did the primitive Christians, for the true worship of God in the daily performance of all the uses required by refined human life for comfort and rational luxury, with due credit, but no coin of the usurer. Let the united churches of this one nation begin to shine as lights in the world, by producing a state of society in which government exists solely for the establishment and regulation of co-operative industries, endowed with every form of educational facility, and for the distribution, according to needs, of the accumulated products, and the world will have one phase of the kingdom of heaven in sight. This would be an interesting work of righteousness for the professedly Christian and deservedly popular Mr. Roosevelt to undertake. The same brains now exercised to further the successful economics of competition and iniquity may, in response to the promised rational appeal of the Almighty Jehovah, turn over their services devotionally to humanity; and be made vastly happier thereby. His servants ye are, to whom ye yield yourselves servants to obey. If the Lord be God, serve him; if Baal, serve him, said Elijah of old, and for all time.

The true emancipation of woman and her restoration to her rightful dominion, will come only with the complete destruction of the present fictitious money power. The Lord Jesus laid the axe at the root of this deadly upas tree, the competitive system. All the genuine good of it has been gathered for its transformation to the Tree of Life. This transformation must be brought about by very radical processes, fulfilling the

statement of the Lord: "Behold, I make all things new." Given new motives as incentives to ambitious efforts, men (male and female) may be so transformed by the renewing of their minds, that they will pour contempt on all their pride in money power.

It is pre-eminently for woman to arise in response to this spirit of the descending New Jerusalem, and as one with her, to become the builder and maker of the new world empire, and the holy city that is to be its capital. To do this, she must encompass the King invisible, the Son of man, with power to save to the uttermost all who approach her in His Name, and to his honor and glory. Then only will man behold a free woman, spotless, blameless, ready to be once more the mother of men who walk as Gods.

Booker T. Washington's Method

IN carrying out his plans for the industrial education of his people, Booker T. Washington found it wisdom to make friends of the existing organizations. The Lord tells his people to make friends of the mammon of unrighteousness, that they may have age-lasting habitations. That bit of advice has troubled some people we know, who had read that the Lord had said we "could not serve God and mammon." No progressive, produced by genuine Christianity, wants to serve mammon: but most would like to make friends of the servants of mammon, cause them to leave such service, and serve, instead, the only living and true God. So to be wise enough to win over the coöperation of efficient mammon service, be they organizations or individuals, is to be very wise indeed. Sometimes it may be accomplished by a good stand-up fight in the open; sometimes, the decoy, the stratagem, must be used.

When Paul had the Christian gospel to preach to the Jews, he walked into the synagogues and reasoned with any that would hear and heed. Most of the Jews managed to be deservedly well stocked with mammon, and such as were soundly converted from enmity to friendship for the Christian faith, helped mightily. We read a little sketch of the beloved Jew, Mr. Fels, of soap fame. With all the rest of modern Christendom, he did his full duty as a money-maker; but something immensely Christian, while in the companionship of Kier Hardie, got hold of him, and since then he has been hustling in harmony with his saying: "We can't get rich under present conditions without robbing somebody. I've done it, you are doing it now, and I am still doing it. But I am proposing to spend the damnable money to wipe out the system by which I made it."

KORESH taught that the modern Goliath's head should be cut off with his own sword. Evil shall slay the wicked, declares the Word. When the money power has been destroyed by a conversion of the wicked, radical enough to make them as ashes under the feet of the saints, organization will unite with organization, as bone with bone, to formulate as a Grand Man the great commonwealth of Israel.

The Boy Scout Movement

ONE OF THE many movements for the improvement of the young, that is deserving of special notice and promotion, is called "the Boy Scout Movement." It is an effort to enlist the youth of the land under military discipline, for general humanitarian public service. The movement is a reflex of the Koreshan University system, which aims to provide the universe with a "new heaven and a new earth" on the basis of the subdued hells. "Young America" has long suffered for the want of military training in courtesy and obedience. One of the great charms of military life is the reward of merit and the disgrace by punishment, of demerit. "Whom the King delights to honor," is a charming phrase when the King by divine right is a just man honored by the indwelling of the Spirit of Truth, whom none may gainsay.

The Boy Scout movement courts investigation and advancement to the end that all American youths may be equipped for military service as public-spirited patriots incapable of becoming mercenaries. Boys have long been the preferred recipients of military and civic honors. Girls are advancing to equal preferment, and ere long as "the daughters of Joseph" (thousands of them) are to "mount upon the walls" of that anti-typical city of Zion, and proclaim the acceptable year of the Lord. The Lord of their emancipation advocated a virginal state of balanced sex potencies, in which there should be "neither male nor female" in Christ, the man of biune sex potency. Girls are heeding their necessity of increased mental and physical culture for assured future public service,—why not take it in due military form and uniform?

The day of the glory of the Lord of true civic righteousness, shall not come till the great battle of Gog and Magog has been fought to the finish. For this the military forces of the elder world are now preparing on a scale appalling to the slowest of understanding. If the spirit of scientific prophecy now abroad in the land tells anything, it confirms the prophets of old, who foretold, at the end of the Christian era, a "time of trouble such as was not since there was a nation—no, nor ever shall be."

The modern nominal Christian, in adultery with Caesarian paganism, is crying peace! peace! when peace is out of order. He is crying it, that the age of grace may abound for him to continue in his money-loving sins and marital lusts of the flesh. This is the time when "those that have wives should be as though they had none." The time when woe! woe! will attend the mother and her child conceived in sin and shapen in iniquity. This is the time for golden-calf worship to be destroyed; for the Brazen Serpent to be lifted high, by restoring the standard of the law of His being. It is time for the pagan nations *per se*, to slay the greater "man of sin," the nominal Christian nations, for his departure from the law of the testimony of the One they have crucified afresh and put to open shame.

Our hypocritical Phariseecism does not "go" with the ancient Oriental who has to welcome the whisky

barrel, the gunpowder, the adulterated goods, and the missionary from the same nation, in the same ship. He has to obtain the "goods" of every land with the same "mark" of the same "beast," the money of the usurer.

Girls, to arms! to arms! put on the whole armour of God, not forgetting the helmet of salvation, which is the virginity of the divine Motherhood of Godliness, chastity of the Lord's type. Learn to come up to the help of the Most High in good military form, for the subjection of the now militant hells, corrupt human society.

The Largest Sale of Bibles

FROM the reports of the Rev. C. S. Cooper in the *Homiletic Review*, we learn that there were more copies of the Bible sold last year, than of any other hundred books of the world combined. The *Review of Reviews* quotes his statements of some of the facts relating to the sale and the increasing revival of Bible study. The British and Foreign Bible Society prints the Bible in four hundred languages. The Oxford press turns out 20,000 Bibles in a week. 428,000 copies of the Bible were issued for China last year. The American Bible Society distributed last season 2,150,028 Bibles, and the Bible societies of eight different nations published 11,378,954 copies last year.

There are said to be 27,888,000 pupils, representing fifty-one nationalities, studying the Bible in the Sunday schools. In the Bible classes of the Baraca movement, there are 350,000 young men; in the Y. M. C. A. movement, 64,960, and in the College Christian Associations there are about 40,000.

Mr. Cooper accounts for the increasing revival of Bible study, by the statement that "men of mind" are engaged in "a real quest for religion, a deep longing for those abiding and eternal truths of the heart and soul." The great harvest of the Christian era is being prepared by familiarity with the God-inspired records of the Word of life, for its receptivity of that greatest Prophet, having the keys of knowledge that is genuine, which will make the Bible not only a new book, but the most scientific of all the books of the world. He is to make the wisdom of its present would-be scientific interpreters foolishness unto themselves. He will reveal to them the fact that they have long been under the delusions of a system of science falsely so called, and that they have dealt with the collation of known facts in their possession, on the hypothetical basis of an absurd system of cosmogony, which they denominate "the Copernican system of astronomy."

Chemistry is already being discovered to be fallacious. The time is at hand for thousands to realize that the Divine Alchemy, "the way of the cross" in all domains, is the way of light and life. Alchemy will make the true, and not the typical, cross of Christ, the source of the world's hope of immortality and eternal life. All men are to know the Lord as the Messenger of his final covenant or cross with men, enabling them to add to their virtue that "knowledge of the truth" which will cause them to love the Lord their God with all their might, mind, and strength, and their neighbor as themselves.

THE SCIENTIST OF THE AGE

Koresh the Revelator of Universal Science & Predictor of Discoveries

THE EIGHTEENTH of October commemorates the birth of a man so versed in science as to be able to predict the most important discoveries, and the facts which are being verified day by day are truths which he made plain in 1870.

Last month we read of another scientific explorer of the realm of Nature remanding his former views to the custody of the past, and deliberately expressing himself as committed to the belief that the universe is limited. The utter folly of an illimitable universe with its concomitant teaching of an unfathomable Deity, has been fully demonstrated by KORESH in his scientific writings. He began his work so long ago that he was hooted at as a crank, and worse.

He taught that unless the tide of immorality in the home was turned, it would sweep away humanity. To that end he labored. He taught that the earth was stationary and concave, not whirling madly through space at an almost inconceivable velocity,—therefore was he anathema. He taught that the whole race would perish, engulfed in a vortex of sensuality did no man dare to stem the fearful tide, therefore was he persecuted.

The identity of light and electricity, the principle to be discarded and the one to govern in aeronautics, as well as the interconvertibility of substance, are startling proofs of an intellect towering above his time. We can afford to wait in confidence for the world to reach the level of his thought in other directions, such, for example, as the non-habitability of the planets.

The International Congress of Radiology, held in September at Brussels, evinces the interest in those wonderful substances known as radio-active. The discovery of radium and the study of its activities have proved the interconvertibility of elements, a fact first taught in 1870 by KORESH, although he was called mad at the time for promulgating such revolutionary notions. In "Psychology" take one sentence of his: "The subconscious mind is the spiritual world"—this antedates the best thought of modern writers.

What constitutes a scientific man? Discovery of facts. Will the Cellular Cosmogony taught in these pages be remanded to the keeping of oblivion, or will it gain ground rapidly during the next generation of thinkers? This must depend largely upon the maintenance of the scientific impulse in minds gifted with candor. To have been put in rapport with a mind constantly occupied with these themes is a delight.

Some minds are inclined to let petty cares absorb them to the exclusion of the great questions. "Man," they say, "can never fathom these things, which God has hidden for all time." It is like entering His forbidden city, to send the mind out in pursuit of Nature's

mysteries. So they settle upon a lower plane of thought or life, centered in pleasure or the amassing of fortunes. The pursuit of noble aims glorifies the plainest life.

It was preëminently the pursuit of great questions that was written upon the forehead and in the eyes of the Author of the most daring and interesting System of Universology. The most wonderful lecturer stood upon the platform and exposted truths relating to the universe, in the person of KORESH. Like the Great Stone Face seen above the clouds, his system rose clear cut above the vagaries which cloud the intellect of the American school-boy today. He took all knowledge for his province, and never quailed before a question.

What Women Have Done—Mrs. M. W. Colvin

THE influence of women in the home is not, perhaps, second to that of women on the platform; but some women stand forth naturally, and face the public on the rostrum. Among the strong workers for the temperance cause is Mrs. M. White Colvin, the first young woman to win national honors in the Intercollegiate Prohibition Association contests. She has carried off all the medals offered by this protective league, bound to prevent the growth of the liquor traffic, and to curtail the birth of alcholorized citizens. The awful curse of heredity, entailing unnatural and depraved tastes upon unborn generations, is the *Flaming Sword* which God has set over against the saloon. To fight this evil and to fight it with His truth, is the task in which this distinguished young woman has been preëminently active.

Mrs. Colvin is a graduate of Wheaton College, Illinois, but she began her public speaking before she entered the High School. She has taken post-graduate work in sociology at Columbia University, and with her husband, Mr. D. Leigh Colvin, was a delegate to the International W. C. T. U. Convention held at Glasgow, Scotland, in May of this year. Mr. Colvin is President of the Intercollegiate Prohibition League, which begins its work in the schools and universities where young men are assembled. He is one of the most earnest and studious of workers, liberal in thought, indefatigable in efforts to reach humanity and uplift the youth of the land.

