

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 Germ Substance a Fixed Type of Evolution and Involution on all Planes of Development

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

CHAPTER VIII. (Continued)

THE ARABS do not believe in a visible God, but they do believe in the unity of the Godhead, therefore their aspirations center in an invisible or psychic head. They deny the manifest Jehovah, but believe their prophet to be his representative. It may therefore be seen that the quality of the thought determines the consummation and character of the event.

This whole subject may be illustrated in the fixity of the characteristics centered in a vegetable germ and its evolution or unfoldment. In the germ, an apple seed for instance, there exist, so to speak, the aspirations essential to produce a specific growth. Subject to correct natural influences, its invisible potencies and forces take but one possible course. There can be no deviation possible from the course outlined in the structure of the germ itself. The germ, being supplied with the nutrient elements essential to its propagation, develops into the kind of tree outlined by the germ in the beginning of its unfoldment.

The germ itself is a prophecy of what the growth will become. This law governs the development of the divine kingdom also. In the propagation of the kingdom of God, the kingdom unfolds from a germinal center as the vegetable seed does, with this difference; that the seed or archetype of the divine kingdom possesses conscious aspirations. These aspirations are governed by an intellectual comprehension of what the germ or archetype embodies, and therefore a consciousness of what the kingdom is to be when it reaches its fruition. The germ is the divine man in his least form; the kingdom is the divine man in his greatest form. The germ is the God-Man, Jesus the Lord.

The kingdom is the church regenerated from the germ, and the product of its planting, which was effected by the operation of the translation (theocrasis) and the consequent outpouring of the Holy Spirit. The

germ or seed of the divine kingdom sees in the future the fruition of the kingdom of which the germ is the archetype. The first impetus given to the unfoldment of the germ into the divine humanity it is destined to develop, is a momentum toward the propagation of a definitely structured form. The impulse thus imparted is transmitted through all the degrees of ramification in the races of men through whom the forces are impelled by the laws of evolution, until the kingdom is manifest.

When God institutes a law, or, more strictly, when he imparts to men a knowledge of essential conformations for specific and salvatory ends, the observance of the law and obedience to it comprise an office belonging to men. By obedience coöperation is wrought, and man becomes the instrument of the divine purpose.

The direct and active effect of circumcision, as a physiological influence, was to energize the male potency so as to constitute the male force more intensely masculine, and therefore to augment and intensify its attractiveness. The more this power became centralized in the race, the greater the tension; and consequently the more extended the biological force of the attraction. Intensity or tension is the property of rapidity. Increased velocity is centripetal momentum. It is the energy of elongation, or helical energy. In natural biology it is the sperm cell force. In this force resides the power of male domination. Not only had it the effect upon the Jew to intensify the masculine element, and therefore tend to promote a preponderant male proliferation, increasing the progeny of the male and diminishing that of the female, but the facts go to show that some want of the Jewish race created a necessity for a constant influx of alien women, while but few of such males, comparatively, entered into consociation.

Circumcision was a natural ordinance; and being such, it had the tendency to centralize the masculine

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potency in the head of the nation. When through this tendency masculinity had entered the plenum of its potency and tension, the coördinate conceptive plenum must have become comparatively developed, and, as a consequence, a new germinal center must have been established. The direct sequence to be looked for would be a cutting off, or division of the whole into two parts, precisely as a single vegetable or animal cell will cut down and divide, through the operation of a comparative law.

Typical circumcision, in the display of its active influence, culminated in Solomon. He was the plenum of its masculine potency and intensity. As the typical Shiloh, the religious sentiment and fervor of the race centered in him. He was the culmination of the national hope, and so far as the figure was concerned, he represented the destiny of the two houses of the Jewish race. In his polygamy and concubinage he portrayed, in type, the relation of the centralized and specific Shemitic element with the Gentile world, by the actual dissemination of the Jewish sperm cells of reproduction, communicated through many channels, but from a central source.

Solomon became the receptive center of the alien potency absorbed by the race, and it flowed into him because he was the center of the Jewish hope, and therefore the receptacle of the Hebrew desire. Because he was such a receptacle, his affections or loves were modified by the substance of the infiltrated Gentile element which had been introduced into the Jewish race. Thus his affectional aspirations were toward foreign marriage alliances and concubinage. This, then, was the direct and primary sequence of circumcision, as operative at the representative center of its influence, as a national energy.

I speak of Solomon, as he possessed the most marked characteristics of its direct influence upon the male brain. The active secondary effects were to quantify the female desire in proportion to the tension of the masculine, and to render passive or latent the animal nature of the Jewish female. Such an influence acting upon her mind, naturally prepared her for polygamous relations.

CHAPTER IX

Reactive Effects of Typical Circumcision

The intensive plenum being reached in Solomon, the typical head of the Jewish people, and a new germinal center established in the race, there began to be a reactive influence. There was a gradual subsidence in tension, and the loss of Judah's controlling power, as a consequence, over the united kingdom. The circumcision or cutting off, in its special aspect or phase, resulted in the national circumcision or the cutting off of the ten tribes as a new nation.

The quantific force becomes feminine, and therefore the germinal center is produced, which is feminine. The cut off race, the ten tribes, gradually merges into the monogamic order, as the reactive sequence of an ordinance, the primary influence of which was polygamy.

Thus monogamy became a ruling feature in the new race, as polygamy was in the old. This force of repulsion wrought a division by which the Jews were separated into two distinct houses, so that the desire of Israel determined toward foreign admixture.

The masculine plenum was consummated in Solomon as a visibly manifest but typical center of polarity. The new feminine plenum was established in Israel as the invisible and veiled attraction, the biogenic Sinai, transferred to Israel through the operative powers of biogenic transmission. The central polarity of Judah was masculine; that of the House of Israel as newly established was feminine. The controlling center of Israel is seen to be Egyptian, as manifest in the character of their religious departure, under the auspices of Jeroboam, the direct descendant of Asenath, the wife of Joseph, who literally incorporated in her own biogenic structure, the polarized force of Egyptian affection—the molecular aggregation of the ascending desire of the Egyptian worship. Asenath was therefore the real Isis or Neith of the Egyptians, and she was consequently chosen by the Lord to be the mother of Joseph's posterity, through whom the greatest of God's blessings to the human race are to be verified.

The supreme god and goddess of the Egyptians were Osiris or Osor, Isis or Neith, and Horus, the incarnate Osiris. Osiris is supposed to have been represented by a bull, Apis, as signaling the descent of Osor into this animal. This is not the true conception. The worship of the Egyptians was once a pure religion. They originally represented attributes, characteristics, and manifestations by symbols, not as objects of worship, but as representations, as means of illustration, and therefore the channels of religious and scientific instruction.

Apis symbolized the passion of Osiris, the attribute by which the invisible God conjoined himself to the human race through descending desire, and is made, not incarnate as in Jesus, but insanguinate as in his final coming. Apis did not represent Osiris, but simply his passion; hence he was not so much the symbol of Osiris as of Horus, or Chorus, the insanguinate son of Osiris. This insanguination was to be effected through Isis or Neith, who is the same as Asenath.

As the Egyptian biogenic potency resided in Asenath, through her it was translated in Israel; and wheresoever Israel (in whom is embodied the two tribes of Joseph) is conveyed, there must still reside this central Hamitic principle. The Egyptian worship and symbolism, in their inception, were the completion of a specific biogenic cycle, and fulfilled a biogenic era. In aspiration the Egyptians looked forward to, and in representations they portrayed, the final coming of Shiloh at the end of the cycle.

"And the Lord shall be known to Egypt, and the Egyptians shall know the Lord *in that day*, and shall do sacrifice and oblation; yea, they shall vow a vow unto the Lord, and perform it. And the Lord shall smite Egypt. He shall smite and heal it; and they shall return even to the Lord, and he shall be entreated of them, and shall heal them." "Blessed be Egypt my

CHAPTER X

Active Effects of Antitypical Circumcision

The typical circumcision of the Hebrew was the typical sign of God's covenant. If there exists a coherent analogue between the types and the antitypes, and if the typical circumcision, indicated by figure the real sign of God's conjunction with his people, (for the word covenant in Hebrew literally signifies conjunction,) then we may readily comprehend the character of the antitypical circumcision in all its true significance. If the rite symbolized anything, it was the purification from sensual passion; a process of renovation by which the animal nature in man was to be extinguished, and the mind elevated into the pure realm of consociate angelic heavenly existence.

By virtue of these considerations, the antitypical sign of the covenant should be at once apparent. The cutting off of the Messiah (by which I mean the theocrasis, the change wrought by that process called translation), together with the sequent divine afflatus and its reception by the subjects of the gift, should suggest itself to every receptive mind as preëminently the veritable token designated in the covenant.

David was the type of the first advent of the Messiah, and Solomon, as the product of the union of David with Bathsheba, the wife of Uriah the Hittite, was the type of the second coming. It typified the union of the Jew and Gentile, the circumcised and uncircumcised. This woman, Bathsheba, embodied the biogenic feminine force of Canaan, and in David's marital association with her, Judah and Canaan became blended or united in Solomon as the product of the miscegeneration. The generation of Solomon by this union portrayed in figure the final obliteration of the barrier which separated Jew and Gentile, the circumcised and uncircumcised, and which has been denominated the middle wall of partition.

Those who received the Holy Ghost exhibited, to the proclusion of every doubt, their unquestionable covenant prerogatives, and evinced by the operation of the Spirit and its accompanying phenomena, the attestation of their identity as the covenanting people.

In the type there was not only an apostasy, but there were typical restorations of both Judah and Israel; and their inheritance of the land of Palestine was the figure of the typical inheritance of the final Canaan, upon which Judah and Israel must ultimately enter. Jesus and his little band of Jews comprised the church of Judah in its outward manifestation, but the spirit conserved in Jesus as the biogenic force of Judah, was the expressed juice of the fruit of the Vine, not in part, but in its entirety. Thus the Holy Spirit, which became concrete in the Lord Christ, was no more nor less than the spirits of the departed of the House of Judah, who had been actuated by hallowed convictions and honesty of purpose in their worship of the true God. These spirits, entering into conjunction with the Lord through the efficacy of pure religious service, became, in Christ, the Holy Spirit. This I denominate the conserved biogenic force of Judah.

people, and Assyria the work of my hands, and Israel mine inheritance." Herein we see the influence, blending, and oneness in their ultimate unity, of those vital streams which poured forth from Noah, through Shem, Ham, and Japheth.

The Bull or Apis signaled the biogenic sign and constellation through which the fulfilment of the cycle must obtain. Joseph's posterity has become Anglo-Saxon. The English nation is both Taurus and Leo. As Solomon was the typical and visible plenum of the masculine force in the House of Judah, so Queen Victoria was the typical and visible feminine plenum of the House of Israel. England is Taurus, because she is the representative race of those into whom the biogenic sign Aries passed, in the retrogressive or descending cycle. She is the representative nation of those into whom the Lamb of God, Aries or Ram, that is, the Head, descended through the operation of the Holy Spirit, in what is known as the passion of Jesus, the Christ of God.

England, therefore, constitutes the neck in the outer aspect, and not the head of the body; for Bull, Taurus (Apis), constitutes the neck or seat of passion. England is also Leo because the sign Leo of the third cycle is in conjunction in her, with Taurus of the second. She is therefore the heart of the body but not the heart of the head. This subject can only be fully comprehended by a knowledge of the four cycles; namely, the solar, stellar, lunar, and terrestrial in both their scientific or physical, and their philosophical or biogenic aspects.

It is sufficient for the present to state that in the biogenic cycles, as pertaining to the English nation, Aries (Ram) of the solar cycle and Taurus (Bull or Apis) of the second or stellar cycle, and Leo (Lion) of the third or lunar cycle, and Cancer (Crab) of the fourth or terrestrial, are in conjunction.

Let it be remembered that there are four cycles; both physical and biogenic. These four in the universal man may be represented by the sympathetic and cerebro-spinal nervous systems, the lymphatic cycle, and the cycle of the blood in the vidual man. Each cycle is divided into twelve sections, and each section in each cycle is named according to the names of the twelve constellations of the Zodiac.

Thus there are forty-eight groups or divisions to enter into unity. Aries of the solar cycle, Taurus of the second or stellar, Cancer of the third or lunar, and Pisces of the fourth or terrestrial, are about to enter into conjunction. * In this conjunction the signs and constellations are manifest in their vertical and normal order. This is the unfailling sign of the consummation of the age, and the ripening of the fruit of the Tree of Life.

* In this contiguous connection we desire to inform the readers that the preceding and succeeding highly instructive article was written by its Author as far back as 1878; consequently the "conjunction" mentioned here must be understood in harmony with the time of its production and first appearing in print.—*J. A. W.*

In the manifestation of Jesus as the Messiah and Savior of the world, the fruit of Judah which reached its maturity in him was harvested. A new field and new husbandmen came into the inheritance of that possession which, when it appeared, was rejected because those of the Jews who were not Jews in spirit, but usurpers of the Garden of God, could not identify the harvest as the product of the field. This new field and chosen husbandmen of the valuable heritage could not possibly have been other than the cut-off people.

I have said that in the type there was an apostasy of both Judah and Israel. Was there also to be an apostasy in the antitype? My answer is in the language of Paul, second Thessalonians ii: 3, which in the original Greek is as follows: "Let no man delude you by any means, because the apostasy must come first, and there must be revealed that man of sin, that son of destruction."

Concerning this antitypical apostasy, which Paul was enabled to prognosticate by the prescience of an illuminated intelligence, I am led to remark that, inasmuch as the typical apostasy of Judah embraced the Jew himself, or the manifest visible church, the House of Judah, so must the subsequent and antitypical apostasy embrace the church, or the antitypical Judah.

If we inquire where, in the figure, did this typical apostasy of the two houses occur, we may find the answer in the fact, as stated in a previous chapter, that all the tribes, including Judah, after coming up out of Egypt, neglected through all their wanderings in the wilderness, the token of the covenant. All children born during the sojourn of Judah and Israel in the wilderness were without this visible token, and in consequence they were compelled to halt at the door of their inheritance for this sign or token of cognition and obedience before they could enter into the promised land.