Mrs. Colvin, his efficient co-worker, has the honor of being the only woman ever elected to the membership of the State Executive Committee of the Prohibition party in Indiana. The ringing appeal to conscience, contained in the following lines, written and delivered by Miss White when she stood as interstate orator in 1904, proves her ability:

"This nation is in an irrepressible conflict. The contending forces have passed the stage of palliation. For the friends of truth to hesitate now would be to surrender to the side of wrong all that we hold sacred in

time and valuable in eternity. The moral distinction in character, the dissimilarity of purpose and eternal enmity existing between the combatants are such as to make peace impossible while the stars and stripes give protection to a foe that threatens the very life of every American home.

"Justice determines the moral element in this issue, and indicates the certain and final triumph of right over wrong. This principle forms the basis of all righteous government. The law that governs the conduct of an individual should govern the masses. Can it be right for the multitude to do what would be wrong for the individual? Whatever is morally wrong can never be legally right. The law of right binds all men, even angels, and in its self-imposed bonds may be said to bind the throne of God. 'Thou shalt not kill.' 'Love thy neighbor as thyself.' These enactments are universal in their application.

"The licensed drink traffic is the arch-enemy of our government—a menace to every home and individual. It spreads depredation and death everywhere. It steels the heart and nerves the hand of the assassin whose unconscious victim may be his dearest friend. Then come the horrors of the trial, the conviction, and the gallows. But we are told there will be another trial, another judgment bar, where all the accessories before the deed will be arraigned to answer the common indictment. The Judge on the great white throne will say, 'Whose hand fits this knife?' Some devoted husband in that awful moment answers, 'O Father, it is mine, I murdered my darling wife. But, oh! I loved her so! It was rum that did it'. If there is to be any mercy meted out on that awful day it will be to such a one. And the Judge will say, 'Whose hand fits this bottle and giveth his brother drink?' Two hundred and fifty thousand white-aproned barkeepers will recognize their share in the murder of the millions slain by rum, and whose plea for mercy will be unavailing in that day. But the Judge will continue, 'Whose hands dropped those ballots that sent the man to the legislature, who passed a law, or left a law upon the statute books, that made it legal for the saloonkeeper to sell the vile poison with which to ruin his neighbor?' And then—you and I—if we dropped such ballots will feel the hot blood of the victims splash into our faces and drop from our finger ends. May God have mercy on our souls.

"In legalizing the sale of intoxicants we have thrust upon ourselves an evil that endangers life, liberty, and pursuit of happiness. That the dramshop is a curse no sane man will deny. All great and good men have for years thundered their anathemas against it. Lawyers, judges, statesmen, yea, and even the Supreme Court of the United States, have pronounced it irrevocably wrong and hostile to the welfare of the people and nation. Concerning no other evil is there any doubt of the power of the Government to exercise its prohibitive authority. Why does not the Government prohibit that which it pronounces injurious to its citizens? It is a mere matter of expediency, a question of dollars and cents reckoned by a poor mathematician.

"As to the acknowledged legal right to prohibit that which is a menace to the welfare of the republic, Chief Justice Taney said: 'If any state deems the retail and internal traffic in ardent spirits injurious to its citizens and calculated to produce illness, vice, or debauchery, I see nothing in the Constitution of the United States to prevent it from prohibiting it altogether if it thinks proper.' The highest civil authority in the United States confirmed the above statement, when the Supreme Court declared that more crime was attributable to ardent spirits obtained in these retail liquor saloons than to any other source, and that there is no inherent right in a citizen to thus sell intoxicating liquors by retail; and 'if a loss of revenue should accrue to the United States from a diminished consumption of ardent spirits, she will be a gainer a thousand-fold in the health, wealth, and happiness of the people.' These facts show that the evils of the liquor traffic, which are condemned by the highest tribunal, ought to be dealt with as the Government deals with all other evils which it assumes to itself the right to abolish. This is the only evil which has been so condemned by the United States Supreme Court, which has not been prohibited by law.

"What has been proposed as a remedy for this wrong? The prevalent method has been to license the business. Statistics show, and no one will deny, that license does not in any way impede the growth or check the prosperity of the traffic. The South Carolina Dispensary, another method that has been tried, is a glaring example of the futility of restraint by regulation. Under this plan the consumption of intoxicating liquors has increased enormously in the last eight years. To prohibit the wrong is the only method. God has never regulated or licensed sin. His commands are, 'Thou shalt not.' The two dominant parties have proven their unwillingness to destroy the liquor power. The only light that appears in the political horizon to give hope to the millions who are crying to God for a cessation of the usurpation of the liquor oligarchy, is found in that party possessed of sufficient moral conviction to declare in its platform eternal enmity to wrong, and to promise a rigid enforcement of all righteous law when elected to power. The terrible doom of national decay is upon us, unless God in his mercy shall so wave the political wand as to bestir the better elements of society to rise in their divinely given right and prohibit this awful wrong."

The Friendship of Science and Religion

The Archbishop of York has just said that one no longer hears of the conflict between science and religion, but of their friendship. He also says that scientists are now willing to admit their limitations. Yes, they are admitting their limitations in submitting to the view that the universe has bounds. As soon as they do that, there can be some friendship between science (genuine science) and religion.

Interplanetary Life

THE discs revolving in the interstices of the shell of the great cosmic egg, are responsible for another attempt to reinstate the theory of the passage of living germs from one heavenly body to another. According to a very learned scientist with a Greek name, cosmic dust loaded with vegetable spores may wander through the interplanetary spaces, to produce living organisms on Mars or Jupiter. The scientific record of those who have fought for spontaneous generation is defeated by the latest dictum of the scientific world, to the effect that this phenomenon is impossible in this age of the world and with existing conditions.

The discoverer of the Becquerel rays combats the theory of the ability of live germs to survive their passage through space. He founds his argument upon the destructive quality of the ultra-violet rays. He has made experiments tending to show that these rays will destroy living germs in a vacuum in a few hours. Interplanetary space being penetrated with these rays, to which the human eye is impervious, the probability of life surviving their action is reduced to a minimum.

These learned discussions of life passing from one planet to another serve to show up, in startling contrast, the ideas of the Cellular Cosmogony. Life of any sort on the visible planets, which are reflections from interior discs or photospheres, is an impossible hypothesis, given the great cell for a foundation of ratiocination.

The New Statehood Act

THE twin stars added to the flag, stand for Arizona and New Mexico. Long may they live and flourish and prosper! Their admission is a reminder that another territory, Oklahoma, is at the door. Must the roll call of states include such an awkward title? This is not a euphonious name. Why not advise the people of that far western reserve to devise a title that shall combine patriotism with strength? Call the new state-to-be, Lincoln, in memory of one who made it possible to enroll new states in a Federal Union. Washington has already been remembered in the nomenclature of the Republic. Surely Lincoln should follow, unless we are to incur the reproach of ingratitude as black as that of the daughters of Lear.

The United States a Great Commercial Power

SOME idea of the extent of the United States' increase in commercial importance may be gained from a few figures printed in regard to the new tariff. One learns that under the Payne-Aldrich bill as signed by the President, the imports for the first year averaged \$1,000,000 per day, or \$6,000,000 monthly in excess of the Dingley tariff receipts. The import in raw materials has been immensely increased. This demonstrates the solidarity of American goods on the market, as well as America's ability to compete with the best productions of foreign markets.

Mæterlinck at the Abbaye

WHILE everyone is reading the reports of the "Passion Play," together with the announcement that the wonderful peasant-actress who takes the part of Mary Magdalene, is coming to America, a second open air performance claims attention.

All that is delightful, all that is mediæval, all that is mystical, all that is picturesque, clusters about the old Abbaye Saint-Wandrille. Here in Mæterlinck's own home in Normandy, on the borders of a haunted wood, by the side of a lovely fountain, a production of his "Pelléas and Mélisande" has been given in a setting that enchants the beholder. Guests privileged to see the performance paid forty dollars for admission to the Abbaye. So perfect was the illusion sustained by the place, the surroundings, that the spectators were impressed, it is said, not as by acting but by life. Nature is so interwoven with the action of the piece in a highly poetical manner, that those who have seen it out of doors and in the cloisters are in raptures.

An outdoor theater was the dream of the Founder of Estero, and in the gardens there have already been many beginnings happily not unsuccessful. To supplement art with Nature is a happy thought and nothing has occurred to mar the scenic effect if the photographs show one half of the Mæterlinck performance. To quote Mr. Forbes-Robertson: "The theatre is a great educational force, if rightly used, as all forms of art must be. Acting is an instinct. There is not a child in the world who does not 'make believe' from the age of a few months upward; it is the great joy of its life. The thing to do, it seems to me, is to foster and nourish the art; to put it and keep it on the highest possible plane."

An Objection Met

A friend takes exception to our statement that a man's internal spiritual condition may be better than his outer life. He wishes to know whether this is not Swedenborgianism.

There is no conflict between the teachings of Swedenborg rightfully understood and those of the Bible. The latter declares that the Lord looks at the inner man, at the heart (the complex of the loves), while man looks at the outward appearance. Conduct, then, upon which ethics is founded is not the criterion that some suppose. A person's conduct may be very successfully used to cloak his motives. This fact has been exploited to advantage by many writers of fiction. It is also made as apparent as possible in some of the episodes of the Bible.

The limitation of space or of the existing universe has again been announced as the scientific *credo* of a now prominent lecturer on scientific themes. Imagine such an announcement made ten years ago, when men were willing to fight and bleed and die for the hypothesis, now seen to be untenable, of the illimitable universe!



Topics of Interest & Importance

THE SCIENCE OF FORM AND FUNCTION

Unproven Hypotheses are Unreliable Principles to Serve as a Premise

BY MADISON WARDER

UN**TIL** HYPOTHESIS is eliminated as the fundamental basis of intellectual application, the processes of economic development will continue to be characterized by conditions of chaos and confusion, with the retrogressive determination becoming increasingly apparent in every department of social activity. One needs but notice the wide variety and discordant character of the multitudinous social concepts emanating from the spheres of modern perverted mentality, to be made aware of the utter absence of definite knowledge concerning the laws and principles of structured economic being. The "cut-and-try" methods of the empiricist are enjoying unwonted vogue, and the populace continues conveniently blind to the connection between these methods and the unpleasant results by which they are usually followed.

Experimentation from the basis of unproven hypothesis rules whenever and wherever modern thought is applied to the arrangement of human relations. The "scientist" guesses that our mother Earth is only an insignificant atom in a limitless and incomprehensible universe, and as such can have no vital relation to any of the numberless concourse of similar atoms that are supposed to be floating around haphazard in the "infinite" cosmic expanse. The theologian, putting his Bible behind him and swallowing at a gulp this dictum of "scientific" authority, guesses that we are mere transitory visitants to this little planetary speck in the universal vacuity, each marking a material interlude between our own past and future spiritual entities; thus at a breath effacing all sense of the vital relations of man to his fellows in organic racial unity, and inoculating the vidual with the spirit of selfishness by the instillation of the segregative instinct.

Now the sociologist is nothing if not "scientific;" being pleased, also, to have his theories adjudged as imbued with a proper "religious" spirit: hence he naturally guesses that organic law has no place in the science of societal relations, and considers that independence of vidual function, as expressed in the principle of competitive effort, is the law best fitted to induce the human animal to take the next step in "evolutionary" progress. In harmony with his devotion to the prevailing fantastic theory of evolution, which teaches that all progressive impulses trace their origin to the lowest stratum of existence, the economist believes that through pressure of economic circumstance alone will man be compelled to "evolute" into the next higher plane of social being.

Critical examination of every phase of economic belief, outside of Koreshan Science, reveals the fact that, although necessarily conflicting with each other because of the nature of their source of impulse, they all originate in, and harmonize with, the principle of competism now universally accepted and practised by the world. It may be urged that

the socialists oppose the competitive principle; but, while they may do so theoretically, they do not oppose it in fact, for they propose universal dispersion of the social authority among the masses, which is the ultimate and logical effect of the operation of the segregative forces generated by the competitive impulse.