Has the church apostatized from its primitive allegiance? Has it fallen away from the true knowledge and worship of, and obedience to, the Most High? If so, what shall constitute the most notable indication of such an apostasy? And what shall be the sign of a recurring obedience? The only possible reply to this question must include in its formula the statement, that *there must be a renewed manifestation of the Sign of the Covenant*. Judah's cry must be, "Acknowledge us, O God, Jehovah;" and Jehovah responds, "Show me the token in the foreskin of your flesh; for only by the exhibition of this sign am I bound by the provision of the covenant to acknowledge my people."

It ought to be distinctly apparent that in the harvesting of the product of the House of Judah, all that Judah contained of the divine spirituality of that house was included. The transmission of this vital or biogenic force into another field of operation, was its conjunction with another people than the House of Judah. This people (by the non-exhibition of the token in the physical letter of the covenant) indicated outwardly that they were not God's people; and so far as any outward sign was manifest, they were Gentile to all intents and purposes.

But while they were "Lo Ammi," not my people, as proven by the absence of the outward sign, they proved to be "Ammi," that is, "my people," by the exhibit of the spiritual sign. By this sign they demonstrated this: that they were Gentile in that higher sense; namely, that they were the body of Christ by virtue of having been cut off from among their people. The manifestation of the Spirit proved them to belong to the commonwealth of Israel, and cut off or separated unto God from all other peoples, the body of Abraham, and inheritors of the promise.

In presenting the question of the active influences of typical circumcision, I have shown that it intensified the male desire and provided for the absorption of a foreign element, which in turn produced a reaction. This reaction came by the absorption of an element not merely indifferent, but opposed to the Jewish system. The force engendering the apostasy of the Jew was a potency absorbed from without, and this absorbed element, by processes of metamorphosis, assimilation, and ultimately retrogression, or precipitation toward the circumference, became the rind or crust of the Hebrew, precisely as the retrogressive cells floating in the sap of a tree become its woody fiber, and finally the bark, rind or pediment of the tree.

As the bark is to the seed and fruit which the tree propagates, so were the Jews who rejected the Holy Ghost, the fruit of Judah, to Jesus and the little band of followers gathered from among the House of Judah. We see then that circumcision, ostensibly to the Jew a provision for the separation of Jew and Gentile, was, in the unrevealed purpose and mystery of God, the introduction of a method by which the nations not Jew should be absorbed and saved through the Shemitic line. The first or primary effect of circumcision was Hebrew tension. The sequence was apostasy; but finally, in the antitype, the conservation and aggregation of the force of circumcision in Jesus Christ.

I will not burden the mind of the reader by a prolix statement of the indications or signs of the antitypical circumcision. The early history of the church is replete with that peculiar phenomenal visitation and concomitant of Christian faith and character. "And he said unto them, go ye into all the world and preach the gospel to every creature." As the typical circumcision was the power that carried the Jew to the Gentile, by which the Gentile should be absorbed, so antitypical circumcision produced the tension which stimulated the new Judah to carry the gospel to the Gentiles.

"And these signs shall follow them that believe: "In my name [because they were Joseph's people] shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover." This, in the aggregate, constituted manifest indications that they were the people of the covenant. This sign is no longer apparent in the church. Why? Because, by the absorption of so much body (that is, *gava, goy*, Gentile, the vitiated and cast off seed of Abraham), the

infiltrated force of Judah (the Holy Ghost) has been attenuated and carried into apostasy.

The Catholic church believes such an apostasy verified in the development of the Protestant church. The Protestant church has long supposed that the Papal church represented this apostate state and phase of religious conviction. More recently, it is becoming quite a general conviction that the atheism developing with the advance of modern infidel thought, including the two distinct phases of infidelity,—materialism and spiritualism, may constitute the apostasy predicted.

(To be continued.)

Solar Festival Invocation

[This prayer was written some years ago by KORESH, and was intended originally as part of a religious service.]

THOU hast revealed thyself to us, O Lord our God! Knowing thee we will obey. Exalt our thoughts! Incline us unto thee! Image of the invisible God, dwell in us, and purify our flesh. Keep us, that we make to ourselves no other image!

Thy name, O God, we behold in the person of thy Son. Write Him upon our foreheads; make us thus thine offspring also, that, taking thy Name, we fail not to sanctify ourselves, and that obedience to this law may ever keep us in thy paths.

Thy Sabbath, O Lord our God, is the meat of righteousness to us. Its rest we consecrate; for "who-soever is born of God doth not commit sin." Thy Sabbath, made for us, is our eternal rest.

Biune Parent of our origin, our destiny is in thee. Thy land of promise, the new earth of thy creation, we prepare for thine inheritance. Make us to dwell in this, thy land of promise.

Almighty God, King of kings and Lord of lords, thou art Bride to the Husband, and Husband to the Bride. We have forsaken all to follow thee; fold us closely within the bosom of thy rapture, that in the joy of our vow and our union with thee, thy commandments we obey.

Save us, O Lord, from the evils of competition; for when we seek gain for ourselves at others' expense, we rob our God. And worse than all, we rob ourselves of the joy of thy salvation.

Make us true witnesses of thy Word. Let the law and the prophets so abide in us that our testimony be of God,—that we cannot falsely swear. Be thou evermore our testification that our witness shall be true.

Write thy law upon the tablets of our heart. Make us a law unto ourselves. Dwell within us as thy habitation, for we would keep thy law, and thus become thy House of Rest.

God is either bound by the force of human circumstance and man's voluntary opposition to the laws of life, or he is a hard and cruel Master who, having the power to transform sickness, death, hell, and sorrow to the joys of superior bliss, will not exercise his attribute in establishing a sudden transformation.—*Koresh*.

The Wonderful Discovery of the Law of Translation

(From the Unpublished Writings of KORESH)

CHAPTER X (Continued)

BY what name will Elijah be known? "Remember these, O Jacob and Israel; for thou art my servant: I have formed thee; thou art my servant: O Israel, thou shalt not be forgotten of me. I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee. Sing, O ye heavens; for the Lord hath done it: Shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified himself in Israel.

"Thus saith the Lord, thy Redeemer, and he that formed thee from the womb, I am the Lord that maketh all things, that stretcheth forth the heavens alone: that spreadeth abroad the earth by myself; that frustrateth the tokens of the liars [ultimated in the spurious resurrection, so called materializations], and maketh diviners mad [astrologers, necromancers, clairvoyants, mediums, etc., as belonging to the machinery of modern spiritualism, witchcraft]; that turneth wise men backward, and maketh their knowledge foolish; that confirmeth the word of his servant, and performeth the counsel of his messengers: that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof: that saith to the deep, Be dry, and I will dry up thy rivers:

"That saith of Cyrus, He is my Shepherd, and shall perform *all* my pleasure; even saying to Jerusalem, Thou shalt be built; and to the Temple, Thy foundation shall be laid. Thus saith the Lord to his Anointed, to CYRUS, whose right hand I have holden, to subdue nations before him: and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut." (Let the reader peruse carefully the entire forty-fifth chapter of Isaiah.)

From a critical examination of this chapter and the one preceding, the mind can but conclude that this is more than a simple prophecy of a liberation of the Jews from their Babylonian captivity by Cyrus the Persian. It not only has reference to that prophetic type of the final redemption of the race, but to the final overthrow of Babylon, the antichrist power, by the Lord himself operating through his appointed Angel in the redemption of God's spiritual Israel.

The word CYRUS is found in the Greek Old Testament; in Hebrew we have *Khoresh*; both names signifying a *mule*. In the classic Greek there is another form, spelled *Kuros*, nearly the same as the Greek New Testament word *Kurios*, which signifies Lord or Jehovah (Yah-Veh). In Persian, Cyrus signifies Sun. The ancient Persians worshiped the sun personated in Cyrus, whom they deified as the incarnated God. In its supreme sense it is the ultimate name of the Divine Humanity, and given by divine appointment and authority to the Angel of the Lord, the great Shepherd

who shall overthrow Babylon and restore Jerusalem and the Temple.

I now call special attention to the twenty-eighth verse of the forty-fourth chapter of Isaiah: "That saith of Cyrus, He is my Shepherd, and shall perform *all* my pleasure; even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid;" also to third verse of the forty-fifth chapter. "And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel."

In connection with the explanation of this verse, I will refer the reader to Jacob's blessing of Joseph, Genesis xlix, commencing with the twenty-second verse. The treasures of darkness are the truths of the Word perverted and in the possession of antichrist. In the ultimate or supreme natural sense, they are the power to withhold the substance of human desire from passing down into spirito-materialism, by which the witchcraft of modern antichrist would destroy the very Word. For CYRUS to take these treasures, is to take from antichrist that which he seemeth to have, and by its legitimate appropriation make it in reality eternal life.

"Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall. The archers [those who have opposed the truth with falses, and confirmed their falses with deceptive evils] have sorely grieved him, and shot at him, and hated him. But his bow abode in strength, and the arms of his hands [the strength of his desire for the unity of truth and good in the resurrected life] were made strong by the hands [desire, love] of the Mighty God of Jacob: (from thence is the Shepherd, the Stone of Israel).

"Even by the God of thy Father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb: The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills; they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren."

The first particular to be noticed in comparing this blessing of Joseph, who is represented here as the bough, or more especially the vine, is that from thence is *the* Shepherd, the Stone of Israel. Both vine and stone signify spiritual truth; in the supreme natural sense, they are fruit of the union of good and truth. Good and truth, in their concrete ultimate, are good and truth manifest in the forms of male and female in conjugal pairs, and the fruit is on the branches that run over the wall; that is, beyond the ultimate of the sensual man, which is in materio-spiritualism,—the end of which is death. This fruit is the product of the absolute conjunction of the pairs in the offspring, the eternal Sons of God. "Ask me of things to come concerning my sons, and concerning the work of my hands command ye me." (Isaiah xlv: 11.)

It will be noticed that the blessing of Joseph (Gen.

xlix: 25) in relation to CYRUS, is confirmed in Isaiah xlv: 3. Let it be remembered that the mission of CYRUS is to restore Jerusalem—bring again the doctrine of the church in its ultimate and natural purity—and lay the foundation of the Temple. The foundation of the Temple is the stone (truth) upon which the life is builded, and the Temple itself is the new, eternal man.

If we turn now to Isaiah xi, we will find there a Rod promised, and also a Branch that should come out of his roots. That Rod was Jesus the Christ, who came from the stem of Jesse (David); and as coming from David he constituted the root and the offspring of David. "I, Jesus, have sent mine Angel to testify unto you these things in the churches." "I am the Root and the Offspring of David." (Rev. xxii: 16.)

By reading the entire chapter of Isaiah xi, it will be seen that it alludes only to the second coming. "And in that day shall there be a root of Jesse [not the root and offspring of David, but a root of Jesse] that shall stand for an ensign [sign] of the people; to it shall the Gentiles seek: and his rest [Sabbath] shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant [the body] of his people."

It will be readily seen by one not willfully blind, that this Branch does not refer to the will of God, Jesus, manifest over nineteen hundred years ago, but to the truth of God as manifest in the Angel of whom Jesus declares: "I, Jesus, have sent mine Angel to testify unto you these things in the churches." (Rev. xxii: 16.)

John did not see things past nor present, but things to come. (See Rev. i: 1.) Hence the declaration to John, "I have sent," refers to the Angel who shall testify of the life by the truth. This testimony of Jesus, as declared in Rev. xix: 10, is the Spirit of Prophecy. According to this evidence there is to be a root of Jesse, a promised BRANCH, who is to usher in the new kingdom.

(To be continued.)

That vidual whose ambition is limited to the acquisition of personal pleasure, and who seeks his own rather than his neighbor's happiness, is useless to himself and an incumbrance to the world, except inasmuch as there resides a possibility of some time regenerating that sordid soul from the hells of personal and selfish aspirations—*Koresh*.

May we so unite our energies as to build for ourselves and for those who may be influenced by our own united efforts and the achievement of collective joys, a habitation in which spiritual, moral, and social unity shall prevail, and in which the consequent health and happiness of the vidual and collective unit shall become the distinguishing characteristic. In so far as we devote our energies to the contribution of happiness to others only, may we expect the full fruition of that for which the universe itself exists and is perpetuated. Let us, then, forget self in the joys we endeavor to extend to those with whom we are placed in social fellowship. God grant us strength to fulfil his purpose, in the building of his temple and habitation.—*Koresh*.

Marvelous Symbolic Visions of Deity

(From the Unpublished Writings of KORESH)

EZEKIEL stood "among the captives" by the river Chebar, when the heavens were opened and he saw visions of God. In the analysis of the word chebar, bar means son. The *c* and *h* signify both God and Son. *C* is the third letter of the alphabet. It is the third letter because it is the completion of the first trine, and not the product of the three, which is *d*. The fourth letter, *d*, represents the Son as in bondage; therefore it is three fourths of the circle, or three fourths of the circumference, which is in the darkness, while but one fourth is in the light, therefore invisible to the natural sensual man.

C and *h* represent the strength of God in the Son, the essence, the seed of God in the Son, hence *ch-bar*. *Ch* is the root of God, or the seed of God, hence *c h-rist*—wrist, christ. The wrist is the last point of the arm before coming to the hand, which is the ultimate. The wrist is the neck of the hand, and the *ch-wrist* is the hand repeated or doubled upon itself in the wrist. The wrist is the christ of the hand, for it is the point of union of the flow toward the extremities, and the flow back to the body. What the wrist is to the hand and arm, the neck is to the head and body.

Jesus was the neck of the body before his crucifixion, but the head of the body after the crucifixion of his natural body. In His natural crucifixion, which was to the natural body what his spiritual crucifixion was to the spiritual body, Jesus was in the neck of the body, while in his spiritual crucifixion he was in the neck of the head.

The river Chebar, God's strength or seed as in the Son, is the river that flows from this point, the place where Ezekiel stood. The rivers Pison, Gihon, Hiddekel, and Euphrates are the four rivers that water the Garden. These four rivers have their rise at one point, and divide into four heads. The rivers that water the Garden have their source in the life, for they terminate in the Euphrates, the fruitful river. Jesus was the seed, the promised seed; from that point the four rivers must have had their origin. This is the source of the River of Life.