According to the universal law of opposites, there can be only two general systems of social life; the one integral, structured in conformance to the laws of organic order, and springing from the application of absolute principles of racial unity; the other segregate, expressed in the shifting and quickly dissolving forms of social decay, and springing from the application of the laws of racial disintegration. The communal order has its source of authority in the racial center; the competitive order is governed from the circumference. Social unity can come only with the completion of the development of the brain of the universal man, in which the Lord will reign as the universal Ego; society in this order taking the form of the divine empire. Socialists know nothing of the laws of organic social form, because they almost universally accept the so called "sciences" that harmonize with the principle of competism. The proposed coöperative commonwealth, not having its impulse from the spirit of united effort, which can originate only in the Deific center, will necessarily be controlled by the competitive spirit.

The one great lesson that must be learned by those who would remodel society, is that righteous economic function cannot be expressed in any but its own true economic form. While sociologists continue to accept without question the absurdities put forth by our modern "scientific" theorists, just that long will they fail to comprehend the true science of economic form, and to inaugurate its corresponding function. Koreshan Science alone holds the key to the knowledge of these essential requisites to the establishment of genuine Socialism. When reformers can be persuaded to stop guessing, and to reason only from a demonstrated premise, they may have the pleasure of assisting in the unfoldment of the scientific social order. Until that happy time arrives, they will continue in hearty coöperation with the forces of social dissolution.

The physical cosmogony is the pattern of the human form and function; the difference being that the one, the physical kosmos, is the shell or egg manifest as a constructive evolution or unfoldment of universal form, while the other, the man, is the incubated (incubed) or involved product and creative origin or source of constructive power. By this we mean that man is strictly microcosmic in his form and office; that in his individuality (when perfected in the image and likeness of his integralism) he is the infolded universe in its least form. Man, in his perfected state as regenerated from God, is the first and the last; he is the Alpha and the Omega; the beginning and the ending; he is the cause and the effect.—*Koresh*.

Compromise of the Christian Church

BY DR. J. A. WEIMAR

CONSTANTINE the Great was a Roman Emperor from the year 306 to 337. He was proclaimed emperor by the legions of Gaul or Gallia, which embrace what is now northern Italy, France, Belgium, and parts of Holland, Switzerland, Germany, Spain, and Britain. Tradition tells us that he was converted to Christianity quite suddenly, and by a miracle. The story is that one evening, during the contest with the Roman Emperor Maxentius, whom Constantine conquered later, and who ruled over the Western Empire, and Licinius, who ruled over the Eastern Empire, he saw a radiant cross appearing in the heavens, with the inscription, "By this thou shalt conquer."

This miracle is contested by the Protestant historians, but defended with ingenious sophistry by Roman Catholic historians. The truth of the matter is, on the one hand, it cannot stand the test of critical examination, and on the other, it is too inconsistent that a man, with a character of acknowledged criminality, could be favored or be in line with heavenly visions and divine miracles; for he murdered his son, his second wife, several others of his relatives, and some of his most intimate friends. These crimes were committed in passionate resentment of some fancied infringement of his supposed rights; and it was after they were committed that it was claimed he saw the radiant cross, and later, was converted to Christianity.

It was the common usage or regulation of the church to baptize its so called "converted" members, but Constantine put his baptism off until he felt death close upon him. Why? Because the church taught that the "water baptism washed away the sins;" so he concluded that the safest plan was not to receive his water baptism until he was sure that death was near at hand. Why delay it so long? Because this enabled him to practise just what his passionate, pagan nature desired, and yet be sure of having every blot of sin washed away, at the very last moment of his earthly career. Constantine's characteristic has been the policy of the church of Rome ever since. Through his instrumentality the Christian church became the church of the pagan world; he was the medium or mediator between the pagan religion and the Christian; he was the channel through which both religions became thoroughly amalgamated.

His conversion was undoubtedly due to a sudden recognition of the necessity of the pagan combining with the Christian religion. The Roman Catholic church has always acted on Constantine's fallacious principle: that is, "the end justifies the means." According to this perverted principle one may use any kind of means to accomplish the end in view; for it will be not only permissible, but pronounced holy, providing one does it in behalf of the Roman church. Christianity was made to serve as a cloak. Constantine undoubtedly discerned the psychological hour of his time, and all his amalgamative maneuvering was due to a discernment of cunning state policy, and not to moral character, as the Catholic historians would have it understood.

By means of his state policy he received the title, *Pontifex Maximus*. The very literal meaning of this title is

quite significant, for it expresses the mission of his perverted office; namely, "bridge-builder." Constantine became, in a perverted sense, the bridge, by means of his cunning policy, which permitted the pagans, with their fallacious religion, to walk over into the Christian church without a change of heart (mind); that is, without a divine baptism, and thus the Christian church became the church of the world, as we find it today. Pontifex Maximus is still the ecclesiastical and official title of the pope. The title stands for amalgamation; for while Constantine recognized the superior claims of Christianity, he kept pagans in the highest positions in his immediate surroundings. Such a character is not the result of a genuine conversion by heavenly visions and a miracle. He became a Christian with the aim and policy to use Christianity as a power in the Roman Empire, and he protected both pagan and Christian from the viewpoint of a far-seeing statesman.

The Lord Jesus taught: "No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." Again: "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." (Mat. vi: 24; and xxii: 21.) This means you cannot serve two masters; for nothing is so contemptible or villainous as to practise what the Holy Writ calls *sehippim*; that is, halting between two opinions, divisions or parties. Why not be either one thing or the other? Show your color! "If the Lord be God, then follow him; but if Baal, then follow him."

The Apostle James says: "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." The adultery spoken of here has reference to a violation of the religious vow; it means the same as apostasy. The Apostle John says: "Love not the world, neither the things 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 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 [fashion of the] world passeth away, and the lust thereof; but he that doeth the will of God abideth forever." (Chapter ii: 15-17; compare with it I Cor. vii: 31.) The Apostle Paul says: "Be ye not unequally yoked with unbelievers; for what participation hath righteousness with iniquity, or what communion has light with darkness? And what accordance has Christ with Belial, or what portion has a believer with an unbeliever? (II. Cor. vi: 14-15; Wilson's Rendering.)

Christians were admitted to the offices of the State, both military and civil, under the reign of Constantine, and they married the daughters of the pagans, and the pagan officers married the daughters of the Christians. Both pagan and Christian priests were exempted from all municipal burdens, and they held offices side by side. After Constantine became ruler and Pontifex Maximus of the whole empire, of the Western as well as the Eastern, this compromise or amalgamation of pagan and Christian principles was extended to the whole realm, and the entire known world, at that time, became the Roman Christian and pagan world.

Although great dissensions existed, perpetual discussions about doctrine prevailed, and fanatical hatred between pagans and Christians was engendered; yet, for political reasons, Constantine would not permit this smouldering fire, by force of arm and state power, to break out openly. In the year three hundred and twenty-five the Emperor convened the first great ecumenical council at Nice, to settle the great Arian and Athanasian doctrinal controversy. Here for the first time the pagan and Christian priests took seats side by side, as wolves in sheep's clothing; thus fulfilling the Scriptural statement and prophecy: "Grievous wolves will enter in among you, not sparing the flock." "Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." The Christian church and the Roman State officials met on an equal footing. An historian says: "The impression was very deep on both sides." The distinction between truth and fallacy, good and evil, was set aside by the Christians. What a fall and corruption! Three hundred and eighteen Christian bishops, with a larger number of pagan priests, were congregated at the first great church and world council. Emperor Constantine stood among them as the secular and ecclesiastical head, as Pontifex Maximus, as the great amalgamator of pagan and Christian doctrines. He was tall in stature, and in his uniform of purple and jewels, with haughty gesture, and somber mien, he felt the great importance of his position.

Here in the first great ecumenical council Constantine recognized, as never before, that his throne and empire could rest more safely upon such an amalgamation of Christian and pagan priests, than divided into two great camps. By blind modern Christians, this is called "diplomacy" and heralded as something grand; while, in reality, it is infernalism! It is the most cunning stratagem that can possibly be practised. He recognized in this council a greater force than in court intrigue, or in the victory of a hired army. Here he learned the policy of flattery. Here he, as well as the Christian and pagan priests, began to conceive the idea of a kingship by God's grace. Fallacious principles took the place of true ones, and both temples of worship came to be recognized as one Catholic church and empire. The word catholic is derived from the Greek term *catholikos*, from *kata*, entirely, and *holos*, whole; that is, one complete universal church, consisting of both religions, a thoroughly apostatized Christian church, rotten to the core! The two churches became as one, and thus had forsaken all true Christ principles. Jesus, the Founder and Head of the primitive church, was still worshiped with the lips, but the hearts of the Christians were far from him.

Review of Reviews Magazine

BY ROLLIN W. GRAY

THE October Number of *Review of Reviews* is an interesting number to anyone who tries to keep up to date on the affairs of the world in general and America in particular. "The Progress of the World" by the editor is a lengthy and thorough resume of the principal events of the world for the past month, and is given in a straightforward and impartial manner that leaves the reader unbiased. Some of the special articles are: "Senator Beveridge of Indiana," "A New Transportation Era for New York," "Milwaukee's Socialist Government," "Holman-Hunt, The last of the Pre-Raphaelites," "Roosevelt in Africa," "William James: Builder of American Ideals," "The Indian Land Troubles and How to Solve Them," "Ravages of Asiatic Cholera."

Nebuchadnezzar's Great Image

BY O. F. L'AMOREAUX

THE IMAGE which Nebuchadnezzar saw, symbolized the grand golden, silver, brazen, and iron ages of the Zodiacal cycle of twenty-four thousand years. These ages were each of six thousand years' duration; each having a gold, silver, brass, and iron age of about two thousand years—a dispensation. The Stone without hands (power) that struck this great image on the feet and broke it in pieces, was Aquarius, the water-carrier, the Sign of the beginning of the next Zodiacal age of twenty-four thousand years.

When Jesus was asked what would be the sign of his coming again, and the end of the world, age—the Christian dispensation, in answer (but not in the immediate connection), he bade two of his Disciples go down to the next village (city), and there would meet them a man having a pitcher of water in his hands—Aquarius. This, in symbol, was telling them to go down to the beginning of the next age, which is now. What then took place was symbolic of what is now transpiring, as Aquarius is already a sign in the physical heavens, and soon will be the only sign for the age, as Pisces has been the sign for the Christian age.

The signs measure the ages. As the signs lap, so do the ages; and the lap of the Jewish and Christian ages began when Jesus was born, and it ended with the destruction of Jerusalem. In the language of symbolism, city means doctrine; and, as in the case of Jesus, at the end of the Jewish age, so at the end of every dispensation or age there comes a man—a God-Man, with the doctrine of the new, the coming, age. Of course, the world does not want him; his coming would spoil all their present calculations. The Jews said of Jesus: "We know that God spake to Moses, but as for this fellow, we know not from whence he is."

We are living in the iron age of the world's history. This accounts for our immense consumption of iron, which will mainly cease when the world gets out of the iron age. Next to the iron age comes the grand Golden Age, when human conditions will change accordingly.

There is no significance in the different order of facts given by the independent writers of the New Testament. They stated facts as other people do, in the order that best suited their purpose. The Bible, the book of the ages, is largely written in the language of symbolism. While the facts stated were literal facts of the time, they often typified future events. Take the case of Jesus riding into Jerusalem on an ass's colt. The horse is the noble animal. When Jesus came nineteen hundred years ago, he was born holy—came on a white horse. White signifies purity, holiness; but he said he would come again in the end of the world—the Christian age. He was made to be sin for us; as Holy Ghost he went into the sinful humanity as the divine seed; and as seed dies, he died in that humanity. Re-embodiment and, in its perfection, reincarnation, constitute the key to the Bible and human conditions.

When Jesus comes again he will come out of the sinful humanity, "born in sin and shapen in iniquity," like other men. This was typified by Jesus coming into Jerusalem, riding on an ass, the foal of an ass. The ass in type signi-

fies the sinful humanity. The human body is what the Jewish tabernacle typified, which, cleansed and purified, is God's temple—God's house, which Jesus was. As the cleansing which Jesus performed was not done in the spiritual world, as now understood, but here in the natural world (which in reality is all the world there is, as the spiritual is in the natural, and nowhere else), therefore the purification which that ancient cleansing typified, will take place here, and the time of it is at hand.

The End of the World

BY O. F. FREELAND

THOUGHTFUL people, whether religious or otherwise, nowadays seriously discuss the end of all things—referring to the end of the world, and the question is usually added: "What then?" Among other causes for such a calamity, the materialist calculates a possible cooling of the sun and the final extinction of all life; while another intelligent and intensely religious (?) class solemnly quotes Biblical prophecies, as indicating a sure destruction of heaven and earth. The question is as old as that other, which many have regarded as a riddle: "If a man die, shall he live again?" and which has always possessed multitudes with fear and trembling.

During the dark centuries (dark ages, fifth to the fifteenth centuries) ignorance was the basis of this superstition; while in our day the same cause has produced varied confused notions concerning the end of the world, although it is discussed with more intelligence. It is said that any religious tenet can be proven by the Bible; and we know that hundreds of sects have their Scriptural passages ready to prove the alleged genuineness of every dogma. Thus we witness the prevailing opinion among the churches, that this world will be destroyed by fire and a new one created. Let us inquire why this universe should be annihilated.

Logic is the science of correct reasoning; it was one of the first discovered by the philosophers of remote antiquity, to demonstrate a given proposition by pure or exact intellectual processes of reasoning. Is God a logician? Doubtless he is, and ought to be, as the supreme mind, will, and Creator of the universe. He would not be guilty of any act inconsistent with the "eternal fitness of things;" that is to say, the rules of logic. We ask then, what reason could the Deity announce for the destruction of the kosmos? It would involve His own annihilation, since we know that God is of, for, and by the creative laws of the universe. Beyond a mere Biblical passage, no man can construct a syllogism which might prove the necessity of the world's destruction.

The essence of the question is: Will the present world, the physical universe, be actually destroyed by fire or otherwise? The confusion at this point springs from man's inclination to interpret the Bible literally, and his conclusion that its prophecies indicate an actual destruction of this world of ours, and that thereafter God will create a real, actual, new heaven and new earth. A literal reading of certain Scriptural statements appears to predict such destruction; but men do not remember that the Bible is largely written in the language of scientific symbolism.

To understand the Scriptures, one must have a knowledge of this symbolism; ignorance of it leads men to teach that the earth, sun, moon, stars, and all that lives and moves shall be destroyed by a process whereby the elements shall burn with fervent heat. A Scriptural passage standing alone and so interpreted may be misleading, and responsible for many false doctrines and absurd dogmas. Read your Bible and learn that the Old Testament declares that the earth "is established;" "it shall not be moved;" "it is without end;" "it was not created in vain." (1 Chron. xvi: 30, Ps. xciii: 1; Ps. xcvi 10, Isa. xiv: 17, 18.)

Jesus and the prophets spake of a new heaven and a new earth; and we can safely believe that "the crack of doom" will soon be heard, and that it will signalize a fearful climacteric. The end of the world is at our very door, while the doctors of divinity (?) and ministers of the Gospel avoid preaching on the subject. A few sects are predicting the impending end; but the fashionable and exclusive churches do not ask for sermons on such a subject;—they dread the topic. Nor do many Christian ministers believe in the plenary inspiration of the Scriptures. We note that infidelity, scepticism, and even atheism, are rampant in the churches. With the great mass, the shibboleth in and out of the church is, "let us eat, drink, and be merry, for tomorrow we die."

It is even as it was in the days of Noe. The end, however, is approaching; but it will be the end of the old church and state. Hierarchies, congregations, and synods will be destroyed; also the governments of Europe, America, Asia, and Africa shall be dissolved and disestablished, by the fires of fervent hatred and the aroused evil passions of the various nations in war. The center of this conflict will be in the United States; not because any one man or party has so designed it, but it is due to the peculiar economic and religious conditions of this nation. Here dwell the greatest of amalgamated races in point of number and wealth, and here will occur the final clash between Gog and Magog,—capital and labor.

Among the intelligent masses the growth of Socialism is not without cause, and its rapidly increasing numbers alarm thoughtful statesmen. The labor federations are not demanding Socialism, but they are compactly organized, and show a tendency to make common cause in future labor contests. The large mass of unorganized wage workers must be reckoned with, to take sides with one or the other of the foregoing social forces.

No man who believes in evolution as God's method, need be dismayed nor lose courage. The Biblical prophecies are true, and being true, who can stay their fulfilment? Through suffering and sacrifice humanity has always advanced; and if chaos is wrought by the conflict of the unrecconcilable social forces mentioned, the day will break for reconstruction and regeneration through the power appointed by God. He forms the light, and creates darkness; he makes peace, and creates evil, according to his own words. Up from the human debris will arise a new world (order, kosmos, arrangement) in which the inhabitants will live in peace, for the knowledge of the Lord shall cover the earth as the waters cover the sea. There shall be a new heaven and new earth, a new church and state, wherein the Sons of God will be the benevolent Kings and Priests in the universal divine kingdom.

For the Younger Minds

Bertha M. Boomer

THE GIRL AND THE WONDERFUL VALA

**A Truthful Fact, That all Things
and Conditions Serve Wise Ends**

BY E. M. CASTLE.

“**I** BEGIN to learn,” said the Girl, as she gazed into the face above her, “that all things and conditions serve wise ends, and that to understand truly any one thing in the world implies a depth of wisdom little dreamed of by the multitude. Since listening to the wonder of your words, I realize the force of the poet’s apostrophe to the little flower he plucked from the wall’s cranny and held in his hand:

‘Little flower! but if I could understand
What you are,—root and all, and all in all,—
I should know what God and man is!’

I have asked you many things, and as dew to the rose, as honey to the bee, have your answers been to me. Yet would I ask, and ever ask, for the sweet refreshment of hearing, for joy in the light of your words. Today, tell me why it is that the wisest and best are by fewest understood, and ever in this world ‘fame is half dis fame.’ My mind runs much on the Arthurian legends, and I think of that great king whose very ‘white blamelessness’ was by them of gross sense ‘accounted blame’; and especially I think of wise Merlin, whom foolish rumor called devil’s son, he who valued his fame for that it broadened his use, yet knew that ever in men’s minds would be strange doubt of the sources of his power, and in many hearts bitter hatred that he should so presume ‘to give men better minds.’”

“And yet, Girl, there was more than baseless rumor in the story of that Princess of ancient Wales and her demon bridegroom,” said the Vala. And as she spoke there shone in her face the light of long-gone days, as when in the heart arise sweet, mystic memories of far-remote times; and the Girl knew that to her ears would come the story from the lips of her who had lived it, and that, for some rare, delightful reason, there would be no shuddering horror in the tale, but, on the contrary, the reassuring light of all-revealing law.

“Down the many-mingling stream of life of which you are a product,” continued the Vala, “comes from many sources,—Hebrew, Egyptian, Aryan, and Uralo-Altaic; as well as from the later Teutonic; both German and Scandian, and Celtic, both Gallic and British; not forgetting grandest Latin and peerless Grecian,—the same truth, told in multifarious legends, pathetic or inspiring, of gods and giants—or demons—and heroes; and deep and high, and dark and glorious, are the wonders hidden in such legends from the sight of the many, preserved in such legends for final revelation unto them that can speak the open sesame. In all mythology, in all folk-lore, is preserved the primal idea of opposing qualities, which, through their mutual interdependence, their conflict, and final unity, insure the perpetuity of the universe. Whether these qualities manifest to

the Hebrew, in God and Devil, to the Egyptian, in Osiris and Typhon, to the Norseman, in the Asas warring against the Jotuns, to the Zoroastrian, in the exalted Ahura-Mazda and his good counselors against the legions of evil led by the mighty Ahriman, or even to the Greeks in Chronus rising against his father Uranus, and Zeus in his turn rising against Chronus,—to one and all comes the personal manifestation of creator and destroyer, each owing the field of his operation to the activities of his adversary. And, Girl, whether the traditions of earth—that wonderful vessel that forever floats on the ages—be written in the sacred books of the Hebrew, the Zend-Avesta of the Parsees, or the Upanishads and Brahmasutras of the Hindoo, glimpsed in the almost forgotten tales of the Druids or the Arthurian legends of the Isles, or gathered in the Eddas and Sagas of the Norse and the Nibelungen-Lied and Hildebrand Lay of the German, one identical meaning is to be found therein, pointing unmistakably to one First Great Cause of all existence, telling undeniably that God made of one blood all nations of men, and that not even Babel’s confusion could quite obliterate the evidence that the whole earth *was* of one lip and one speech. So in revealing to you the meaning of the legendary origin of Merlin, I give unto you the key-note of all tradition, even of the teachings of the most central and sublime of all peoples—the Hebrew, unto whose keeping the almighty God committed for preservation his *Name*.”

The Girl’s face shone with reverential joy as she heard, and realized the majestic scope of the promised revelation; but she did not speak, neither was word of hers needed to tell the Vala that she listened, and was glad.

“First, let me state for you a fundamental law, so axiomatic that no argument is needed to commend it to the acceptance even of minds more cumbered with vanities than such as yours could ever be. In the words of Deity himself shall I state it,” continued the impressive voice, and its vibrant tone vivified and amplified what from the mouth of stupidity, speaking parrot-wise, might have sounded a dead, or, at best, contracted formula: “Every quality in the universe, whether it be of form or function, has its opposite.”

The Girl thought of good and evil, love and hatred, light and darkness, sphere and cube, upward and downward, inward and outward, her mind rapidly flashing over past experiences innumerable,—and instantly realized the force of the statement. The Vala read her thought, and smiling, said: “No mind can think with anything approaching completion without thinking in opposites.” And continued, “The universe is held in perpetuity by the balance of opposing forms and forces. The processes of destruction are equally essential with the processes of production,—indeed the forces and materials for new creations are generated by the destruction of old forms and functions. In one primary cause originate these opposing qualities, for as nothing exists without its opposite, so voluntary creation of any form or form cannot obtain without the simultaneous involuntary creation of its opposite force or form. Love is the cen-

tral impulse of existence, and its involuntary reaction is hatred. From this center the supreme emotion—or out-moving towards the circumference—is to project its life into the circumference, creating there the offspring which is the reproduction of the center. This is the highest degree of love, man's love for woman being in the path of this emotion, the end being the generation of offspring. The involuntary reaction of this is hatred, which also finds form in the circumference, and operates to destroy that which has been created. Love creates and hatred destroys—one being the principle of expansion, heat, and the other the principle of contraction, cold. Together they constitute respiration, which is the starting point of the life completed from the parent organism."

Now the Girl spoke. "At last I understand that all-embracing passage in Isaiah: 'I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things.' And methinks I even begin to penetrate Merlin's origin."

"From above and below was he created. This is the mystery of man's existence. He is that middle world—Midgard—where the life from above meets the life from below, where Asas and Giants, Gods and Demons, war, and finally unite in that state of rest—Devachan—which is the new body, or earth, in which is the starting point and the end of both life and death. The demons are the knowing ones;—those proceeding from and depending on Deity, the Greeks understood them to be. The giants of the Hebrew Scriptures are the fallen ones or the fearful ones, but always the powerful ones. The word *demon* conveys in the original the idea of fall through division of one final unity; also of warning and guidance from the painful experience resulting from such division and fall; together with the idea of cumulative creation and successive destruction of each degree of creation attained, through-processes of crossing of higher with lower, back to the primal unity, which was origin and now is destiny,—the one separates into many; the many reunite in one,—and First Great Cause thus becomes Last Great Effect."

"The union of expansion and contraction to produce breathing, life," said the Girl, "gives me understanding of the Norse story of the creation of man from the union of the dwellers of the divine love-world, Muspelheim, with the frost-giants, in the Elder Edda."

"Merlin," continued the Vala, "was the product of the union of the Wisdom world—the God world—with the world of experience—the nether world. Giants, or Demons, are the knowing ones,—it is thus they are the powerful ones, for knowledge is power,—but the possession of knowledge crystallized in the mind as intellect, makes no one a savior of his kind. It is intelligence that blesses others, for intelligence is the conveyance of knowledge that it may act upon other lives: and this, instruction, is the kingly degree,—the power of true royalty. This explains who the Princess was. This power belongs to him in whom the higher and lower worlds complement each other, making him the discernor of all things, the center of circumspection and instruction—and well may he be called Merlin, the falcon, or reaper, of Wales."