Where the River of Life had its source, the river of death must have its termini or mouths. Then at this point, the position occupied by Ezekiel, the river Chebar had its source, and flowed back into the body, dividing also into four, not heads, but mouths, openings, wastes. This river had two mouths and opened into four mouths. The rivers of the Garden had their source in one head, and divided into four heads. Ezekiel stood at the point of the division of the male and female; that point where the union of the three was completed in the fourth, the product (which was the female), from which the flow took place that returns back into the body.

"Out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man. And every one had four faces, and every one had four wings."

"And every one had four faces." These are the

three heavens and the new earth, which was the product of the other three. The other three were made one in the fourth, for in the fourth was their invisible unity—God in man. Each had the four points of compass; but as the four points of the compass are inverted from the natural sensual, the four points of each were focalized in one common center, which made a unitary focus of twelve principles at one point. These twelve truths are the twelve principles which ultimate in the circumference and constitute the wall of the city, or the twelve foundations of the New Jerusalem, in which are the names of the twelve Apostles of the Lamb.

There are as many wings as faces, for each had four wings. The natural man sees the dispensations as presented to the external sense or consciousness. We speak of the Christian dispensation, or the period of time elapsing from the beginning of what is called the Christian era, until the present. We see as natural sensual minds, the national religious and scientific changes in the progress or movement of the world to the present.

But there is a spiritual union which conjoins that epoch with now, or that reaches from Christ the Lord and arches over and conjoins with the resurrection of the dead. I mean by this, an angelic life which embodies the three heavens in the angel man. That consciousness is the man Angel having the three heavens in him, which are the four beasts: and this angel life conjoins (at these regular stages) the natural human with the spiritual and celestial life, and are therefore wings. These are the wings of the fowls of the air which the waters brought forth, that they might fly in the open firmament of heaven. There are twelve of these wings, corresponding to the twelve truths; in fact, the truths are in the wings.

"And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot; and they sparkled like the color of burnished brass."

The sole implies desire; and being straight is the directness of that desire. The foot is that part which comes in contact with the earth; and if the wings (as described above) were the arches extending from one dispensation to another, then the chord drawn from one extremity of an arch to the other would be straight or direct. The sole of the foot is next the earth, and the straight feet would signify the directness occasioned by strong desire. The calf means natural desire for wisdom and knowledge; and a calf's foot, the extreme of desire, the most intense desire to know natural truth.

The Israelites made a golden calf for worship. It has already been shown that passion or desire is in the neck; it is in the neck of the generative organs, in the neck of the body, in the neck as repeated in the tongue; and that the passion on the cross, which was love or desire to save the world, was in the neck, and that the spiritual crucifixion was in the neck of the head. As turning back into the body and ultimating in natural generation, it is represented by a calf; but as turning the other way and constituting the four beasts,

it is a young ram or lamb. Therefore, the Israelites made a golden calf, which means the extremity of human desire.

Moses ground this calf to powder (after burning it in the fire), put it in the water (the river Chebar), and poured it down their necks,—back into the body, into the natural body, which went back into natural generation; while as a Lamb, the life would go to spiritual generation to reproduce the resurrection.

From this, then, it will be understood that the sole of a calf's foot signifies the extreme desire to ultimate love and wisdom in the extreme knowledge of natural things, to extend the wisdom of God into ultimates, the limit of knowledge. Straight feet, therefore, signify the strength of this desire, and also its directness, which implies its complete gratification; for "they who hunger and thirst after righteousness shall be filled." The object of this desire, as indicated by the calf's foot, is to overcome death in the natural man, which is now (from the intensity of that desire) to be fulfilled.

"They sparkled like the color of burnished brass." Brass signifies humanity; and burnished brass, the illumination of man from God, or man conjoined to the Lord by overcoming death in the natural man. The sparkling is the twinkling of the eye in which we shall be changed; the twinkling of the eye being the illumination of wisdom in converting the mortal natural to an immortal natural man.

"And they had the hands of a man under their wings on their four sides; and they four had their faces and their wings."

The hands of a man signify the extremities, limit, or ultimate. The hands of the natural man extend outward from the body, while these hands are under the wings, next to the center, which is the Lord. These hands represent the Lord as ultimated in truth, and the good of truth, which is life in the body—immortality in the man. "Under their wings" means under the protection, and security from all danger, and especially from the fear of death; for now the second death hath no power.

On their four sides, are the three heavens—celestial, spiritual, and natural, ultimated in the new earth. "And they four had their faces and their wings," implies the union of all divine principles brought forth in human understanding, by which death is overcome. The new living man, the new earth, will contain the fulness of the Godhead bodily, for the Father and the Son will be in them. He that abideth in the doctrines of Christ, hath both the Father and the Son.

"Their wings were joined one to another; they turned not when they went; they went every one straight forward."

The wings being joined implies the union made by the heavens with the earth, for the earth, or the man (whether we speak of the Grand Man or the individual), is joined to the Lord by every four; for the three heavens in the man, with the body (which is the earth), are united to the Lord by these wings, which are the knowledges of God given to the man's understanding. "They turned not when they went," implies the closeness of their unity with the Lord, for they went straight to him and

back. "They went every one straight forward,"—means that they went in straight, instead of curved lines.

"As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side; and they four had the face of an ox on the left side; they four also had the face of an eagle."

The face of the man is the glorified humanity, and the face of a lion, on the right side, is the strength of God, not as in the seed to die, but as in the seed redeemed; for the lion is a king, and is strong. As the strength of God, it is the salvation of the seed of Israel. It is on the right side, while the strength of God, the essence or seed in the Lamb to be slain for the redemption, is on the left side.

"They four had the face of an ox on the left side." A calf represents natural desire; the bull is the sire of natural desire, or of the calf; the ox is the bull deprived of the power of natural generation. The ox represents the limit of natural generation, and the beginning of regeneration, or generation within. It is a well known fact that the ox grows in size from this very change in his power to propagate. "The face of an eagle" implies all heavenly and earthly knowledge, ultimated in the man angel, or heavenly desire fulfilled in the man.

"Thus were their faces: and their wings were stretched upward; two wings of every one were joined one to another, and two covered their bodies."

"Their faces and their wings stretched upward," implies the acknowledgment of the Lord who is in the center, as the life and light of the new heavens and new earth, therefore the source of all the truths, and the power of a knowledge and application of them to overcome death in the body, and bring forth the resurrection. Thus were these faces toward the Lord. The two wings of every one conjoined implies, in a general sense, the conjunction of the celestial heavens with the earth—the heavens in which the Lord is made one with the new earth. This conjunction of the earth with the celestial heavens is such a union as that; the four are no longer four but three, for two have become actually one, the earth in the union having become the highest heavens; therefore their faces and their wings stretched upward toward or into the Lord, and conjoined with him. In a special sense, it is the conjunction of the male and the female in their celestial union, the male and female life united in one, constituting one angel or Son of God. In their interiors they are conjoined in one; in their exteriors, on the earth, they are two.

The earth and the celestial heavens are conjoined in one, and the spiritual and natural heavens constitute a twofold one, and these constitute the two wings which cover their bodies, for the innermost (the celestial) and the earth united in one constitute the bodies which are the Sons of God made one in the Lord, which are covered by the two wings, the charity and faith, and the good and truth, of the spiritual and the natural heavens.

"And they went every one straight forward: whither the spirit was to go, they went; and they turned not when they went."

Their going straight forward and turning not as they went, involves the great truth of everlasting life; for this conjunction of the natural man with God in the Lord, brings the man into a consciousness which he had in the Lord of old, and which had been continually in the celestial heavens with the Lord. Before his resurrection the man did not know he possessed this consciousness, which is now given him in the resurrection; this is giving to every seed its own body, which was always in heaven.

"As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning."

The general likeness of the living creatures was the appearance of a man. This is the Lord. As to their special likeness, they were the manifestations of divine truth—celestial, spiritual, and natural, ultimated in human angels. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever." (Dan. xii: 3.) Jesus said, in speaking of this very resurrection, "For as the lightning cometh out of the east [which is the Lord], and shineth even unto the west [which is man's understanding], so shall also the coming of the Son of man be"—in these natural human angelic forms.

Lamps signify the Messengers of God, and as here manifested, angels commissioned to shine in darkness, especially to communicate the truth of the resurrection of the dead, or the law by which natural death may be overcome, and the mortal body changed to an immortal body. "It went up and down among the living creatures," shows the distinction between the operation of the two essential substances of eternal life—love and wisdom, in their normal relations and activities; and the action of human wisdom and love, which without knowledge or understanding (divine understanding) leads to adultery and death.

(To be continued.)

Revelation of the Mystery of Life

(From the Writings of KORESH)

WITHIN the historical age of the world, the universal tendency in the career of what is termed life, has been to culminate corruptibly—disastrously. Processes of sickness, pain, death, and general corruptible decay have marked the transmission, from generation to generation, of organic form, and function has departed with the dissolution of the organic battery.

During this period there has been, here and there, a specific landmark indicative and prophetic of a higher life, and an ultimate terminal aspect of human career involving so complete an obliteration of the signs of corruption as to give the assurance of a final overcoming. Elijah and Jesus, at least, held the secret of theocrasis, and in their achievements claimed the inheritance promised to all who overcome. "I am the way, the truth, and the life," said Jesus. The grave could not hold him, though for a season a relic of his preceding generations, the proprium of his previous environs in the human organism of past experiences and development, bound him to the grave. From this, in the final conflict, He gloriously triumphed, was crowned with victory, and stood forth the archetype of the culminating genus.

The man Jesus (born of woman), through wisdom and obedience crowned himself with life, stood out again in his material body, dissolved and disappeared. It is within the province of Koreshanity to promulgate the law of this overcoming and incorruptible dissolution, as it has made the discovery and holds the keys to its mysteries. It is no idle tale, no magical illusion to entrap the unwary and deceive the credulous. The problem of life is solved, and Koreshanity promulgates it to the world. When the final power of overcoming shall have effected in man the anatomical and physiological transformation upon which shall depend his arch-natural existence, and his open and living entrance into the temple of his now invisible inheritance, and the pneumatic and psychic spheres shall become reunited and clothed upon with the flesh that does not corrupt, there will have been established a revulsion in the circulations of the brain and body. The law of this revulsion operates through the conscious and intellectual direction of the mental energies, and the arrow of victory from the archery of science pierces the apex and citadel of corruptible power.

The north pole of man's environment is the conarium or pineal gland, comprising the boreal extremity of the axis of his diurnal revolution. In the destruction of the conarium (pineal gland, the hill of the foreskin of the cerebrum) a new function will have been given to the glandula vitæ, or the pituitary body, and the spirituous essences of the cerebriic functions will no longer pass downward from the brain into the body through that center. This gland will have become the great absorbent of the solutions of the circulations of the body, the resolvent of corruptible decay, and then will have been fulfilled this saying of Jesus: "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water, springing up into everlasting life."

We find ourselves, in this discovery, at the hard pan of physiological science, at the foundation, the basic factum of immortal life. We possess the keys of this hitherto greatest of human mysteries, and with them challenge the powers of antichrist to combat. KORESH marshals the White Horse Army, and at its head precipitates the great battle of Armageddon, inaugurated for the overthrow of every fallacy and evil, and for the induction into natural life of the kingdom of righteousness.

The first and great step toward the scientific control of the energies of mind for life, is the radical separation of men and women on the plane of sexuality; and the power to accomplish this resides with woman, trained to the merit of her rights through the only appointed Messenger of her final deliverance. There is but one person who holds the key to immortal life and deliverance from the thralldom and bondage of death and the power of the grave. This Messenger is God-ordained, the baptizer of his people, deliverer of woman, destroyer of the curse, and from him goes forth the fulfilment of the voice: "And there shall be no more curse." All hail the power of his name; let angels prostrate fall!

THE UNIFICATION OF ALL RELIGIONS

Antithetical Sign of a Universal Religious Language

THE recrudescence of Persia as a religious centre to be drawn upon by the various societies formed in the name of Abdul Baha, in the Occident, is one of the marked features of the times. In our Eastern cities, worshipers send strains of praise back to far off Persia, where sits one whom they call master, and whom they reverence,—a man of Persian blood. His message is called the "Bahai Revelation;" his seat of power is in Acca.

"Where is Mrs. — tonight?"

The whispered words caught my attention because they related to a friend, and I awaited anxiously the reply.

"The Bahaimars have a love feast and she is there."

The next time I met the lady, I taxed her with being absent, and for this reason; she looked at me with beaming eyes.

"Come yourself. It will be next Wednesday."

The evening in question admitted me to a studio where lofty walls were lined with magnificent pictures, most of them after Velasquez, the work of our hostess, a charming lady whose rooms were filled with delightful men and women, beautifully dressed, many of the latter wearing a silken scarf embroidered with gold or silver. The scene was one of animation, of enthusiasm, of restrained and quiet gaiety.

"We do not call it a sect; we call it a friendship."

My questions elicited such a response. The reception was followed by music of a choice nature, mostly German songs. A refection followed, where charming ladies dispensed graceful hospitality. All was done reverently, as it were, and in the name of some invisible power. Every face glowed with secret but restrained happiness. It was an evening to be long remembered. The guests were men and women of distinction, known in art and letters.

A little brochure by Howard McNutt enlightens one still further concerning these believers whose eyes are turned, morning and evening, toward distant Persia. In the Arabic, Abdul is called Baha u'lla (the glory of God). The central idea of his teaching is the unification of all religions. The author of this exposition relates that in Cairo a Sheikh, a Bahai, was asked: "What, according to your idea, is the central and essential principle of the Bahai teaching?" He answered:

"To me the central principle of the Bahai teaching is that God is speaking in this day through the mouth of his appointed Messenger, purifying the souls of men from superstitions and ignorances."

Later, I had the pleasure of listening to a most eloquent address made by a gentleman who had but recently returned from a private mission to Acca. He spoke to a crowded house, with such exalted affection

for his Persian master, that tears filled many eyes. He held up a ring, inscribed with a mystic symbol that united him to his faith, relating that when he met the Turkish Ambassador to France in the courtyard of his palace, he held up his finger glistening with the same sign.