The Girl could say no word; and though her first ques-

tion seemed not explicitly answered; yet gropingly could she form the answer in her mind, and would not further question the Vala, upon whose face was a look of holy exaltation as though in her thought she contemplated him of whom she spoke; and without giving further notice to the Girl, she slowly moved into the wood.

"Some day I shall ask again," said the Girl.

(To be continued.)

Koreshan Cosmogony for Juniors

THE most wonderful of all truths is the truth concerning the great physical world in which we dwell. It is the most wonderful, because it is the basis of all other knowledges. The child that knows it dwells inside a hollow earth, knows infinitely more than any so called scientist of today. That "we live inside," is one wholesome, solid truth which every child should know. It can be demonstrated; in fact, it has been demonstrated through reasoning, and by mechanical tests. It is a great truth which all the world should know, and its Discoverer should be recognized by the world as the greatest of discoverers and the profoundest of scientists. The discovery of the North Pole by Peary or Cook, does not compare in world achievements with the revealing of this fact about the earth's shape; the wild calculating of distances of heavenly bodies by supposedly sane and learned men, is worse than prattle by its side.

It is true that the theory that the earth is whirling in limitless space, with the sun 92,000,000 miles away, has done the world absolutely no good, but a great deal of harm. It is unchristian, and not the cosmogony of the Bible; it has developed the "higher critics" and the atheists; it has given humanity a feeling of insecurity and a vagueness of mind, and it has made it impossible to come into a correct knowledge of astronomy, religion, sociology, physics, and many other sciences, because they are made to conform to a false idea or premise.

We do not live on the outside of a spinning globe, with the sun 92,000,000 miles distant. The thought is abnormal; the mind that thinks it is also abnormal, and incapable of coming into true conceptions of other matters that directly concern life; for true conceptions of other sciences will not harmonize with this absurd idea about the earth, which was conceived during the dark ages. If humanity is on the wheel of progress, that wheel should have this one fundamental truth as its hub; namely, "The earth is a stationary concave cell, about 8,000 miles in diameter, with sun, moon, planets, and stars on the inside, the whole constituting the only physical universe in existence." With this fundamental truth as the hub, the wheel of progress would go spinning at the rapid rate the earth is now thought to go.

It is not to be wondered at, then, that it should not be thought really necessary, or of any importance, to know the truth about cosmogony, for that which has been taught has been of no use; but a knowledge of the true science of the universe is of inestimable value to mankind. Let us see how, starting from the demonstrated premise, the Koreshan System of Cosmogony will lead to the disclosure of other truths, and affect the conclusions reached in various sciences. In the first place, if we live inside, the great distances of sun, moon, planets, and stars are impossible. There is not room for a Mars, or other supposed-to-be habitable planet, within a world whose diameter is 8,000 miles. Thereby the conclusions in the present accepted astronomy are disastrously affected.

(To be continued.)

Light on Current Events

John S. Sargent

A NATIONAL HEALTH DEPARTMENT

**A Medical Association Principled
In Craftiness Is at Heart Infernal**

PRESIDENT TAFT, in his recommendations for future legislations, wants a national health bureau. The idea looks well on paper, and if it could be carried out in a spirit of justice, and with due regard to the right of each person to be treated by the physician of his or her choice, it would undoubtedly be a good thing. We are all interested in the public health and whatever will promote it; but Hon. Chas. W. Miller, member of the Iowa Legislature, in an address given publicity in the *Twentieth Century*, sounds the alarm, that the effort to secure such national department is made by the American Medical Association, for the sinister purpose of establishing a "doctors' trust."

Mr. Miller, who it appears has given the subject much study, unqualifiedly characterizes it as an attempt, under the cloak of self-sacrificing altruism, "to set up a despotism in this country, as foreign to our institutions as is the heavenly light of freedom to the darkest part of Russia." He condemns it, as selfishly seeking to feather the nests of its members by posing as a public benefactor, and gives the following instance of a display of the cloven foot of insincerity. As a means of manufacturing public sentiment for a Federal health department, it was represented that such bureau would assist very materially in battling against the spread of the "white plague."

The medical examiners of Oklahoma, taking these savants seriously, and convinced that one cause of its spread was through contact with doctors afflicted with that disease, adopted a rule depriving all such physicians of their certificates to practise in that state. But, ever alive to the interests of its membership, the Tuberculosis Congress, comprising the flower of Medical Associations, regardless of the public good, in their convention assembled, read this health board of Oklahoma a severe reprimand for its action here referred to.

This association, with a membership of five thousand, (ten years ago,) and devoted mainly to promoting the best methods of treating disease, suddenly became imbued with the commercialism of the age. The trust microbe fastened its pernicious infestation upon them. Since then it has added one hundred thousand members, and is become a great machine for promoting self-interests. It has regulated the practitioners' fees to double former rates in rural districts. It is constantly besieging state legislatures for laws by which to harass practitioners of other schools. It is endeavoring to close a lot of medical colleges, by prescribing conditions with which they are unable to comply. It has sanctioned the pharmaceutical preparations for physicians' supplies of certain houses, and condemned those of others, and it is now under prosecution in a hundred thousand dollar damage suit for this discrimination.

There can be no question but that the union of all health agencies of the various states, under one general

management and direction, if it were efficient, would be a great improvement over the present irregular and inefficient efforts to promote the general health, or to guard against the spread of epidemics and contagious diseases. But the art of healing is yet in its tentative stage; it is not yet an exact science. It is well known, within the lifetime of many now living, that in the treatment of disease, the leading school has in many things almost reversed itself. Many new schools have sprung up and demonstrated their ability to cure, some with, and some without medicines, quite as well as the "regulars."

We also know that the so called "regulars" are exceedingly "class conscious," so much so that it is often said (and I fear with too much truth) that they would prefer to let a patient die rather than that he should recover by any other than the accepted treatments of their school. Whether this is true or not, we do know that this school has been persistently active in securing legislation in most all the states, that has been perniciously used to discourage and prevent treatment of diseases by other than their own prescribed standards. Thus they would interfere with the personal liberty of many, to have such treatment as they wish, or to have no treatment at all, if they so desire. In this they claim a disinterested interest in preserving the people from the imposition of charlatans; but since they treat and take pay for thousands of cases that they do not and cannot benefit, who are the charlatans, pray, that are gulling the people out of the most money without adequate return?

Now, then, with these facts and the manifest disposition of the most popular school of medicine before us, and the almost absolute certainty that, if there is established a Federal Health Department, it will be under the control of this very school, we cannot help being apprehensive of the result. The establishment of such an institution may look very innocent and well meaning in its incipient beginnings; but, like the fabled camel, having gotten its head into the public crib, its whole body would inevitably follow.

Its school would soon be absorbing the entire Federal patronage. One encroachment would follow another. Every healer not authorized by the standards set up by them, would soon be barred from practice. We would be compelled to submit to every new fad, as we have to vaccination, for disease prevention, and soon we would not be permitted legally to appear in this material life or depart from it, without the personal supervision of some one of these accepted medical attendants. In fact, we have little doubt but that if this class were given the power they seek under this specious pretense, and if the Lord himself should reappear and undertake to heal diseases, as he did nineteen hundred years ago, the powers of the Federal government would be invoked to put a stop to it.

There is being sent out (and we have one in hand) a circular letter emanating from a "committee of one hundred" of "The American Association for the Advancement of Science," asking the coöperation of this publication in

promoting sentiment for the proposed Health Department. This committee is composed of many eminent persons, whom it would be high treason almost to suspect of any design to fasten such a medical octopus upon the country, as is here apprehended; but then, good and perfectly well-intentioned people are often misled and used to mask pernicious projects.

It is established on pretty good authority, that the "committee of one hundred" is in reality the creature of the American Medical Association; and the fact that the word *medical* is dropped from the title, to this committee "For the Advancement of Science," makes it look suspiciously as if the aforesaid doctors' association were endeavoring to hide its identity and connection with the efforts of this body of promoters. The name of this organization of doctors has, by their efforts through state laws to monopolize the whole field of therapeutics, been made so odious to a large class of people as to excite suspicion and opposition to whatever they may be connected with.

In the present imperfect state and condition of the science of healing, with the diversified methods and selfish rivalry of the various schools, it would be little less destructive to liberty to place any one or more schools in the saddle, than it would be to have a state church set up to look after our spiritual welfare.

A Sensible "Cure-all" Fad

FOUND at last! We have had all kinds of health fads,—the rest cure, the sunshine, the barefoot, and the outdoor cures, for any and all kinds of ailments. The professional and the nonprofessional have been ransacking the whole pharmacopœia to find cures with drugs, and the whole line of human activity, to find cures without drugs; and it would seem that all possibilities had been exhausted. But it has remained for a London physician to bring forth another, a new and unthought-of cure, one that costs nothing, and is at every one's hand. In fact, it is self-remunerative, and instead of emptying one's pocket to take a course of treatment, one can actually replenish the purse by faithful application of the remedy.

Now, isn't that great? What other "cure-all," however efficacious, ever did that? And yet it is so simple, that we cannot help but wonder that no one hitherto has discovered it, and brought it before the public. The treatment is really so simple and commonplace that I almost hesitate to mention it, lest the readers may think it a joke, or that I wish to practice upon their credulity. But it is really serious; and the Doctor originating it has established a hospital outside London, in which to work out its every detail and application. Numbers of patients, both rich and poor, are flocking to it, many of them in despair of life almost, and are regaining health, energy, and happiness. For the remedy, in addition to its therapeutic effects, also supplies the means of happiness and never-ending diversion.

The cure is *work*; nothing more, just hard outdoor work, begun at easy stages, with light tools, and increasing as regained strength admits, until the tingling energies of nerve and muscle, both of men and women, can swing the pick and shovel, or wield the hoe with ease and pleasure.

This is not mere calisthenics, useless except for the exercise; it is work that is of real use, such as building houses, digging ditches, growing gardeus, etc., by which the institution is almost self-sustaining. This treatment is found to be wonderfully beneficial in brain fag, tuberculosis, neurasthenia, and all of those ailments that come from sedentary habits. Women are particularly benefited, because they are more habitually confined to indoors than men. It is one of the very best remedies for the *ennui* that afflicts the idle rich.

We do not mean to say that no one knew of the healthful effects of outdoor work before. Many people knew of it, and have been the gainers by practising it; but it was not known professionally; or at least nobody made a fad of it. No one set up an institution to promote it, and popularized it by advertising and showing bonafide recoveries of health by the practice. It will doubtless prove a blessing to that great class of people that have been trying to overcome work, that is, who endeavor to live without working. If this class can be induced, for health's sake, to take up some useful labor and acquire a delight in it, not merely for the sake of health and muscular development, as in gymnastics, but learn to love the use they are performing, then indeed it will be more than a cure,—it will be a blessing.

The world is wont to look upon the necessity of labor as a misfortune, a curse entailed upon the race for Adam's transgression. So it is, if we labor selfishly and only for gain, for so much hire, for then we labor as slaves; there is no incentive of love in the thing we are doing for the sake of the *use* it will be. To hate one's task is to make it onerous and exhausting; to love it is to endow it with a potency that will bring health and joy in the doing of it.

The healthy muscle finds pleasure in its exercise, that strengthens and hardens it. This also strengthens the brain. A flabby, enervated body betokens a brain of like texture. But don't be afraid of the sunshine; too many women ruin their health to save their complexions, thereby losing both. A little tan and freckles, with ruddy health, are far more desirable than pale, emaciated cheeks. Don't hide continually under an umbrella; an hour or two of active employment out in the sunshine each day, would transform many a delicate woman, and man too, to glowing health. Try it.

Revelation of Graft Corruptions

THE October number of the *Cosmopolitan* magazine comes to us with its frontal cover adorned with a sweet girlish face that inspires such anticipation of literary excellence, art, and entertainment, that we almost fear disappointment in the perusal of the printed page.

Among the many periodicals now claiming our attention and interest in their entertaining contents, the *Cosmopolitan* is not far from the lead; but it does not expend its efforts to alone entertain and amuse; it instructs and seeks to be helpful also. In this it deserves, and doubtless will receive, the gratitude of its wide circle of readers. It is now most industriously delving into the graft corruptions and so called business steals, of corporate interests and official conduct. It seeks to perform a great use to its patrons by showing them how they are being robbed of their earnings, and shorn of their liberties and opportunities by the sinister activities of the predatory rich.