The Bahai doctrine is spreading rapidly, and one may find it in the most unexpected spots. At intervals of this service, the audience, of which I was one, repeated: "Oh Baha u'lla!" From the writings of Abdul Baha (Servant of God) I have culled these excerpts as showing his manner of entreaty:

"O People! The doors of the kingdom are opened; the Sun of Truth is shining upon the world; the Fountains of Life are flowing; the Daysprings of mercy have appeared; the Greatest and most Glorious Light is now manifest to illuminate the hearts of men. Wake up, and hear the Voice of God calling from all parts of the Supreme World, 'Come unto Me, O ye children of men; come unto Me, O ye who are thirsty; and drink from this sweet water which is descending in torrents upon all parts of the globe!' The Light of knowledge hath appeared, before which the darkness of every superstitious fancy will be annihilated."

So far as I have been able to ascertain, the Bahai revelation does not comprise any special system of cosmogony. The people are exhorted on the same sheet from which the above excerpts are culled, to "be a cause of healing to every sick one." It appears that the healing flows naturally from the doctrine.

In regard to the unification of all religions, one may remark without unkindness that God promises to make "new" all things. The old religions, like the old heavens, were to be put away, folded like a garment that is old. The unifying principle is love to the one man among these Bahais. He is their exemplar, and they look to him as the living fountain of the Word. The impression made by his followers is that they live in love with one another and with the world, not seeking to injure, but to heal and to serve.

The Nature of the Soul

THOMAS A. Edison has said over his signature recently in print:

"I cannot believe in the immortality of the soul. Heaven? Shall I, if I am good and earn reward, go to heaven when I die? No, no. I am not I,—I am not an individual,—I am an aggregate of cells; as, for instance, New York City is an aggregate of individuals. Will New York City go to heaven? We are, as you know, made up—each part of us is made up—of cells. These cells are not absolutely independent, any more than you, as an individual living in New York City, are independent; but each cell is an individual. You are a part of the city; each cell is a part of you. Why should you,

as a collection of cells, be immortal as a collection, any more than New York City, a collection of individuals, should be immortal as a collection? The citizens are continually dying, moving away and being replaced. Your cells are continually dying, moving away and being replaced."

Koreshans do not believe in the immortality of the soul. That it survives the change called death, is seen by the definition of the soul, defined (as they define it) as the spirit of the blood, or the complex of the loves of the man. That these survive death should not be doubted,—but to survive death does not constitute the soul immortal or undying. No, it is dying, and just as dying, relatively to the interior or subjective state, as it was in the decaying and sinful human body. This view endorses reëmbodiment. In reply to Mr. Thomas A. Edison, our pioneer electrician, beside whom all the rest are but little glow worms or wax tapers burning by a great incandescent arc light, the very Reverend Father Vaughan writes:

Edison does not admit the immortality of the soul, for the all-sufficient reason that he denies the existence of a human soul. Man, according to the Edison teaching, is only an aggregate of cells.

I wish to be put on record as acknowledging man's indebtedness to Edison for his matchless manipulation of electricity, and for an inventive genius in other mechanical applications for the benefit of social and commercial life. But the people must not lose sight of the fact that Edison is neither a theologian nor a metaphysician.

Edison himself has told the world that about the nature, even of electricity, he knows nothing at all. What Edison did know, was how to make use of electricity. I would venture to remind Edison, that the human soul might possibly be a far finer and subtler substance than electricity itself.

These two men, both celebrated and of widely different mental calibre, have come into collision. One is very conservative in his views. The other is more certain of his ground, and likewise more conventional. They represent, perhaps, the two extremes. Could they but grasp and weigh and measure *Psyche*, with her butterfly wings, how happy they would be! The love force, is it the measure of a man's mind or his intellect? No, it is the purest and most ethereal part of him, according to Father Vaughan. Suppose the man is polarized in evil and loves, yea, literally loves to do wickedly. Then his soul must be prayed out of purgatory. It is not inherently pure and ethereal.

If the essential part of a man, for that is what the soul is, cannot be termed immortal, where does immortality or eternal life come in? It does not come in naturally, so to speak. The Bible says that it is the gift of God. Would the church put up prayers for the soul, were it the purest part of the man? It is the man's whole life, as built of his essential loves, that counts for him.

It is one thing to work, to write, to help others. It is quite different to try simply to eclipse another person—there is no humanity, only vanity, in the latter course.

Julia Ward Howe, "Poet and Patriot"

IN HER ninety-second year, loaded with honors, the fruits of a long lifetime of earnest effort, Mrs. Julia Ward Howe has passed into the spiritual world. Very few women, during the whole of their career, have received such applause. It is true that she wrote for an unpopular cause,—the abolition of slavery. She was no time server; but her devotion to the cause of humanity was its own best reward. The measure of her influence over women has not yet been taken. She stood before the world as a woman prominent for good in letters, humanitarian work, and education.

The writer well remembers sitting on the steps in the aisle of an already overcrowded church in a far Western city to hear Mrs. Howe preach. She was just as fervid, as stirring in her appeals here as she ever was in Boston before the Emerson society. An indefatigable worker in the field of letters, she gained world-wide celebrity by her translations of the Greek tragedies, made after she was eighty. It was as easy for her to deliver an address in French in Paris, as to occupy the little Western pulpit.

The glorious "Battle Hymn of the Republic," inspired by the civil war, has been sung by audiences all over the country and has stirred thousands to enthusiasm. It was distributed among the troops, wafting them on to victory.

The crowning honor of her life was conferred upon Mrs. Howe Oct. 5, when Smith College gave her the degree of Doctor of Laws, accompanied by these words:

"Julia Ward Howe, poet and patriot, lover of letters and learning, advocate for over half a century in print and in living speech, of great causes of human liberty; sincere friend of all that makes for the elevation and enrichment of womanhood, to whom now, in her serene, gracious, and venerated age, we offer felicitation and pay grateful homage."

In her death humanity has lost a friend, progress an advocate, woman a counselor.

Did not Wellman fail in his balloon, while the monoplane, cutting gravity as the bird flies, won the aviation race? Moisant encircled the statue of liberty, rising 3,000 feet, and came out ahead in his little Bleriot machine.

You may be misjudged till it seems as if every friend had left you. Conscience will yet uphold you, and time, the righter of every wrong, will yield you a meed of praise.

"Fear not little flock, for it is your Father's good pleasure to give you the kingdom." Jesus was himself the kingdom in its least form, and his Disciples received him on the day of Pentecost.

In the Book of Lives it was written that the wisdom of KORESH should be accepted by the few, rejected by the many. The wisdom-petitions of the poor in spirit went up, and the Prophet came to expound Nature.



The Indicia of Human Progress

BERTHALDINE, MATRONA



GREAT WASTE OF THE LIFE SUBSTANCE

Death the Consequence of a Violation of the Laws of Life



PLEA for the conservation of the potential life forces is in order, since their waste is being so universally tolerated and even recommended.

Few question the declaration that disease and death are consequences of the violation of the laws of life, life being the integrity of the entire being, in obedience to those laws. Few just students of the man Christ Jesus question the perfection of his manhood; millions pronounce him the only known image and likeness of their noblest conception of the only living and true God. It is a well known fact that He counseled and exemplified chastity and celibacy as essential to divine Sonship.

He gave his immediate following instruction as to the character of the righteousness that would enable them to become the firstfruits of planting himself in the field of humanity, for the reproduction from the field of the order of Melchizedek of which he was then the sole incarnation and High Priest. All who would now, in the harvest time called "the end of the age," attain immortality in the body, must learn to conserve their life forces and scientifically polarize them in Christ, as he is to be revealed as "the Lord of the harvest." We mean by polarization, that they must really know the Lord as He is due to be known by his "new name," and love him so absolutely that all desire for the reproduction of the "graven images" of life (mortal offspring), end, as to thought, word, and deed. Such personalities as do this are the "eunuchs" for the kingdom of heaven's sake. This heaping up of the sex energies as holy aspiration, has an anatomical effect on the human brain. Koreshan Science reveals what this effect will accomplish for the longed for "redemption of the body."

A great many honest, earnest people are now laboring indefatigably to give humanity pure material food. The results are profitable and appreciated. A very few are laboring to convince men that there is to be had an eternal life-giving pabulum, called by the Lord the "hidden manna," which is worth accumulating and appropriating for a new creation of men. The conservators of this "Tree of Life" force are the eunuchs referred to in Holy Writ, who are given a name "better than that of sons and daughters," an ever or age-lasting name that shall not be cut off. These are they who are to appear upon Mount Zion, or as scientists of the law of divine Sonship, Jehovah's type of being. As Saviors they are to serve the human race as prophets, priests, and kings, as unto their God the greatest of all the prophets. They will serve them till all men shall "know the Lord" and "do his commandments."

The conservation of the life forces which will characterize these Saviors will give them the "meat" for strength, virtue or dynamis; a virtue making them in

due season the regenerated Gods, knowing good (*per se*) and evil (*per se*); they will not confound the two, being scientifically discriminating (or wise), and will always choose the good. Becoming thus married in the Lord, they will have the well balanced qualities of both sexes; and by an alchemical burning of their mortal dross, will pass into a heavenly estate to re-appear only in the immortal forms of the sexless biune Deities, like unto in form the glorified body of their origin and destiny—Jehovah. This "new creature," in conjunctive unity with his Deity is his own recreator, a truly self-made God-man.

It is eminently good for all the earnest, progressive people to strive as the public spirited, for clean streets, rationally constructed shelters, clothing, pure food, etc., but it is preëminently better still to acquire, and begin to apply, the knowledge that the central transaction of life is sex commerce, and that the life forces go according to their use—either to the Lord as God, almighty to save and strong to deliver from evil, or to the devil, whose offspring are perpetually mortal till they "do works meet for repentance," and attain immortality and eternal life. The present unbalanced sex relations in mortal marital orders, in which every law of sex decency is violated, are primarily responsible for the increasing violence of rapid race degeneracy. The Apostles of Jesus have warned the whole world by their written teachings, now translated into every known tongue, of "the perilous times of the last days" of the Piscatorial era. It is plainly written that were these last days not shortened, by the reappearing of the Lord himself, with ten thousand of his saints, no flesh worthy the name would be saved. He is to save it by the greatest of all his works, that of turning many to righteousness by the applied law of the cross,—transmutation. By this all who learn to "call upon His name" and "do his commandments" shall be saved, not in their sins, but *from* sin and all its concomitants.

The Apostolic message for these days is, "Let those that have wives be as though they had none." The prevalent form of family life is foretold to give place to community life, so much the more as those who love His appearing and kingdom "see the day approaching." Already, upon the pages of the most popular magazines, one may read the announcement, "the old order changeth." Its lovers lament the change. Like the ancient Jews, they seek a wailing place in which to cry Woe! Woe! while the Lord, who declared "I form the light and create darkness: I make peace and create evil," is saying in due season: "Behold, I make all things new," and in so doing is acting according to the science of the law and the prophets.

The Jewish dispensation ended, notwithstanding the fact that it was a church of God's own planting and care.—*Koresh*.

British Co-Operation and Co-Operators

CO-OPERATION among consumers seems the most rational way of meeting the distress occasioned by the present high prices. It is a sort of convenient stepping-stone to coöperation on all lines of productive industry, and for the most rapid and economical distribution of its results. Of course, it cuts out the superfluous middleman, but he would soon be much better off as a productive consumer.

The success of consumers' coöperation as started in the British United Kingdom by the Rochedale idea is impressive and a pleasure to notice. *The World's Work* gives a fine presentation of the facts relating to it. The present capital of the coöperative societies in the United Kingdom is more than \$250,000,000. There are more than two million coöperators. Behind the coöperative store stands an immense manufacturing concern selling its own flour, blacking, currants, and tea. These coöperators are said to be the largest millers in England.

"The British Coöperators' Wholesale Society" manufactures supplies for nearly all the ordinary wants of plain people, and has eighteen thousand employees. The Rochedale idea was originated by a few poor weavers sixty-seven years ago in Scotland. It has been communicated to many societies now successful in many lands. *The World's Work* relates an interesting coincidence illustrating simultaneous thought impregnation, or transference as it is generally called. The writer says:

"It is a remarkable coincidence that in a Japanese paper devoted to coöperation, a Japanese coolie should be pictured standing in his field looking at the rising sun of agricultural coöperation, in exactly the same position as an English paper simultaneously showed an English farmer viewing the rise of the sun of agricultural coöperation in his country."

It is due to the imminent rising of the Sons of God, that the signs of the times abound in so many intimations that the old order changeth radically. It is for Elijah the Prophet, as the firstfruit of the new order, as well as the end of the old, to restore all things to that glorious estate which the Lord Jesus declared he had with the Father before this present evil world was.

Coöperative and communistic ideas are being hailed with increasing joy by the poor and oppressed of all nations. The rich and the poor are soon to be taught by great tribulation how to truly worship together, because they refuse to learn practically in any other way. The rich and the poor will cease to be, for the Lord who has promised to appear "again the second time," will breathe again upon the anthropostic waters of "multitudes of peoples, nations, and tongues," and create a new world, in which all may know Abraham, the heir of the known universe, and have "all things richly to enjoy."

The competitive system has served its legitimate disciplinary purpose, and with all accumulated marks of man's inhumanity to man, will become as the memory of a nightmare, to be soon forgotten.

Socialism Among the Daughters of the Rich

IT IS reported that socialism is being taught in New York, in the fashionable finishing school of Miss J. Garrison Finch. Miss Finch states that many daughters of multi-millionaires would willingly sacrifice their wealth for the welfare of others could they do it wisely. We believe with reason that there are thousands of superior people now present in the world, who would rejoice in self-sacrifice to see ushered in the long-promised Lord's day, in which there will be required no "mark of the beast" in forehead or hand to enable humanity to buy or sell according to their needs. The Sign of the Son of man has declared that the Lord's day is at hand. Among the many great discoveries now imminent is this, that "the mark of the beast" or "the image and superscription of Cæsar" on coin or paper is not essential to the equitable exchange of the products of industry.