"The Theft of the Panama Canal," the first article, by Willis J. Abbot, is worth millions to the people of the United States, if they would but heed the lesson and break the grip that the trans-continental railway lines have upon

that national enterprise. This grip was not quite so formidable under the popular clamor, headed by the "Big Stick," as to throttle the undertaking entirely; but under the "famous smile" of the present Administration it is sufficient to compel the government, which owns and operates the Panama railroad and the Atlantic end of the steamship line, to allow the Pacific Mail line 70 per cent of the freight rate for what little tonnage is permitted by the railway interests to go by the water route.

To state the situation in brief, it is shown that the Southern Pacific railroad owns and controls the Pacific Mail Steamship line, and operates it in a "dog in the manger" policy, to prevent any independent shipping, and also to turn all possible freight to the railroads. The result is that the Government steamers on the Atlantic side are compelled to ballast their ships with old iron left by the French, for the return voyage. This, too, when the Government, by reason of owning the Panama railroad, and also a half dozen transports now rotting at their docks, might put them on the Pacific half of the route, thus controlling the whole situation and dictating all trans-continental rates, whether by land or water. But to our shame, and also great loss to the people, our Government is either bullied or bought off from taking advantage of this great opportunity to cheapen the cost of living by at least \$10,000,000 alone on the transportation of California fruits, to say nothing of wheat, and innumerable other things that go from the Pacific states to New York, and vice versa.

The profits which the Government is now deriving from the operation of the Panama Railroad and the Atlantic half of the Steamship line from New York to San Francisco, while getting only 30 per cent of the through rate, proves that the Government is entirely capable of such an undertaking, and that it will pay. If this state of things continues after the canal is completed, and it bids fair to do so, what, if any, benefit will the canal be to the people, except for naval purposes? President Taft declares that so long as railroads and steamship combines are allowed, he will not declare the canal open to the world; yet, when the late railroad bill was pending, he opposed (with all his might) the insertion of a clause forbidding such combinations, under the plea that it would defeat the whole bill. This shows that the people have got to get busy if they don't want the nation to come under the domination of the railroads, as California is under that of the Southern Pacific railway.

There is also in the *Cosmopolitan* an interesting article, "People Worth While," headed by a snapshot of President Taft playing Isaak Walton. Then his aunt Delia, in her garden, besides a whole lot of celebrities of this and other countries. Then comes the story of "What Are You Going to do About It?" by Charles Edward Russell, which is a complete revelation of the Lorimer bribery scandal. The continuation of the "Personal Recollections of Porifiro Diaz, President of Mexico," fills a few interesting pages.

"The New Adventures of Wallingford," by George Randolph Chester, demonstrates how it is possible for a shrewd promoter, under our benign system of finance, to get control of a bank without a dollar's investment.

There are quite a number of romantic stories and other interesting features between which the things mentioned are sandwiched, and in our prosaic mind form the real meat of a tempting literary repast,—but space forbids their notice here.

Frightened at the Shadow

COMING events are said to sometimes cast their shadows before; and if so, the timidly apprehensive of change, may have a delicate sense that discovers to them their approach, in the first vague movements on the horizon of observation, and to see, as through a glass darkly, a dread, indefinable something that is going to happen. Not always what, not always how; but whatever it may be, of good or bad, it is to them dreadful, because it is an innovation upon that which is old. People so hate to get out of the ruts, especially if for centuries trod.

The case in point that has just now attracted our attention, is the discovery of one Monsieur Joran, a Frenchman, who, observing critically the suffragette or "feministe" movement, as it is called in France, has conjured up scarehead visions of a third sex (or no sex) woman, coming on the stage of action, that will eschew domesticity and become a public character, not in a disreputable sense, except to the Monsieur Jorans, but she will forge her own destiny in the world without the aid of, or dependence upon any particular man biped.

To say that this Frenchman is considerably "jarred" by this apprehension, is to draw it mildly. To even imagine that woman, or any considerable class of women, after thousands of years of docile servility, even to man's basest passions, should develop to a state of freedom, is to him dreadful. The idea that woman can shake off her fetters, entailed from the curse upon Adam, by simply eliminating her "desire unto her husband," is shocking indeed to this class of conservatives that are habitually sitting on the social safety valves.

One would think that those gifted with such superlative imaginations might let their fancy run in the opposite direction sometimes; that they would sometimes let it conjure up visions of woman freed from the curse, standing in reality upon a pedestal of noble and virtuous womanhood, from which no power of Satan could shake her, and no blandishments or allurements of sex could persuade. For we cannot conceive of woman standing there, haughty and alone, disdaining a helping hand to the struggling masses at her feet. It was from her hand that Adam accepted the forbidden fruit, and bitterly has she reaped retribution. May it not be somewhat of an "evening up" if, lifted above her own sensual nature, her hand should reach down to man to lift him up higher also, from out the curse, to where he will no longer have to live by the sweat of his own, or someone's else face?

But what of this third sex, this neuter being that is to eschew the amenities of family life—the romance of love and marriage, and let the world die, if need be, without issue? Koreshanity has held a patent upon that idea for a long while; and now we wonder who hath warned this Frenchman of the wrath to come. For out of the wrath of God impinging upon the wrath of man, will spring this new race of beings, against whose indomitable power and prestige for the right, the gates of hell will not prevail. But they will not be sexless; they will embody the two sex principles in one person. As the woman was taken out of Adam in the fall, so the man and woman will be reunited in the one form, in the restoration.

This restoration will be the establishment of the kingdom of heaven upon earth, the Sabbath or seventh day recurring again, when there will be men—whole men, those joined together of God to till the ground; that is, to exercise love in the will. Those sexless women that our French savant so deplorably apprehends, will be those who, in anticipation of this divine marriage, will have made of themselves eunuchs for the kingdom of heaven's sake.

The Open Court of Inquiry
Dr. J. Augustus Weimar

PROSPEROUS IN HEALING THE SICK

**"False Christs and False Prophets
Shall Show Great Signs & Wonders"**

Question 26. "Why do the christian scientists show up so many healings? Why are they so prosperous? And why are they so clean from tobacco and alcoholic drinks?"

WE MUST ASK the questioner a counter-question; namely, Why does the dragon or devil, at the end of the Christian age, exercise the power of healing successfully? We read: "And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles, which he has power to do in the sight of the beast." (Rev. xiii: 13, 14.) "For there shall arise false christs and false prophets, and shall show great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect. Behold! I have told you before." (Matt. xxiv: 24, 25.)

Now, what is the lesson? That "many healings," doing "great wonders," and performing "miracles," are not signs of being in favor with God, or evidences of being saintly minded at this time; for the dragon himself performs such healings, wonders, and miracles at the present stage of the world's history. Mark! That which was a sign of Messiahship or favor with God at the beginning of the Christian age, is reversed at the end of the same age. Why? Because the beginning of the Christian age was representative of the youth or sonship of the age, while the end of the same age is representative of the full-grown man or fatherhood; therefore instead of having philosophic, we have scientific developments on all lines of doctrine and life. The Lord Jesus, the representative Head of the Christian age, represented the will or love principle of God; while CYRUS, or KORESH, the representative head of the new age, the Aquario Koreshan, represents the intellectual or scientific principle. Our readers should learn to discriminate between philosophy and science.

KORESH declares: "The devil may and does have the power to heal; and on the strength of such power he builds up a vast speculative fabric and calls it christian science, and through this hypothesis overthrows the faith of men in all that is truly divine. Let the student of Koreshan Science discriminate between the rods cast down by the Egyptian magi and the rod which Moses precipitated," which swallowed up the other rods.

Modern so called christian scientists, as well as others of like spirit, are the re-embodied Egyptian magi. The Apostle says: "Now as Jannes and Jambres withstood Moses, so do these also resist the truth; men of corrupt minds, reprobate concerning the faith. But they shall proceed no further [in due time]; for their folly shall be manifest unto all men, as theirs also became." (II Tim. iii: 8, 9.)

The name "Jannes" signifies an embitterer, an exasperater. The root word denotes to be filled with bitterness, to be sour, to cast a cloud upon one's life, as one who attempts to worry the life out of another, or as one who

makes an effort to rob another of their joy. "Jambres" signifies a sea with poverty and distress. Verily, the etymology of their names expresses the character and mission of these two representative ancient magi, who were the kings' philosophers, augurs, and astrologers.

Again, KORESH declares: "The healing of the common sick and their restoration to the common condition of health are [at the end of the Christian age] but incidental to the greater achievements; namely, the perfection of this body and its restoration to immortality. Such effort [as the healing of the sick] must not interfere with the greater work or greater desire, or the greater end will not be wrought [in oneself]. The Koreshan school, in the application of its cult, is now establishing and developing its battery of life, according to principles of life already understood and taught in the College of Life. When the psycho-pneumatic battery is complete, and its consummate power mobilized toward the formation of the immortal flesh, or the body of the resurrection, the great miracle will be wrought, and the Sons of God will stand forth in all their glory."

"Jesus performed his miracles after his baptism by John the Baptist. Koreshans will perform their greater works and wonders when their baptism comes. * * * God is not come in miracle now, but in science. He comes now, not to perform works by the law known to himself, which he cannot disclose to the people [as in the case of the Lord Jesus], but he comes to declare the science and to remove the wonder or astonishment, through a revelation of the principles of spiritual life and their scientific unfoldment."

Thus we reiterate, learn to discriminate. Do not permit yourselves to be captivated by the sight of "many healings" by the present-day "Jannes and Jambres"! They are "prosperous" now as then, but do not be hypnotized on account of it. Why are they clean from tobacco and alcoholic drinks? KORESH says: "Jesus often alluded to this hour of temptation, but they could not discern between the Word then revealed, and the Word closed up and sealed until the time of the end. The hour of temptation is the hour in which immortality is to be gained; therefore we would earnestly exhort the few who are today girding up their loins to run in the race for the prize, and the virgins who have already set out on this journey, not to deceive themselves, but to count the cost. * * * You will be accompanied by other virgins, who to all appearances can do whatever they see you do; adopt the same habits [cleanliness from tobacco and drinks] and forms, use the same phraseology, and profess the same opinions. You will find that the formalist and the philanthropist, resist the truth. They will never lack the form, but they will hate you, because they lack the power in themselves. They will not use open violence at first, during the hour of temptation, but they will corrupt you by counterfeit, if possible.

"Dark clouds and heavy mists have gathered round the mount of Christendom in Babylon [Babylonia and confusion of doctrine]. They have grown weary with waiting for the

absent one. The cry is, 'Where is the promise of his coming?' They seek comfort in the gloria: 'As it was in the beginning, so it is now, and ever shall be, world without end.' [In another breath they iterate the belief that the physical world is coming to an end, and they fear it with great fear.] They cannot act without precedent; they want a sign. In order to go to Jerusalem we must come out of Babylon, for the city of Babylon is built upon the ground of a lie. Its towers are fossilized, its order is funereal, its orthodoxy is sepulchral. Outwardly it is whitewashed; it sits in Satan's seat on the pinnacle, it shall fall headlong and its bowels gush out."

A Divine Race-Course and a Prize

Question 27. "One of the Apostles speaks, in his Epistles, of a 'race' and a 'prize.' To what does he refer?"

WE WILL cite the Biblical reference according to "Wilson's Rendering," which the reader may compare with the Common Version. We read: "Do you not know that those running in a race-course,—all indeed run, but one receives the prize? Thus run, that you may attain." "I press along the line, towards the prize of the high calling of God by Christ Jesus." And "Having such a cloud of witnesses surrounding us, let us lay aside every encumbrance, and the close-girding sin, and run with patience the course [race-course] marked out for us." (1 Cor. ix: 24; Phil. iii: 14; Heb. xii: 1.)