Lincoln Steffens, author of "It," now running in *Everybody's*, is approaching our imperial financial system for the production of the root of all evil, with the evident intention of giving "It" a vivisectionist's analysis. In the November issue he reports his interviews with "the poor rich," made up of the millionaire railroad magnates, the manufacturers, and such small fry. These all disclaim responsibility for the world-wide commercial iniquity, "the tyranny of the money power." They hustled him over to Wall Street, to the New York clearing house, to find that responsible. Here undoubtedly, is the seat of the supreme wielding of financial power. Here are to be found the finest mentalities of humanity's non-producing oppressors; yet back of them are the great money-loving masses, ninety and nine of every hundred of whom would occupy satan's highest and most central seat, did Dame Fortune permit.

"The heart of stone" is the common property of mortality, and out of it proceed all the issues of the life of the competitive system. All the holy prophets of the known ages tell of a time when this "stony heart" of man, that admits of and emits the love of money so destructive to all the divine love of humanity, is to be extirpated and give place to a heart of tender flesh. This extirpation of the heart of stone is the Savior's answer to the soul's cry for deliverance from evil, the tap root of which is known to be the love of money.

The day is at hand for the equitable exchange of the products of industry, to be made upon the Scriptural basis of the relative industrial value of a certain measure of wheat as the price of a day's labor. This measure of wheat is to be God's good measure, pressed down and running over, so that the poorest may have enough and to spare of food, and all things really needed for comfort and even luxury. KORESH long ago devised a perfect scientific system for the equitable distribution of the products of economized human industry on this basis. He recognized the right of every useful citizen to an artistic home and all the good things of life.

The best service that organized government can

render human society, is, first, to see that every citizen—from seven years of age up—has opportunity to serve, in a manner suited to his ability. Second, that he receives the full reward of his labor so that the hours of labor may be reduced, and the extra time devoted to moral and intellectual cultivation, and to the invention of labor-saving implements for the common weal. This is the finest human service, second only to that of so elevating the thoughts of men to the knowledge of God, as he is and may be to men, as the Guiding Star of human destiny, to become just like himself—a man of God, thoroughly furnished unto all good works.

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Universal Social Disturbance

AS we read of the social disturbances all over the world, so indicative of the restlessness and dissatisfaction of the people in being held in the straight jacket of wage slavery; viewing the Mammon worshipping, false commercialism ruling the world, we ask, "How long, O Lord, how long?" Naught can really relieve the world's present situation but the promised second coming of Christ. This as a harvest comes in response to the activities of the quickening Spirit of the Father, Elijah the Prophet.

One was promised by the prophets of old, to come before the great and dreadful day of the Lord, who should baptize the world with water and with fire. Physical floods and fires are becoming more and more abundant. The water for which the truly progressive thirsts is not the material downpour or tidal wave, but the promised pure river of the Water of Life, the Lord's science of universal being; and the fire yearned for, is the purifying fire of divine love, so strongly opposed to every form of fleshly lust.

As yet, however, no man is saved, in the sense for which the creation groaneth and travaileth in pain. No salvation stopping short of the redemption of the human body, by the putting on of the Son, the immortal, incorruptible flesh of Jehovah, can satisfy any human being who had begotten in him, in the beginning of the age, "the living hope" that at the end of it he should be born of water and of fire, a Son of the only living and true God. To be psychologized by some religious enthusiast, advocating as full salvation anything short of the coming of Christ in the flesh, as the harvest of his flesh given for the life of the world, is plain, positive antichrist.

It is fine to have automobiles, flying machines, and all manner of rapid transit and communication instrumentalities; but it will be finer still to attain the stature of men in Christ Jesus, and to be able to transmute, transit, and project without cumbersome paraphernalia, the body itself wherever one would be. There have been those among the teachers of this generation, who anticipated perfect mental telepathy, and the free levitation of the body, for walking on the water, or flying in the air; but one man only has left the world

the legacy of the science of the attainment of such powers.

KORESH declares the harvest of Jehovah's planting now due, to be "the second coming of Christ, as the coming of Elijah the Prophet is the first coming." He declares that Elijah the Prophet was born in 1839. His completed self-sacrifice occurred in 1908. This greatest of Prophets declared he involved all that is essential, as truth, to be applied to effect the second coming of Christ. It is legitimate, therefore, for his disciples to live in the constant anticipation of the greatest event the universe, in its eternally rolling cycles of time, has to record.

Psychological research societies are on the alert to obtain some satisfying messages, or materialized reappearances, in visible, tangible forms, of mentalities that were once embodied as stars of the first magnitude in human society. It may be scientifically proven that but one man of but one sphere, is ordained of God to yield to men the best he has to offer of enlightenment on these subjects. The Almighty has made the essential communications. It is for men who will, to test their veracity and accept or reject the Messenger's credentials.

In his own good time the Lord will make his own demonstration of the highest potency of transmutation as applied by the saved body, soul, and spirit. His chosen one will be the revelator of all that humanity needs to know to become immortal and identified with the Eternals. There are eternal verities, eternal egos,—individual and all knowing. There are also ever available external materials transmutable to inherent vibrant forces for the Eternals to deal with for the edification of all grades of humanity, from the arch-natural Sons themselves, to the most remote semblance of a man.

It is written: "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him." So He said: "What I say unto you, I say unto all; watch!"

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The Performance of Use

(From the published Writings of KORESH)


THERE can be no lasting happiness not predicated upon the basis of the performance of use to the neighbor. The contrast between the system approved by the world at large and in vogue throughout Christendom, with that which Koreshanity inaugurates, is diametrical. The spirit moving the outside world is that of competitiveness and conflict; that which impels Koreshanity is the spirit of united life, the same as that which blessed the world in that glorious baptism from the Lord of Hosts at the beginning of the age. Koreshanity would so provide as to eliminate the spirit of competitiveness, and so adjust its relations as to make it possible for its devotees to contribute their energies to the building up of an institution of permanent pleasure and peace, because its life is given to the establishment of happiness for all.

Light on Current Events

John S. Sargent

THE STORM AT ESTERO, OCTOBER 17

Marvelous Protection and Preservation of Lives Amidst the Storm

UR READERS no doubt are informed of the fact that Cuba last month let one of her West India hurricanes get away, and while at large it took the opportunity to ravage the Atlantic coast, as far up as the Carolinas, swept across the Florida Peninsula, strewn the sea with wrecks, the land with devastation, and wasted itself in the Gulf. No such severe storm has visited this region within at least the last half century, there being no signs visible (as there would be yet remaining) of trees having been extensively uprooted as by heavy winds; but today the forest is strewn with prostrate timber, the hoary sand upon their upturned roots glistening above the verdure of the grass and palmetto, and their once ever-green foliage slowly browning in the southern sunshine.

Information as to the general destruction in the wide path of the storm is rather meagre. The local press apparently is giving it christian science treatment by minimizing the results. They are possibly afflicted with the land booming craze, and the unvarnished facts might render the land hungry shy of investment. Perhaps, though, the readers of *THE FLAMING SWORD* would be more interested to know how the Koreshan Unity came through the destructive ordeal. Many of them will have learned the particulars through the accounts in *The American Eagle*; but as all do not receive that paper, some account will be given here, for their benefit. First let me assure our friends that no lives were lost, though it seemed a miracle that all were spared; and also that our faith is not the least impaired. Having preserved these two essentials to final success and the realizations of our hopes, we are in nowise discouraged, though the loss and damage sustained will greatly inconvenience us, and subject us to increased and trying deprivations. Knowing, as we do, that in the present chaotic condition of the human mind, calamitous disasters must necessarily be, we think ourselves fortunately preserved so long as our loss is only material.

The wind for several days blew from the northeast, gradually increasing until it culminated, on the night of the 17th, in a fury of speed variously estimated at from 80 to 100 miles an hour. About this time the roofing and spouting began to clatter off the buildings; porches were torn off, and doors and windows broken in. The rain beat in through crevices under the shingles and weather boards, spattering across the rooms, wetting nearly all the contents, and flooding the floors. Paper roofing was ripped off in great sheets, and there were but few roofs of any kind that were not more or less seriously damaged.

Nearly half our cottages were blown off their foundation blocks, deranging floors and frames. The Planetary Court, a large two-story building, with double porches all around, and standing four feet above ground, was also blown from its foundation blocks with a crash, badly frightening the sisters who occupied it. Happily the frame

held intact and no one was hurt, but the roof and walls were badly damaged, letting in the rain, while the flood of water on the ground rose almost to the lower floor. The porch roof on one side and end was torn off and thrown clear over the building.

The nearest to a tragedy was in the destruction of the blacksmith and wagon shop, with a dormitory above, used by several of the brothers, three of whom were in their beds at the time, but escaped with no very serious injury. It was fortunate that the other brothers who roomed there were discretely absent, as they would certainly have been crushed by the timbers that smashed their beds. A number of out-buildings were destroyed, and fruit and ornamental trees were damaged or thrown down, here on the mainland.

About midnight the wind veered to the southwest, and the waters of the bay and east shore of the Gulf, that were being heaved out before the wind, now came back in a tidal wave, rising nine feet above the normal, and sweeping over the low islands and mainland. Our principal residence on Estero Island, that had withstood the wind, was battered in by the breakers beating against it, the occupants escaping through water nearly waist deep, to some small houses on higher ground, that withstood the storm. Some small boats and a large lighter used for conveying lumber and heavy freight were lost.

But all of this loss, bad as it is, does not so seriously afflict us directly as some other things, for our prospective income for some time to come will be lessened, as men had to be taken from remunerative employment to repair dwellings so as to be habitable. Two thirds or more of our citrus fruit lies rotting on the ground, and that which still remains on the trees is more or less damaged, so that we will have very little for market. Perhaps, a greater loss in this line is that our neighbors' fruit is equally destroyed, for we expected to carry their fruit to the nearest railroad shipping point, some thirty-five miles distant by water.

Anniversary of the Execution of Ferrer

THE thirteenth of last month was the first anniversary of the execution of Francisco Ferrer, a Spaniard whose life, as all the reading world knows, was sacrificed at the behest of an apostate and corrupt church, whose sole animus of life is to dominate men's minds for the aggrandizement of its ecclesiastical orders. If these orders had in reality possessed the unselfish love of their fellow men, they would have observed that their victim was laboring for the general good, as he thought, and in the way that seemed to him best. If he were mistaken as to the method, or as to what was best, the way to convince him or others of his error was not by killing him, but by setting a better example, showing more beneficent results.

The Freethinkers of this country have honored him by commemorating the day, led by the *Truth Seeker* of New York commendably devoting one of its issues to eulogy

and biography of the man, in which some beautiful things were said, both in poetry and in prose. Also an account is given of his execution, in which the quiet courage with which he faced the terrible ordeal appears in striking contrast to the hypocritical cant and solicitude of the clergy to ticket his soul properly, as they would claim, across the river Styx.

This is well. We think he eminently deserves to be remembered of mankind. While we in nowise share or sympathize with his views of the Bible or of religion, we are not of those who, because of his denial of them, deem him unworthy of honor among men. He died bravely for what seemed to him best for his countrymen; and I have no doubt that it was the best at that time and for the condition they were then in. He who moves men his mysterious works to perform, doubtless had need of just such a man at just such a time and place.

The Lord is preparing man for a new revelation of truth, and for the establishment of a new and true church to take the place of the old and long perverted church whose fallacies yet fill a large part of the public mind. As a cup must be emptied of its contents before it can be refilled with something else, so the popular religious belief, being false, must be upset and poured out from the minds that contain it, before there is room for the truth. That this last martyr of the Spanish inquisition has been an efficient instrument for this purpose, we have only to witness the present growing hostility to the ecclesiastical domination of the church, among the people of Spain and Portugal.

The church grown old in fallacy has either learned nothing from past experience, or it has forgotten that "the blood of the martyrs is the seed of the church." If it had not, it would have known that the blood of an agnostic would equally prove itself the seed of unbelief. The clergy have done more in one year to break their power in Spain, by securing the bloody removal of this patriot, than his life or teachings could have done in a hundred years. Ferrer alive would have been little heard of, and his teachings little heeded; but Ferrer dead, a martyr to religious intolerance, awakens a slumbering nation to his purposes and his unbelief, and may yet prevail to effect the pouring out of their religious belief in bloody libations.

This country, more advanced in freedom of thought, was ready for the emetic of Ingersoll and Paine fifty and a hundred years ago; but poor old Spain, bound hand and foot to the Catholic hierarchy, has only now attained to that mental condition wherein she too can find relief by the administering of a like emesis.

Let not our agnostic friends flatter themselves that such mental purge is a finality, or that their negations will permanently prevail. They are neither food nor raiment for the rational man; the operation has merely prepared the patient for the assimilation of healthy food. We willingly credit them with having relieved the public mind of much bile and deleterious matter that prevented convalescence, but when the patient gets to clamoring for something substantial to eat—some real pabulum for the mind, the Lord will have prepared it for him, and it will not be the pseudo

thing now called science, which has no basis of fact or support of logic, but will be the real Science of Life.

Our Freethinkers are quite ready to accept the plausible hypothesis of the earth's convexity without proof, because it assists their denial of Revelation and the existence of Deity; but the overpowering presumption of the existence of spirit, although indicated from abundant phenomena, goes with them for naught, because it might compel the admission of revelation to a credible belief.

They are quite ready to assert that Ferrer lives on, and will live on in the memory of posterity; but the assertion is with them no more than empty phraseology—the mere abstract calling to mind a remembrance of such a personage. They see and must admit, that thought has force; they know that Ferrer's thought did actuate, and still actuates, other men's minds. Can a thing without substance do this? Can that which went to naught with the dissolution of the body, still operate to influence men's minds along the lines of its quality?

If an element is added to a chemical solution which, combining, modifies and changes the character of the whole, though its identity may no longer be distinguishable except by a process of abstracting or isolation, still we know that its quality, combining with others, is operating to produce certain results. Likewise the mental predilections of Ferrer, while isolated in his personality, labored to arouse a sympathetic interest in the quality and purposes of his thought; but when the deadly bullet paralyzed the source and basis of that thought—the brain, the still living substance, the mind, found ready receptacles in the brains of those whose interest had been enlisted. His personality, of course, was lost in the dissemination of his mental quality into hundreds, yea thousands, of other minds, the quality of whose thoughts will be bended toward his own, and their hearts enthused to accomplish that which he most desired.

Thus the spirit of the man persists in a much more advantageous position to gain his ends than in the body, though that existence was a necessary part of the process. The man though is not beyond the possibility, through the alchemical process of human desire, of re-embodiment or reincarnation into another personality substantially the same, any more than it is impossible to abstract and re-identify a chemical element from a combination.

Modern astronomy is the product of medieval ignorance. It originated when the civilized world was plunged into mental darkness by an apostate church; yet the infidel and sceptic cling to it as if it were the product of the "All Wisdom."

Professor Langley claimed that the color of the sun is blue; but when strained through the earth's atmosphere, its rays become yellow. The sun of the competitive world—the gold dollar, is yellow, and gives every one the "blues" that is looking in vain for its possession.

Our whole system of political economy is cunningly devised to reward rascality and punish honesty.

Woman's Hour

THIS is pre-eminently woman's hour; everywhere she is forging to the front. In the Orient as well as the Occident, she is breaking the bonds of her servility and demanding an equal opportunity, in the race of life, with her ages long lord and master. While our Anglo-Saxon women are besieging Congress and Parliament for the ballot, and making the life of the English Cabinet Minister miserable for barring the way, their saffron-hued sisters of the Orient are throwing aside the veil, demanding release from ignorance, from compressed feet, from enforced widowhood, and are taking active part and interest in public affairs.

The Koran is being reinvested with new and hitherto undiscovered meaning to the devout Mussulman, forbidding a plurality of wives. The new Moslem woman is taking active part in Islamic progress. Turkish women urged on and assisted in the fight against the cruel and crafty Abdul Hamid. So also did Persian women against their rulers; Iranian maids and matrons even sold their jewels—the dearest things to an Oriental woman's heart—to supply the sinews of war for the revolutionists; and some, disguised in male attire, fought in the ranks. Longer headed than the men, they are opposing the floating of a foreign loan, lest it place them in the grip of some foreign power; and as the suffragettes in London are crying "Votes for Women," so the Persian dames, dressed in their finest attire, marched through the streets with the men, shouting, "We want a constitution."

Also the women of the Nile-land, the realm of ancient Pharaohs, are agitating for Egyptian nationalism. The few intelligent and educated among them are most active in propagating hatred for British rule. And in poor benighted India, where yesterday the Moslem woman never, under any pretext, left her private apartments, today her daughter goes out driving, after dark as yet, still swathed in the burq'a, with its little screen holes for observation; but the granddaughter is chafing at the veil, and wants to travel and get an education, to help along the evolution of her less favored sisters.

A young Mohammedan woman at Lahore is editing a magazine to be read by her sex, and especially designed to arouse in them a desire for a better social status; while all over India the Mohammedans are sending their daughters to school, to fit them for better conditions. These women too, are taking active part in agitating against British domination. The awakening of the Chinese is accompanied by the liberation of the female sex from dwarfed feet, and a general uplift toward the status of her male counterpart.

Thus the spirit of our times is observed delving in the dark places of earth, and awakening woman to a sense of her rights, and a determination to come out from under the curse so long oppressing her, and to take her place alongside of her master on an equal status, that will bring the world again into that state of equilibrium which will insure to mankind the happy perfection symbolically indicated as the Garden of Eden.

Scientific Conclusions Growing Shaky

IT HAS long been considered as fairly settled in scientific circles that space and time were infinite, or, as Koreshans would put it, illimitable; but lately, Prof. W. H. Pickering, in the (August) *Popular Astronomy*, has been suggesting some disquieting doubts as to the exactitude of these conclusions. He is not at all dogmatic, but simply gives his speculations as possible alternative suppositions. As supposition merely is the basis of all the so called sciences, his guesses, though somewhat vague, may be just as good as those which have long been accepted as verity.

As this writer looks out upon space from the view point of a convex earth, necessarily he but multiplies the complexities of error, bringing more and deeper confusion to all those depending for knowledge upon the popular sciences.

He suggests that a straight line may be the periphery of an ellipse, and a curved line that of a circle, so that by going far enough east you would come to the west, and far enough north would reach the south, and toward the zenith would finally come to be the nadir. In this way a universe constructed upon these imaginary lines would be an immense affair; and except that it does suppose limits somewhere, it would be about as impossible as illimitable space.

"If it is difficult," he says, "for us to imagine infinite space, it is still more so to comprehend infinite time.* * * Yet we cannot conceive of an actual day or instant before which time did not exist." After comparing time to various dimensions of space, he suggests that "Time then may be represented by an ellipse or circle, and if we go back far enough into yesterday, we shall arrive at tomorrow."

These of course are most abstruse ideas and speculations, perfectly enigmatical to the ordinary lay mind, which in our opinion could find better use for their gray matter than to attempt to comprehend it; but he does give expression to one fact most palpable to all of us when he admits that, "We are now, however, far beyond our depths in the unknowable, and suggestions even, at this point seem fruitless." This to us is a most logical sequence, that when one starts out from an unknown or unproven premise, he is travelling all the time the road of the unknowable, and must very soon get beyond his depth. When he discovers this, as this man seems to have done, the best thing to do is to get back and demonstrate his premise. He would then find out that the space of the universe is limited, not by some imaginary sphere, but by its own solid material crusts, beyond which nothing exists, and that time progresses in never-ending cycles that will not overtake tomorrow by receding backwards, or repeat yesterday by progressing future-ward.

It seems strange indeed that those making the boast of having about the only logical minds of the present day, should think that anything can exist without form. Form implies limitability; and as space cannot be conceived of except in relation to form, therefore illimitability is unthinkable; and whatsoever is unthinkable cannot exist for the reason that mind, being the creative force of all existence, cannot create that which is beyond or outside of the logical exercise or compass of the mental powers.


For the Younger Minds

Bertha M. Boomer

THE GIRL AND THE WONDERFUL VALA

Genuine Righteousness or Godliness
A Substitute for Human Selfishness

BY E. M. CASTLE.

NE DAY the girl sat waiting long beside the stream, with meditative eyes resting on its shining waters. When at length she looked up, she saw the Vala contemplating her with rapt attention, as though she would impart a more wonderful phase of truth than yet the Girl had heard. But her lips remained sealed, and after a little delay, almost timidly the Girl began:

"One day you startled me as with almost fierce reprobation you spoke of *thieves*, and apparently included all mankind in the stern designation. Often since have I thought of it, and would have asked regarding your meaning; but the memory of your tone and mien restrained the question on my lips. Today, however, your face encourages the inquiry. Pray tell me, where does *meum* end and *tuum* begin?"

"Child, child!" said the White One, in sombre tones, "your very question reveals the dark legacy of blindness which the sins of the age that is passing have bequeathed to the present. But my office is to bring you to the light, since it is your desire; for though in darkness, you love it not, and would come into the light, even that your deeds should be reproved."

"Indeed that would I," returned the Girl with fervor; "for some sweet instinct tells me that nothing is of worth but to see light, and to know and do good. And right willing am I to accept reproof from one who by virtue of just balance has right to judge."

With beaming glance of approval the Vala said: "Before honor is humility; and the ear that heareth the reproof of Life abideth among the wise: for the fear of the Lord is a foundation of life to depart from the snares of death." And the words thus applied had a strangely novel, yet familiar ring in the Girl's ears, and she remembered the sayings of Solomon, the wisest of men.

The Vala continued: "Where is righteousness, there is no question of mine and thine. Where dwells love, there all is in common and to each as he hath need, nor is need determined by selfish desire; but through the energies of all for the service of all do all things exist, and each is free to devote for use of self whatsoever may be essential to equip him for perfect use to others; nor does he desire more, for the joys of the righteous are in the activities of service. Where is love, which is the fulfilling of the law, there can be no selfishness,—for selfishness is enmity to God and hatred to man,—and where is not selfishness, is no thought of *meum et tuum*."

Keenly did the Girl attend, and her old point of view receded as she heard; and gladly was she lifted for the time to the exalted plane of the speaker, enjoying in that exaltation and direction of vision, a clear-sightedness to which were apparent many things not thought of hitherto.

The Vala proceeded: "Where is hate, always springing

from selfishness, there is robbery and murder—the work of the thief; for robbery and murder are one. He who takes the means of life, takes life itself; and all vice is in this one vice, all virtue in its opposite."

Softly quoted the Girl, and lingeringly, and pondering each word as it fell: "The thief cometh not, but for to steal, and to kill, and to destroy. I am come that life they may have, and abundance may have." Then she added questioningly, "And theft is the chief sin?"

The Vala paused ere answering; then spoke with marked emphasis: "To commit any one sin is to be guilty of all; for any single expressed sin does but revolve about the all involving root of evil in Satan's stronghold in the human heart. In breaking the primal command to love God supremely, man robs God, and thus terribly originates the sin of theft; nor ever could man have robbed his fellow creature, had he not first robbed his Creator. Love is energy of life, and to withhold from God the love that is rightfully his, is to rob him of the means of living; hence God, the great Architect of the universe, has been dead in humanity. But at last is he resurrecting! And as he casts the grave clothes from him, perjured, patricide earth trembles at the rumble of her descending, even while she claps hands over her ears and denies the sound!" She rose as she spoke, and with awful majesty stretched out her arm, as though in menace over all mankind, adding in dreadful voice, "Woe! woe! woe! to the murderers."

Breathlessly the Girl looked and listened, and visibly shrank and shuddered at the terrible denunciation, as to her heart struck the chill thought of her own responsibility, in common with all, for this most awful crime. In barely audible voice she breathed:

"How should God die? And why does man fail to love Him?"

"His death, as to his external nature—for man has no power to affect the supreme degree of Deific existence, which is eternal in the heavens—was necessary; for it needs must be that offenses come; but woe unto the world because of offenses! Man fails to love God because of the false gods throned in his heart,—because he worships the idols himself has made." More gently she proceeded: "Listen, Girl! The love of divine wisdom, which directs to immortal life, is the root of holiness. The love of diabolic wisdom, which directs to mortal existence, is the root of death and hell. The divine wisdom manifests in the natural world as truth, the diabolic wisdom as fiction. These antithetical loves are expressed by one word, which, in common with all language, is susceptible of antithetical application. The Greek *philarguria* well expresses it—love of silver; sometimes translated into your tongue, *love of money*; again, *covetousness*. This is the word Paul used to designate the root of all evil, using it in its evil sense, after the manner of men. Supremely, silver is the symbol of truth. In either sense, the evolution of the love of silver is the love of gold. In the true sense this is the power of good operative in earth to bless; in the false sense, it is the power of evil,

operative to utterly blast earth; and the criterion of this dread power is the gold standard of the nations.

"Love of truth is love of God, the supreme love; love of good is love of man, of the humanity that tabernacles the truth. And in these two loves is all the law fulfilled. Love to God is the root; love to man is the evolved power of the root. In the antithet, the honor paid to material silver is the external indication of the love of fiction; that paid to gold is the external indication of love of the power of evil, to rob and destroy humanity when bound by fallacy. One is hatred of the truth, which is hatred of God; the other is hatred of man, in and through whom God exists. Here is the inevitable reaction of idolatry."

With uplifted look, and brighter voice, she proceeded: "When the ultimate of evil is reached, when divine natural good is about to begin in earth, the humanity that tabernacles the truth manifests as the Messenger, or Herald, to announce the end of a long, black night, the dawn of a new day. At the sound of his trumpet, in the moment of his triumph, the silver cord is loosed and the golden bowl is broken. One clear note announces end and beginning; but oh! how diverse it sounds to those who love darkness because dear to them are the ways of evil! Against the golden gong man is fashioning for this very hour, it strikes as the rattling peal of doom, shattering it to fragments in the moment of its completion. This gong is the golden bowl, or vessel, that the ingenuity of man, directed by the fallen wisdom, fashions to contain all the treasure of earth; and the silver cord is the bond of fiction that binds humanity while being robbed. But in the divine sense, the silver cord and golden bowl have opposite significance."

Eagerly the Girl drank her words, at last with question-parted lips, and now she waited not to know whether the Vala would explain at this time the divine sense, but asked, "Who is this Messenger?—this Herald?"

"He who has the Herald's staff—Caduceus; which tells that he is Mercury."

"Mercury!" exclaimed the Girl. "The thief?"

"Ay, the thief," said the Vala, smiling at the surprised inquiry. "Did you not expect this? Surely you have read the promise given by the mouth of the revealing prophet, 'Behold, I come as a thief.' If he comes as a thief, he comes to steal; but to steal for God and humanity from those who wrongfully hold. Here is the wonder of antithets: he who comes to put an end to theft is himself a thief; for it takes a thief to catch a thief. Now, Girl, let your heart sing! for this homely proverb expresses a marvel. In righteousness does he appropriate from those who misuse, that he may bless even them in re-bestowal for true use. He it is who shall recover all that man has robbed from God. He may enter every door, for he possesses the key that opens, and no one may shut; and what he has he may hold against the world, for he possesses the key that shuts, and no one may open. He seals and unseals all mysteries, he fastens and unfastens all covenants, he binds and frees captives, he opens the two-leaved gates of life. He is that skilful one who schools the world. And oh! wonder of wonders! In this day, Girl, manifests in anthropostic existence that mount of skill, or mount of the skull—Calvary, where for a light and a warning and a promise, for-

ever, rise the figures of the two thieves with the Lord between."

She rose to depart. "More than this I may not tell you now. When again I come I shall tell you more of this Mercury—the divine Messenger, whom the Almighty raises up in righteousness."

(To be continued.)