These Scriptural passages allude to the ancient Olympian games and contestants, for the obtainment of a perishable prize or crown, and, by way of comparison and contrast, to the Christo-Koreshan race-course, for the attainment of an imperishable victor's crown, the prize of immortality. What a contrast! The difference is so great that the perishable prize, or crown of wild olive branches, sinks into insignificance as compared with the imperishable victor's crown, the prize of immortality. The Apostle Paul here calls upon the Corinthian and Philippian Gentile Christians, and upon the Hebrew Christians of his time, to a race-course, a narrow path, that leads to the divine kingdom in earth, and he encourages the Gentile and Hebrew Christians, as contestants, to a similar self-sacrifice as the Olympian games demanded of the contestants, and with which the early Christians were well acquainted. All the contestants ran in the same race-course mapped out for them.

Among the many Grecian contestants only one gained the prize which, although a perishable crown, was considered one of the greatest attainments and one of the most laudable honors that could be won before all the onlookers of the Grecian people. In view of the Grecian contestants, what efforts of self-sacrifice should we be willing to make for the immortal prize, the crown of immortality!

The Olympian games, the Grecian contestants, their training or discipline, their self-sacrifices, their running in the race for a perishable prize set before them, and the winning of the victor's crown of wild olive branches, should stand before our mental vision by way of comparison and contrast. Such a mental picture would create a determined aspiration to be an enduring contestant; it would encourage one to be patient in discipline, and stimulate to

self-sacrifice, in order to remain in the race to the final end. With such a determination we should be able to press along the line for the prize set before us.

A comparison and contrast of the two race-courses and the two prizes, the Grecian perishable prize, and the Koreshan immortal one, ought to stir us with a mighty enthusiasm and confidence to be faithful to the final end, even in spite of the unpleasant features that mar our mental picture: the loitering, parasitic "encumbrance about us," and the "close-girding sin," in antithetical, serpent-like form. The "flesh pots" of Egypt often try hard to captivate our attention to the extent of causing some to stumble or draw aside, and even prompt some to say: "It is not worth while running the race for the prize."

The course of remarkable training to which each Grecian youth who contended for the prize subjected himself, in these Olympian games, is worthy of contemplation and emulation. In their case it was a selfish ambition to be the winner. The Grecian contestant, who felt himself inspired with mortal health, life, and activity, underwent enthusiastically, for many months in advance, the severest training, discipline, and self-sacrifice, in order to fit himself for the running in the race, with the sole object of gaining a perishable prize, a crown of wild olive branches, and in addition, the sequential laudable honors. How much more should we be enthused to undergo our prescribed lawful training, discipline, and self-sacrifice, for entering the present mapped out race in the hope of winning the immortal prize, the crown of immortality! Is it not worth while trying to win?

KORESH declares: "The location [of the New Jerusalem] is the nucleus of humanity that God is gathering from the world to constitute the very fountain of the Elixir of Life, from which the world will receive its great blessing. This should be to you (my people) a source of great encouragement. Remember, you are *the* people, gathered here (at Estero) for a wonderful purpose. Those who are faithful to the end will receive the reward. It is a greater thing to be in the front ranks than to 'wait and see.' Therefore, the earlier you begin the application of truth to life, the better. Place your minds on higher things, and endeavor to rejoice in things to come. If you forget them and think of your present conditions in privation, you will fail to win."

The Symbolic and Real Death of the Lord

Question 28. "Do Koreshans commemorate the Lord's death, the real passover?"

WE COULD answer this question with one sentence from the pen of KORESH; namely, "When the reality comes the types are done away;" but perhaps the questioner thinks that the Old Testament passover, which the Israelites celebrated in Egypt, was the only type, and the death of our Lord on the two pieces of wood (the one perpendicular and representative of Deity, the other horizontal and representative of sinful humanity) was the antitype. However, the Bible, as well as Koreshan Science, proves that the death of the Lord Jesus on Calvary was typical of the real crossing with salacious humanity through

a process of declension; for "In the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified" in reality, He laid dead three days and a half, that is, twelve hundred and sixty years, the exact period of the "dark ages," or rather, the dark, medieval centuries of declension and ignorance.

KORESH declares: "The type of the Lord's supper or passover was instituted by the Lord as a memorial, to be handed down to the coming of the Lord at the consummation of the age; for it is written: 'As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come.' The Lord Jesus was crucified and buried as a type or symbol of the real cross of God with man; a cross which took place subsequent to his emergence from the tomb of Joseph. The person of the Lord was dissolved and converted (transmuted or transformed) to Holy Spirit. By this metamorphosis, the substance of the personal and visible presence of the Christ was made transubstantiable. When the church received the Holy Spirit it partook of the bread, which was his body, and the wine, which was his blood; for these substances had become Holy Spirit by dissolution and dematerialization.

"The Holy Spirit was the same substance and identity which, before it became Holy Spirit, was the Lord's visible personality. The Spirit descended into the primitive church, and by gradual processes of retrogressive modification in the sensual humanity, partook more and more of the sensual nature. Thus, the Lord died in the world (church) of sinful humanity. This constituted the real cross between God and man, typified by the death of the Lord on the two pieces of wood; the upright one signifying the Divinity, and the cross piece, the sinful humanity. The descent of the Holy Spirit, which went more and more into the depths of the hells of human sensualism, was marked by the gradual declension or fall of the church. As the church declined and the Word (the two witnesses) became prostituted in the church; that is, the truth (one witness) and the good (the other) became dead in the church; thus the two witnesses lay dead in the street of the great city (Babylon, and, the church adulterated with Paganism) three days and a half.

"During the time that the two witnesses lay dead in Babylon, the Bible was almost totally extinct, and was not permitted to be read in the world (the church). The two witnesses are the Word, or, what is the same, the Son of God, who said: 'I bear witness of myself,' and the Father of whom the Lord said: 'He beareth witness of me,' and is in me, and we are one. When the two witnesses (the Lord, the truth and good, or doctrine and life) began to awake, bringing into the world (church) a degree of liberty, the Bible began to be multiplied and distributed, for it was the expression of the Logos, Word, Elohi, the invisible and intangible God. The Lord (the two witnesses) was dead three days and a half, or 'a time, times, and half a time,' which was twelve hundred and sixty years. All this time the Lord was dead in the church; and as often as the bread and wine were partaken of, this death of the two witnesses was shown forth, as declared by the Apostle Paul.

"The Lord is now so far arisen as to manifest 'the Sign of his coming,' which is the doctrine or science of

immortal life. This truth is the blood of the New Covenant. It is manifest in the personality of CYRUS (KORESH). The reception of the doctrine is the appropriation of the real wine of the Covenant (conjunction); and inasmuch as you partake of the genuine wine, the symbolic cup may be done away. The personal Lord Jesus was the bread of heaven, and the personal KORESH (CYRUS) is the blood of heaven. The church ate the bread in the beginning of the age; it now takes the cup; thus fulfilling the Scripture: 'The Life of all flesh is the blood thereof.'"

Philosophy and Science

Question 29. "What difference does the Founder of the Koresban cult make between philosophy and science?"

THE Founder of the Koresban Cult differentiates in this manner: "The principles of life are embraced in the science and philosophy of God. These are repeated in the science and philosophy of man. The science of God is simply the knowledge of God, or the knowledge of all things. But as God is man and the man is God, in the absolutely regenerated state, (for man is then restored to the image and likeness of God,) the science (knowledge) of God is the science of man, and the science of man is the science of God.

"Philosophy is exactly what the term implies—the love of wisdom (God in the manifestation of wisdom, or strictly speaking, the *Elohe* or *Elohim*. Science is the all-knowledge, but philosophy is the love of that knowledge as applied to its life; hence, the obedience to it, the all-obeying, the all-living, the *Yavah* or *Ye-ho-vah*.

"Jesus the Lord was the great Philosopher, the one of all men obedient to the highest principles of life, therefore the Yehovah (Lord) of the Jewish prophets. In His present coming as the root of Jesse, he comes, first, as Elohe, Elias or Elijah, God in the scientific or all-science of life—[the great scientist], through whom he comes to, and in, the children of the resurrection without sin unto (their) salvation; for he then comes in them through their obedience to the all-science.

Thus, "the coming immortal life to man depends, first, upon the knowledge of the laws of immortal (not sensual) physiology; and second, upon obedience (or love) to those laws. In a general way, these two principles are summed up in the words of the Lord Jesus: 'Upon these two commandments hang all the law and the prophets;' namely, love to God and love to man.

"Love the man, as the embodiment and tabernacle of this wisdom (science or knowledge) also supremely; to love the man supremely is for every man to perfect himself in God, as his highest work of art."

The word "philosophy" is derived from a compound Greek word, *philo-sophia*. The former means love, and the latter wisdom; hence the love of wisdom. "In actual usage," says Webster's International Dictionary, "the knowledge of phenomena as explained by, and resolved into, causes and reasons, powers and laws." The word "science" is derived from the Latin *scire*, to know. The Dictionary mentioned says that "Specifically accumulated and accepted knowledge which has been systematized and formulated with reference to the discovery of general truths or the operation of general laws. Knowledge classified and made available in work, life, or the search for truth." In short, the Christian age has been a dispensation of philosophy and grace, of love and favor, in its best aspect, while the approaching age, the Aquario-Koresban dispensation, is to be a period of science and law, of positive and absolute knowledge, and binding practice or performance of use.

Literary Review & Comment

Rollin W. Gray

THE "UNKNOWABLE" HEAVEN

The Difference Between Heterodox and the Koreshan Abode of Deity

IN AN answer to "where is heaven and hell," a contributor to *The Prophetic Age* says: "Heaven is above the earth in the realms of space." If, as we are taught by modern astronomers, the earth is a globe, turning on its axis daily to produce day and night, then heaven must be a circular arrangement. If you live on the outside, and point upward, toward heaven, at noon-time you point in one direction, in the evening you point at a right angle to the noontime direction, at midnight exactly opposite, in the morning at a right angle again, thus at no two different hours of the day would you point directly overhead and point at the same place. The necessary conclusion is that, if, as the contributor goes on to say, God the Father and Son dwell in heaven, then they must dwell all around the earth. This being manifestly impossible for a tangible being to do, they must of necessity be spirit, and thus the modern Christian comes to the conclusion, with the help of modern science, that God is a great ocean of intelligence that pervades all space, and Jesus the Son is only a part of this great ocean. From this erroneous conclusion it is easy to pass to the conclusion that God is the great ocean of ether that the scientists talk so much about, and that Christ is only a principle. This is a false and pernicious doctrine founded on a misconception of God and a false cosmogony.

The Koreshan concept of heaven as applied to humanity is, that it is a state or condition, and not a place. There is a physical heaven which is up, or in, or toward the center,—these expressions all indicating the same direction in the hollow globe. But God does not dwell there. There is no intelligence dwelling in the physical heavens, but in the heavens of humanity, the heaved up, highest and most interior part of humanity; in fact the brain, but still not in all brains, for God comes down through the ages in the line of the prophets, priests, and kings, until he heads up in one man who becomes the Messiah of that age. Such a man was Jesus, and he could truly say, "I and the Father are one," and the Father is in heaven, because his interior was in a heavenly state or a state of illumination.

A contributor in *Humanitarian Review* for September quotes from several scientists, showing that the scientists and investigators are becoming nervous and doubtful as to the truth in regard to the stability of anything, since radium has upset the atom, and given such a severe shock to the basis of modern chemistry, which is the indestructibility of the atom.

Koreshanity has declared emphatically for forty years, the destructibility of the atom and its conversion to spirit, and the generation of matter from spirit yet; the so called scientist ignores the truths put forth in Koreshan Science, because it is not backed by names that he considers authority for scientific research.

The truth, although demonstrated, has no allurements for the modern scientist except it comes recommended from a brother scientist whom he considers authority. The great majority of the common people will not accept any radical statement as truth unless it is endorsed by so called scientists. This is the chief reason why the majority are in ignorance as regards the false basis on which modern science is founded. The indestructibility of the atom, which is the basis of modern chemistry, is slowly but surely becoming untenable, and just so surely will the Koreshan truth of the concavity of the earth's habitable surface force itself upon humanity.

The University of Chicago is credited with formulating and putting forth the definite characteristics of what they are pleased to call a "new Christianity." It is to be very scientific. The dictum is that it is to conform to the findings of modern science. Thus they say:

"If there be a controversy between genesis and geology, the new Christianity will stand with geology. The record left in the strata of the earth cannot be impugned by a poet of the pre-scientific age, even though that poet be also a prophet of a higher conception of God than had before his day prevailed.