New System of Training Boys

BY JOHN S. SARGENT

HAD you heard the news? A whole tribe of American Indians exterminated! Perhaps not, or if you did, gave it little heed. So many great disasters happen nowadays, that such a sweeping misfortune to somebody else, to Mr. Lo, for instance, does not arouse much interest. But you ought to know about it, so I will jog your attention. For many years doubtless, kind hearted people have felt twinges of apprehension that some day the American people would be haled before the bar of God, to answer the charge of having destroyed—murdered we might say—a whole race of people, the Indians who were going down slowly but surely, it seemed, before the determined march of modern civilization. But lately these sympathetic people have been comforted somewhat by the information that the poor Indian, finding it useless to longer resort to the tomahawk and scalping knife, had lain them aside and begun to take up with the white man's civilization, and was consequently on the increase, when suddenly we are thrown all aback by the news that the whole tribe of Seton Indians, a hundred thousand strong, had been wiped out of existence.

It was the English coming over to this country that inaugurated the process of Indian extermination, so it was likewise the English Boy Scouts, four hundred thousand strong, that captured and annihilated our Seton Indians, not leaving one of the name as a survivor. Do you wonder at it? Four to one ought to be able to do it, don't you think? But then it was a bloodless victory, thoroughly unlike all former victories of the English blood over the native American. Every one concerned was made happy by it. The Scouts simply absorbed the Indians and made them one with themselves, made them Boy Scouts. Perhaps if our forefathers had been thoroughly imbued with the purpose of making the native Indians one with themselves, much bloodshed and cruelty might have been avoided.

Perhaps by now you begin to see through my little ruse, that the Seton Indians were the American boys who, for some ten years, were being organized into a tribe by Mr. Ernest Thompson Seton, in an endeavor to revive and preserve the individuality, self-reliance, manliness, and all-around development that boys seemed to be losing by the change from rural to urban life, and the confinement to piece-work in the shops, instead of the many things that boys learn to do on the farm, and the close contact with Nature in country life.

The Boy Scouts, who were started only two or three years ago in England by Lt. Gen. Sir Robert Baden-Powell, suggest by the name, the idea only of military training, the early implanting of the spirit of war. So it may be to some extent; but since war will be any way, it is well to be

trained to be a good and brave fighter. But a slight investigation of the Boy Scouts' curriculum of training will show that it embraces a wide range of accomplishments, tending toward honorable, sturdy manhood, and a career to usefulness.

The fundamental principle of the Boy Scouts, embodied in their pledge and law, is that "A Scout's honor is to be trusted. A Scout is loyal. A Scout's duty is to be useful and to help others. A Scout is a friend to all, and a brother to every other Scout, no matter to what social class the other belongs. A Scout is courteous. A Scout is a friend to animals. A Scout obeys orders. A Scout smiles and looks pleasant. A Scout is thrifty."

Now, with a half million English and American boys, and the daily accessions to their numbers, imbibing such sentiments as these, and vieing with each other in putting them into practice, what a wonderful uplift for good in the rising generation! Their motto is, "Be prepared;" and recently, at the time of the terrible railway accident on the London-to-Brighton railway, the local Scouts playing football near by, rushed to the scene with their ambulance stretcher, and for many hours calmly and promptly performed the heroic duties of rescue among the killed and wounded, giving valuable assistance to doctors, police, and servants. In the great London crowd in Hyde Park, upon the occasion of King Edward's funeral, where a quarter of a million people were in a terrible crush and heat for seven or eight hours, with women fainting every minute, the Boy Scouts located at every ambulance center did noble work in carrying and reviving patients, bringing water, and keeping back the crowds. Then when the crowd was dispersed, the Scouts gathered up the rubbish and the scattered papers.

Then again, when a veteran member of Parliament met his death in a steeple chase near London, the Scouts were at once on hand to carry the dying man to shelter on an improvised stretcher. Are not the training, the readiness, and the organization necessary to enable them to take hold in such emergencies, something worth while? But it is not all heroics; a Scout's lessons never end; no sooner does he reach one height, than another is to be mounted. Before he can receive a first class badge, he must be able to swim fifty yards, have a shilling in the savings bank, be able to send or receive a message in semaphore or Morse, sixteen letters to the minute. As a test of reliance, he is sent on a two days' journey, alone or with one other Scout, and then must write out an intelligible account of the things seen. He must know how to deal with various accidents—ice breaking, electric shock, drowning, runaway carriage, and so on. He must be able to cook a hunter's stew, dress and cook a rabbit or bird; read a map and draw; sketch maps; know how to use an ax; judge distance, size, weight, height, and numbers, within 25 per cent error. Then finally, he must bring in a tenderfoot, trained by himself in the points required for a tenderfoot badge.

From a first class Scout, he may rise higher and higher by way of badges of merit. The King's Scouts pass tests in such branches of Scout craft as seamanship, ambulance work, signaling, and as guides; the idea always being to encourage the boy in doing his work well, whatever it may be. If he can build an aeroplane that will fly, he gets an

aviator's badge. If he knows and can give direction off-hand to every bypath or short cut to any place within two miles of local headquarters, he gets a pathfinder's badge. Then they win badges for gardening, cooking, surveying, and as printers, plumbers, or pipers. What is very much to the point, employers are beginning to appreciate these badges, and are seeking among the Scouts for trustworthy boys.

Now, instead of striving merely for proficiency in base or football, or to be content as an enthusiastic "rooter" for these games, Messrs. Seton and Powell have done a noble work in setting thousands of boys to striving for proficiency and reliability in innumerable lines of usefulness, and roused a degree of enthusiasm and pride in the doing of them that leads many a boy away from vice and idleness, and into lives of useful manhood.

The Birds' Co-Operation

A FABLE

A SEDATE old bird once lived near a marsh. Apparently his chief occupation was to perch upon the limb of an oak tree, considerably gnarled and much older than he. One day a mother crane came and perched beside him, and began to tell of her troubles, to which he lent a sympathetic ear.

"You see, the only time to procure the best food from the marsh is early in the morning; but if I come here first, and then have to fly way through the forest to fields beyond, the choicest berries and seeds there have all been plucked by other birds; and besides, the young ones are left altogether too much alone, and to the mercy of hostile fowls. It is the same with all my neighbors."

"That is an easy problem to solve," said the old bird. "Do you not see that if you and the other birds in your vicinity would co-operate, you would have plenty?"

"Co-operate, co-operate, what is that?" asked Mrs. Crane.

"Why, to work for each other!"

"How is that possible?"

"Nothing simpler. How many birds are there in your neighborhood?"

"About ten, I should judge."

"Not very many, but enough to co-operate. Now, suppose four come here early every morning and gather enough food from the marsh for the whole ten and their young, and four more go to the meadow beyond the woods, and gather enough seeds and berries for all; then there will be two left to hover about and protect the young ones from harm."

The old bird had scarcely finished before Mrs. Crane flapped her wings and was sailing across the marsh. The next morning four cranes came to the marsh bright and early. They worked diligently and joyously together. Nothing disturbed their peace of mind, for they knew that the choicest seeds and berries were being gathered by a like delegation on the other side of the forest, and that Mrs. Crane and a good assistant were guarding their young from danger. The old bird on the gnarled limb looked down and blinked knowingly.

Literary Review & Comment

Rollin W. Gray

CONCAVITY OF THE EARTH PROVEN

**Koreshan Science of Cosmogony
Substantiated by the Aeronauts**

NOW COMES the *Scientific American* with this perplexing announcement: "Many æronauts assert that to them the surface of the earth, viewed from a balloon, appears concave," and that "various hypotheses have been advanced in explanation of this optical illusion." Unfortunately for the guessers who style themselves scientists and spend a great deal of time looking for proofs of the truth of the Copernican system of astronomy, the concavity of the earth's surface is not an optical illusion, but an absolute, demonstrable fact. KORESH declared the concavity of the earth's habitable surface in 1870, in the face of a billion and a half of people who believed in its convexity. Since then he demonstrated the absolute truth of his assertions, in a geodetic survey that proved the earth's concavity.

Many facts that have been observed by modern scientists themselves, are inexplicable on any other basis than that of the concavity of the surface on which we live. Take for instance the plumb-line experiments in the Red Jacket mines at Calumet, Michigan, where two plumb-lines were lowered into the shaft and found to be farther apart at the bottom of the mine than at the surface. Although this occurred several years ago, there has never been any adequate explanation given except the Koreshan statement that we live on the inside of the hollow globe.

The fact that lights and objects are seen 30 miles from shore on lake Michigan, is proven by mathematics to be impossible on a convex surface curving eight inches to the mile. These and many other facts that testify to the concavity of the habitable surface of the earth are all ignored by the so called scientists, because a ship sailing out to sea disappears hull first and mast last, although the ship can be brought to view again with a telescope after it has disappeared over the supposed bulge or hill of water.

When these facts and the proofs of concavity are brought to the notice of scientific men, they rest supremely safe in the confidence of the people, knowing that so long as the people are unlearned in such matters they are safe, and, like the late brilliant Richard Proctor, they refuse to consider anything that would upset their present lucrative employment. It is only when people have developed up to that point in their career where they can see the vital consequences involved in the great truth of the earth's concavity, that they lose faith in the so called scientists, and begin to interpret the facts of observation and the phenomena of life from a different viewpoint than that of the ordinary scientist.

The truth has been declared to be mighty, and for this reason will prevail. Slowly, it seems, but surely, the great truth of the concavity of the earth will yet force itself upon humanity with such irresistible force, that the cohorts of ignorance cannot withstand its onward march.

In the November *Review of Reviews* will be found a most interesting retrospection and resume of the political situation by the editor. Of course, Roosevelt occupies the seat in the front row of politics both as to talk and pictures. The cartoons for the month are excellent and give a person a more comprehensive view of many situations than they could otherwise get.

The preface to the *Twentieth Century Magazine* for October sets forth its general policy in the following:

"The *Twentieth Century Magazine* is devoted to sane, radical and constructive democracy and individual development. It aims to supply its readers with authentic news of those fields of human progress which count most in the development of the new era toward which all conscious effort for improvement is directed." This issue contains quite a number of fine articles, among which is an interesting one concerning the author of "The Man With the Hoe," entitled, "Edwin Markham: Man and Poet in the Making," by B. O. Flower. Other instructive articles are: "The Redemption of Colorado," "Budapest's Municipal Bakery," "The Failures of Woman's Suffrage," and "Medical Monopoly the Foe to Progress."

Hampton's Magazine for November contains a variety of articles well worth reading, on the foremost subjects which are agitating the public mind today. Judson C. Welliver gives a remarkable analysis of present-day political conditions in "The Tottering Political Machines." The White Slave subject is well discussed in "The Girl that Disappears," an ably written article by General T. A. Bingham. Frederick Palmer's article on aeroplanes in warfare, brings out the deplorable fact that the United States is considerably behind other countries in perfecting itself in military aviation, and in the problems which the aeroplane brings into war. "The Child's Day in Court," by Rheta Childe Dorr, shows what is being done for the child criminal by Judge O. S. Addams, in the juvenile court of Cleveland. Judge Addams was elected to this office by the people because of his knowledge of, and sympathy with, the children.

The November *Woman's Home Companion* is full of bright ideas for making simple gifts to be given friends at Christmas time, and also promises more of these ideas in the December issue. There are also special articles on a great variety of subjects, all thoroughly up-to-date. The various departments touching upon the home and home-making are replete with splendid suggestions for making the home more beautiful, as well as more comfortable. There are several entertaining articles, and stories pertaining to Thanksgiving and the coming holidays.

"This age has not produced any single colossal figure who bestrides the world like a Cæsar or a Napoleon, but it is producing a vast number of exceedingly interesting and efficient men and women who are sounding the rallying cry of civic purity, building up vast business enterprises, starting the world with wonderful inventions, and helping to stamp out poverty, disease, and crime. *Human Life* is devoted solely to stories about real people, such as these, and the November issue presents an exceedingly rich and varied program."



SPECIFIC GRAVITY OF SUBSTANCES

The Boundary Lines of the Three Atmospheres Are Set and Their Limits Defined

(From the Writings of KORESH)

WE KNOW the normal position of water and also the normal position of oxygen, as determined by their relative weights; that is, by their specific gravity and levity. The natural position of water is at the surface of the earth. The surface of the ocean, the point of its contact with the atmosphere, is the upper limit of its normal sphere, and the bed of the ocean is its lower or inferior limitation. Water is never found above this superficial limit except when forced there, or when produced by the combination and union of substances at some point above the earth in the atmosphere. What is said of the upper surface of the great body of water occupying the surface of the earth, is true also of its under surface. The normal sphere of water is bounded by these two extremes of the position it occupies in space.

If a hollow shaft, closed at the bottom and open at the top, be sunken to any considerable depth below the ocean level, with its top above the water and open to the intrusion of the air, the atmosphere will sink a little below the surface of the water. Below this specific depth it will not descend except by artificial pressure. This is because the law of specific gravity determines its normal limit downward. This law applied to the relation of the under surface of the ocean to the ocean's bed, would insure similar results. If a hole could be made in the crust of the earth under the ocean to a considerable depth below the under surface of the water, the water would not descend into the hole or shaft except to a limited distance, or by artificial pressure; for the same law is operative in defining and determining the boundaries of the stratum of water, that is operative in determining the inferior boundary of the air.

Water increases in density according to its depth. If we lived in the ocean, occupying a position at its bottom, as we now occupy a position at the bottom of the stratum of atmosphere, with the same facilities, or corresponding ones, of observation, we could easily imagine that if the pressure, so called, of water diminished as we arose from the bed of the ocean into the liquid sphere above, then the density decreased, or the water became more rare through a gradual thinning, until it reached an inappreciable ether. We could arrive at but one of two conclusions; either that the water continued to diminish in density until it reached the point of incalculable rarity, or that its density diminished to a given point, where it abruptly ceased.

If, therefore, the mind dwelling at the bottom of the sea were not endowed with any greater knowledge than the present leaders in scientific thought have attained, and the conclusion were reached that the water did abruptly terminate, the condition above the water not being positively known, the conviction would obtain that, instead of atmosphere above the surface of the water, there would be but an attenuated ether instead, which, as we now know, exists.