"In conformity to the same principle, the new Christianity will accept the assured results of historical investigation into the records of ancient times. Religion has its rights, but also has history, and one of these is that it be studied by historical methods."

It will be easy to formulate a new Christianity to suit modern ideas, and leave out Christ and his mission altogether. But why call it Christianity? Chicagoanity would sound better, and be much nearer what its name implies. There can be no new Christianity until a new Christ comes to establish it.

The *Success Magazine* is published by the Success society of New Zealand, edited by Rev. M. Walker. The apparent object of the magazine is to help you to believe that you can succeed in your business, be that good or bad, if you will awake the latent powers within you, for within is the source of all power. This is a new thought idea and is now being worked overtime in this country, with the result that those who desire to learn to succeed, part with their money very easily to those who desire to teach them how to succeed, and for very little instruction.

The Kalpaka, a magazine of knowledge, edited by Dr. T. R. Sanjivi, Ph. D., comes to our table from Tinnevely, South India, and is a new thought exponent, but claims that new thought is old Indian Mysticism revived, and that India is the home of occultism. Possibly so, but we do not believe it is much to India's credit to be called the home of New Thought as we know it here.

The *Woman's Home Companion*, among many interesting articles, has a narrative of how a cooperative kitchen is conducted at Carthage, Missouri. It is a fine illustration of some of the advantages of united life, even on the basis of the competitive system, which is purely selfish. What it would mean to humanity when organized on a communistic basis, must be food for thought to those who believe in the brotherhood of man and the Fatherhood of God.

The Publishers' Department

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Universology; and arrayed against social,
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Interesting Reading and Announcements

IN symbolic language we are told that a time would come at the end of the age, when the sun will become black as sackcloth of hair. This signifies, says KORESH, that "all genuine moral, mental or spiritual light (truth) is desecrated in the old system, there being nothing of the true love of God and the neighbor longer manifest, thus, the sun is darkened" or black. Do the viduals in the old system cognize this Biblical or divine truth? The great mass of people will not admit that all genuine moral, mental or spiritual light or truth is desecrated in the old system. They will not even tolerate such a declaration. And this very fact makes the last great battle of Armageddon tremendously fierce.

The great mass of viduals, with their leaders, at the end of the Jewish age, opposed the "little flock," with their Leader, because they declared that the truth had become desecrated, and therefore the temple would be destroyed, and they as a nation would be scattered throughout the entire world. The Jewish church, the political and social fabric, opposed the Disciples of Christ for announcing such a

calamity coming upon their effete system, until Jerusalem was surrounded by the Pagan army, ready to carry out what the Lord and his Apostles foretold.

So it will be at the end of the Christian age, the time now at hand. The Angel from heaven, with power or authority, has been crying mightily, with a strong voice, saying, "Babylon the great is fallen, is fallen, and has become the habitation of demons, and the ward of every foul spirit, and a cage of every unclean and hateful bird." Therefore, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

The greater part of humanity will not "come out of her;" but God's people will come. Those who remain in "her" will thereby prove to the little flock that they are destitute of all truth. According to the unerring science of KORESH, we know the number of God's people who will come out of the old system of Christianity. Although the number is one hundred and forty-four thousand, yet collectively they are but a little flock in comparison to the millions of those who remain in the old system of desecration and utter destruction.

No intelligent person, who is striving to be fair and frank, can fail to see, especially if he or she keeps abreast with current events and the literature of the day, that the entire present system is corrupt to the core. For instance, the *McClure* Magazine of recent date presented an article entitled, "A Study of the Degradation of the Republican Party." Any fair minded person must admit that no worse condition can possibly be pictured concerning this "party," which prides itself on being a "republic." The same degradation and corruption are visible among all classes of people, where money is the spirit of incentive, which corroborates the Biblical declaration that the "love of money is the root of all evil."

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The Power of Overcoming

KORESH declares: "Substitution is the only effectual way of overcoming any propensity to evil;" for "it destroys the selfish love." Again, "Every downward tendency of the thought (desire) must be eradicated by the substitution of an aspiration toward the goal to be reached in the struggle for life. It is not by restraint alone that the passions [whether for the opposite sex, for money, or for anything else that is detrimental in the attainment of immortal life] are to be subdued, but by the substitution of another love which will sink the old passion into insignificance as compared with the new attraction. * * * Desire for the higher life [the immortal life] can in no wise obtain but through the destruction of the desire for the lower life," which is mere existence. (Guiding Star, Vol. 1.)

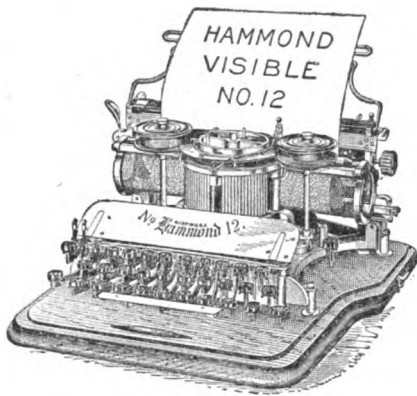
Again, "The restraints of commerce on the sex plane of human activity consists, first, of a scientific comprehension of the purpose of restraint; second, the power to so control the mind in the relation to the functions of reproduction as to be able to absorb and appropriate the vital fluids. Restraint, to be effectual must not be direct. Direct effort is of such a nature as to create resistance, and if persisted in becomes overpowering to oneself. The law of substitution must be brought actively into operation. * * * Overcome an evil love or tendency by cultivating an opposite one. To learn the theory is not enough; the results come by persistent and determinate practice. No person can become a musician by learning the theory of music merely, but by cultivation through practice," according to the theory or lesson of instruction. (F. S., Vol. xxiii, No. 7.)

One of the great drawbacks in obtaining the proper results by the application of the law of substitution is: Mental drowsiness, thoughtlessness or indifference. We must "watch and pray" (desire, as the sacred Scripture expresses it) in a philosophical manner. It means to be sober, physically and mentally, and be continually on one's guard; not in a worrying or fretful manner, but full of confidence in the all powerful law of substitution. All powerful means that the law of substitution embraces the twofold substance known as pneumo-psyche dynamis (potency or power), the electro-magnetic substance of the brain.

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The Cellular Cosmogony
(Continued from last issue)

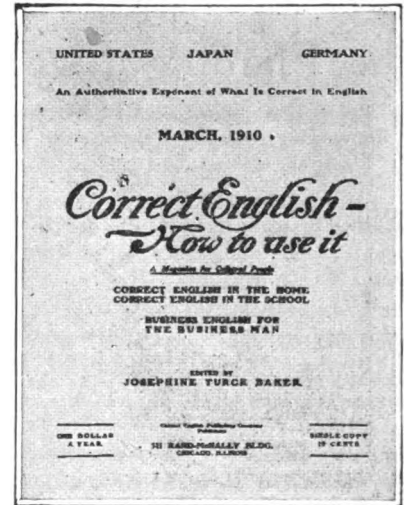
In F. S., Vol. iii, No. 11, under the heading "Cosmogony," we read that the physical universe as occupying space, circumscribed by its center and circumference, is a great *ovum* or egg. In other instances we are taught that its co-ordinate is the anthropotic or biologic (human) universe, with its center and circumference, and it must necessarily, in order to be a correspondent, be an *ovum* or egg. As the term universe means one turn, and *ovum* or egg contains something to be hatched, we ought to see its correspondence and be able to see its application. The positive pole or extremity being the center, the negative pole, the circumference or rind of the cell, the space being filled with atmospheres of one series, and spheres of aggregative energies of other series.

The contradistinction between the physical and human universe, or that which we have denominated alchemico-organic and organo-vital, lies in the fact that the former is not endowed with the same degree or quality of life that actuates the later; for the former is the outermost and last product of mental force, and grows from the activity of mind, as the bark of a tree is deposited through the activities of the vital energies actualizing its life.

This article also mentions the three dimensions of space, or the three defined atmospheres: the first, starting at the circumference, our common air, composed chiefly of nitrogen and oxygen; the second, hydrogen; the third, aboron, the beyond. On the border of these three atmospheres are three solar poles or suns, as three projections of the central,—the central sun being invisible to us. Within the three atmospheres is a distinct or discreet degree of great complexity, at the center of which the radiation and convergencies of energy take the form of a wonderful tabernacle, covered with a multi-colored and variegated manifestation of light.

In No. 20 of the same volume, under the heading "Cosmogony," it is declared that the alchemico-organic world (universe) is a complex formulation in which form and function are co-ordinate and co-equivalent factors, and that this relationship of form and function also comprises a perpetual structure so perfectly adapted in its parts and offices as to

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render it a self-sustaining cosmogonic whole. From this view of the case it will be understood that there is no such thing as creation in the sense usually designated, described, and believed. For the universe is a great self-mobilizing dynamo, the creations of which are merely recreations, or perpetual timic revivals of self-creation, and that the wear and tear of the institution are but the counterbalancing of its constructive powers; or in other words, the disintegrative processes are adequate to, and only meet the emergencies of constructive order.

Thus it will be seen that the universe, as an alchemico-organic dynamo, is a perpetual, self-reconstructing, and self-sustaining form and order. Its general form is that of the perfect egg or shell, with its central vitellus at or near the center of the sphere. Thus, also, it will be seen that, as the physical has its co-ordinate in the anthropotic or human, the same language is applicable, and it is not difficult for a reasoning person to see the wonderful language of correspondential analogy.

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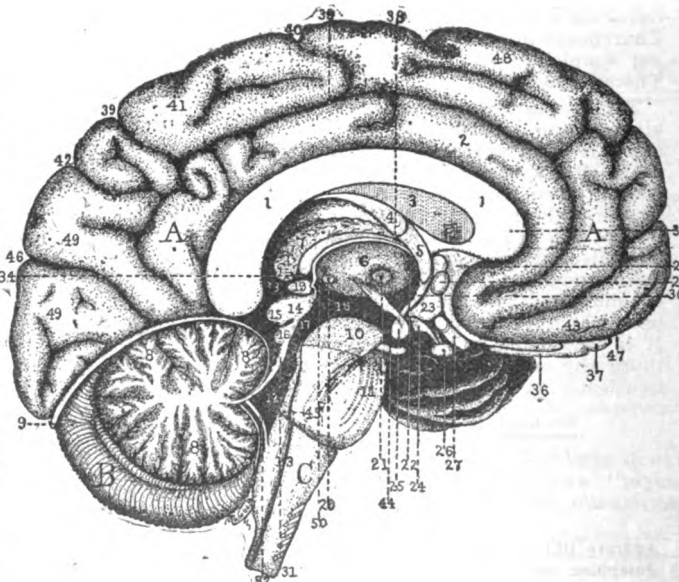
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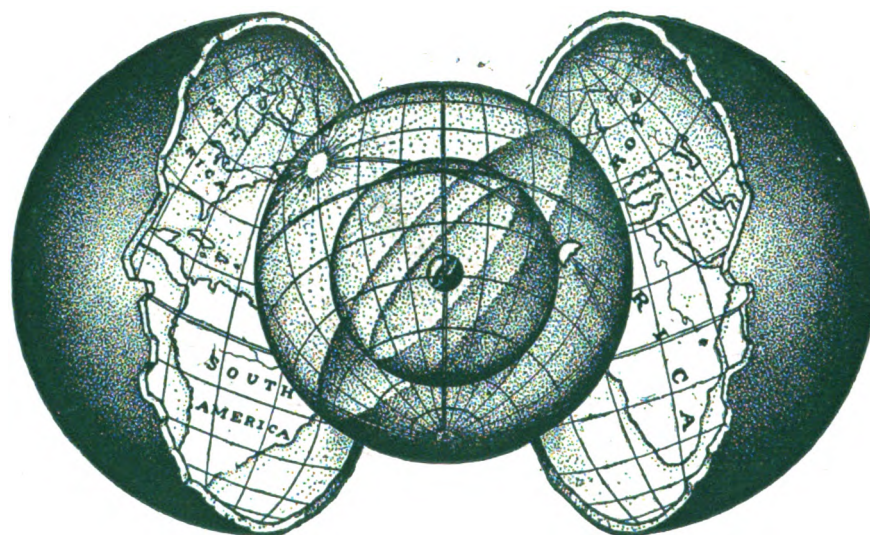
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