From this reasoning we may infer that above our own atmosphere, instead of there being an attenuated ether, an incalculably thin or rare air, spirit, or unknown substance, there exists a rarer atmosphere than that of the oxygen and nitrogen in which we live. That such an atmosphere exists, we most emphatically assert. It is one of pure hydrogen.

In our own atmosphere hydrogen has no weight, no pressure downward; but above our air, in the region of pure hydrogen, it would possess gravity, and therefore have downward pressure. Below a certain depth in space, according to the same law, common air would have no gravity, no pressure downward. The same is true of water and every other substance. We would therefore expect to find a stratum of hydrogen immediately above our atmosphere, for the specific gravity of hydrogen definitely indicates, as does the specific gravity of every other substance, its normal position in space.

The specific gravity of our atmosphere locates its normal position, and we naturally look for it between the water at the surface of the earth and the atmosphere of hydrogen above; its boundaries being set and its limits defined by these two substances—water and hydrogen gas. In its normal position and relation, water would have for its boundaries the air at its upper, and the mineral stratum at its under surface. Thus every stratum or layer of substance would be compressed within the limitation confining it; the lighter above and the heavier thing below. Above the hydrogen there would necessarily exist a still lighter substance than the hydrogen gas, its density being designated by the ratio of decrease in relative weight (specific gravity) as indicated by the relative weights of water, air, and hydrogen, taking the water as a zero point, or point from which to make the calculation. The layer or stratum of ether beyond the hydrogen we call aboron—the beyond atmosphere. This occupies a position immediately around the central space. There exist, therefore, three atmospheres, one above the other, constituting three degrees in space determined by the law of specific gravity and levity as pertaining to known aerial substances. The three atmospheres rest upon the more gross material substances—earth and water.

The law by which we have determined the position of the atmospheres and their normal relations, is applicable also to the metallic substances, of which there are seven. Their relative normal positions in space are easily determined by the mathematical ratio of increase, taking air as the zero point, or point from which to calculate. The plates (laminæ) are thinner in proportion to the relative increase in density and, therefore, the relative increase in distance from the surface of the earth as determined by the specific gravity. Taking mercury, gold, and platinum as representative metallic substances their positions in space being determined by the specific gravity of each as compared with water, they would exist in layers or strata at a certain depth below the surface of the earth; mercury first, gold next,

and platinum the last of the three. They would, if they were the heaviest of the primary substances, comprise a shell or metallic crust not far below the surface of the earth.

Gravity, especially specific gravity, being the first law of form, the mind is enabled to take the first step toward the knowledge of the law of universal structure. At the water's surface we find a constant process of chemical disintegration taking place, which is more or less active and rapid in proportion to certain electric, magnetic, caloric, and other influences.

Not only is there a continual disintegration of the water and its evaporation, so called, but the atmosphere itself as it rests upon the surface of the water is also undergoing a corresponding disintegration. Where the body of water is large with no outlet, as is the case with the ocean—the representative body of this character, this constant cross between the oxygen and nitrogen (nitre producer) of the atmosphere and the water continually deposits the saline substances which make the ocean briny. As in the case of these two juxtaposed surfaces, so between every two surfaces thus in contact there is a constant disintegration, and also an interchange of their substances.

The result of the contact of the upper surface of the atmosphere with the hydrogen which rests upon it, is the constant formation of water, which is precipitated; and the constant formation of the hydrogen force which, in the hydrogen atmosphere, becomes hydrogen gas to replenish the waste of the hydrogen stratum. This law holds good with the mineral and metallic strata which comprise the shell or crust that surrounds the atmospheres. The process of disintegration persistently active between surfaces of every juxtaposed relation of surfaces, generates the forces which correspond in quality to the substances disintegrated and transformed. The part of the shell or rind which is formed of the metallic laminæ or plates, and which constitutes the outermost circumference of the whole universal structure, would and does comprise a great voltaic pile; and there are as many qualities of electric and magnetic force as there are pairs of surfaces juxtaposed.

The generation of forces by the seven planes or pairs of contiguous metallic layers, creates and provides for a constant inflow of forces from the metallic circumferences toward the universal center. These forces do not flow in a straight or direct line to the center, but are refracted so as to focalize at certain polar points; these poles or centers of concentration being determined by the impingement of the inflowing upon the outflowing forces, forming spheres of force at given distances between the circumference and the universal center. There being seven of these primary metals, there are consequently seven primary polar centers; hence seven planets corresponding to the seven planes. The circumferential or perispherical rind or shell being the secondary origin of the planetary centers, could not be called the eighth planet, for it is the material embodiment of all the planes, the planets being the seven correlated polarizations.

The coming of the Lord will no doubt be a time of trouble, but the trouble will be to those who reject the everlasting gospel.—*Koresh.*

The Cosmic Cell the Only Material World

[From the writings of KORESH.]

I cannot see why the universe should be limited to a single cosmic cell. The analogy of cell structure in the human body, with groups co-ordinated in independent series, would seem to suggest a plurality of worlds limited in number, and forming (in their serial aggregate) that larger cosmic structure which Swedenborg designated as the "Grand Man." Does the logic of your premise inexorably limit the universe to a single world?

WE ARE frequently met with the above inquiry. The cosmic cell, which we claim includes the universe, focalizes its universal imprint upon myriads of stellar points through the subtension of its pencilings of energy. These focal stellar nuclei are grouped in clusters, according to geometric action of reflection and refraction. These constellations, fixed in their positions and relations according to the "inexorable" laws of geometrization, correspond to nations and individuals of humanity, and in the lesser form of creation (the microcosm), to the arrangement of cells in the infolded or incubated form of the individual. Were the ordinary human form opened out or evolved into the form of the cosmic shell, as it is before incubation, it would be in the form of the grand cosmic structure, with its rind or circumference and its stellar groups, though in magnitude, the correspondent of the microcosm or the little universe,—the universe in its least form.

Every star in the grand cell (the universe) is the imprint of the whole in proportion to its attitude toward all other stars, and is complete in proportion to its approximation to the astral nucleus. The stellar center is the point at the center of the great camera obscura, where the photograph (light writing) is taken of the great shell and all contained in it. As the astral center is the photograph of the alchemico-organic (physical) cosmos as an entirety, it is (in the least form) the kinetic nucleus of the energies of the cosmic structure, and therefore the point of both the inception and exception, that is, the point of the limitation of the afferent tendency, and beginning of the efferent flow, that is, of radiation.

This astral point is not the Lord God, but it is the point in the alchemico-organic whole which co-ordinates with and corresponds to the astral nucleus in humanity, that is, to the Lord. The astral nucleus is an eternally fixed point near the center of the alchemico-organic structure, because it is in and related to space. The corresponding stellar nucleus in humanity appears and disappears as the Lord, the Son of God, at stated periods of the world's progress. These changes of state with man, correspond to the varied qualities of stellar nuclei in the space of the alchemico-organic cosmos.

When man attains to the perfection reached by the Lord Jesus, he is so related to all things in the natural and spiritual humanity as to render him as central to this whole, as the astral (alchemico-organic) nucleus is central to the alchemico-organic cosmos. For this reason, when the crucifixion of the Lord obstructed the flow of the anthropostic nucleus, the current of the physical cosmos was interrupted, and for this reason the sun was darkened.

A principal lesson is found here in the general law of astrology. The central man—the Lord, the bright and Morning Star of the anthropostic cosmos, was so related to the central star of the alchemico-organic world as to interrupt its currents (vibrations), when the current of his humanity was for the time being obscured. What is true supremely as pertaining to the central Man, is true correspondingly with every other man.

The Perfect Man Among the Imperfect

BY O. F. FREELAND

THE life of Jesus the Christ—his sinless conduct under every condition, his supreme self-control when tempted by the Pharisees and Sadducees, his patience and marvelous wisdom manifested on all occasions—has been the wonder and admiration of the world. It was a turbulent period for the Jewish nation when the Christ publicly appeared. The state was in an unsettled condition, due to the general dissatisfaction with Roman rule. The Romans had conquered the Jewish provinces, and in 61 B. C., Pompey had taken possession of the temple, depriving the Jews of the last shred of political power. They were hopelessly a subject nation, and a Roman procurator sat in the palace once occupied by the mighty King David.

During the reign of Emperor Augustus, Jesus was born, and at the age of thirty he began to preach and announce himself as the Messiah. A few pious Jews who had searched the sacred books and believed in their Messianic prophecies, were convinced that the time had come for the Messiah's appearance. Among these Jesus found his first disciples. There were a large number of Jews who also expected a Savior, but they hoped he would be a mighty and divinely appointed leader, who would expel the Romans from the country and re-establish their kingdom; therefore they could not comprehend the humble life of Jesus, and looked with scorn upon his humility and poverty.

Now it will be readily understood why Jesus encountered the rage and hatred of the Jews who had expected greater things from him. He was despised as a religious fanatic by the Jewish priesthood, the Sadducees, the Pharisees, the Scribes, and their adherents. Among such a people, with a mere handful of disciples (not to mention the twelve) did Jesus live a life of deed and speech without a counterpart in the history of the world. After three years of teaching, preaching, and wondrous miracles, not a man could accuse him of a single sin, at his trial before Pontius Pilatus.

It is the prevailing opinion among Christians, that Jesus was wholly gentle and could not be incited to anger. Yet the Gospels clearly show that he was at times highly indignant, even harsh. As the very God and perfect Man, who better than he should know how to speak and act? The mob might have only contempt for Him and his gentleness to the weak, the ill, the multitude, and the worst of sinners, but he would not have been true to himself had he given them cause to call him "coward." He was consistent and brave to the last moment of agony, when he submitted to be scourged by brutal soldiery. If He forgave and pitied the sinner who craved his compassion, he also denounced with righteous wrath the hypocrites and willful violators of the moral law.

Imagine His stern glance and firmness of voice when he said of Herod: "Go tell that old fox," etc. When preaching He could discern the thoughts of every one of his hearers; and the wicked ones could not deceive him. His eyes must have flashed in anger when he thundered: "Ye are a generation of vipers," etc. He surely was not in a gentle mood when he drove the money-changers from the temple, and cast these words into their teeth: "Ye have made my Father's house a den of thieves." Fancy His profound indignation and the magnificent courage with which he confronted the Pharisees and the Scribes, saying in a voice certainly not gentle: "Woe unto you, Scribes and Pharisees, hypocrites, for ye pay tithes of mint and anise and cummin, and have omitted the weightier matters of the law." He always spoke with authority, and never lost his dignity when a trap was set for him to cause him to say or do a thing that might be used against him. Divinely calm

under such questionings, Jesus replied promptly and with a wisdom and fariness that confounded his enemies. By His astounding miracles he could not convince the mass of his Divinity, and we wonder today at the stupidity and obstinate perversity of the Jews, or others who heard him.

But it was to be so. In every age the great mass despise and persecute God's Messenger, even as it has despised the Messenger of this age. That man and God (the Christ) could have saved his life and escaped torture by simply vanishing. He had the power to do this, for he vanished from the infuriated mob on more than one occasion. Repeatedly He quoted the Scriptures, that they must be fulfilled; for it was vital to his mission that he should die—but at the appointed time. They attempted to stone Him, to take him prisoner, to crown him king; but in each instance he vanished from their sight, and so bided his time.

When the night of Gethsemane came, Jesus knew his time had come, and was prepared for the worst. He allowed himself to be taken, stood erect and God-like before the haughty high priests, and let himself be questioned by the Roman proconsul, Pontius Pilatus. He was scourged with the whips of Roman soldiers till the blood ran, and during all this unspeakable torture and shame he was conscious that he was God, and the Savior of the very men who were tormenting him. He told them that at his command a legion of angels would come to fight for and save him, yet there he stood—calm, silent, and alone, for his Disciples had deserted him.

At that period, death on the cross was universally considered as a most shameful and cruel form of capital punishment. It was reserved only for traitors and the hardened criminals. The victim died a lingering, most painful death, and while slowly dying, the mob might jeer and scoff at the sufferer, till death brought him relief. To this (the crucifixion) our Lord and Christ voluntarily gave himself. He was nailed to the cross; spikes were driven into his hands and feet, while the two murderers or thieves on either side of him were merely tied to the cross. Thus dying, Jesus fulfilled the Scriptures and also the law. What law? It is the law of the cross, whereby it was possible for him to cross himself with, that is enter, humanity as the very essence, the seed of God. He had to die to rise again from the tomb, triumphant. His glorified, immortal body rose from the grave. This body was dissolved in the theocrasis (ascension) and as Holy Spirit entered the Disciples,—thence the church.

To Our Many Friends.

BY JOHN S. SARGENT

We wish here to express our deeply felt appreciation and thankfulness to the many outside friends who have since the storm contributed so kindly and generously to our need. It is said that "it is an ill wind that blows nobody any good." Certain it is that this great disaster has developed a realizing sense of the kindly solicitude for our welfare, by those whose hearts are enlisted in the same holy cause with our own. Given to feel this conviction as never before, from a deep sense of gratitude for the liberal responses received, we with renewed hope and courage take up our task of cherishing that faith which, as a mustard seed, awaits the hour when the vernal Sun of Righteousness again illuminating the sky of promise shall warm it into germination and growth.

Thanking you again, one and all, we wish to reassure you of our determination to faithfully continue for your sake and ours the battling with the storms of adversity, and also to withstand the cruel shafts of criticism still launched at us by a jeering sceptical world.

The Growth of Radicalism

BY MADISON WARDER

PERHAPS the most prominent of recent developments is the surprising increase in the popularity of radical ideas. We are assured that the people were never more prosperous; the fruits of the season's efforts are unprecedented in quantity and quality, and the exploitation of national resources continues unabated; yet discontent is running at high tide, and the mental atmosphere is charged with the spirit of revolt. Dissatisfaction with prevailing conditions in all spheres of life is the dominant attitude of the popular mind. The propaganda of the agitator for social change was never heard with greater eagerness. So wide-spread is the sweep of radicalism, that the situation is rapidly becoming a serious menace to the peace of mind of the beneficiaries of "things as they are." Any extensive economic disturbance, as a financial panic, might easily crystallize the chaotic unrest into an organized revolutionary movement that would suddenly overturn the established order, and leave the horde of social parasites without means of support.

There is a world of significance in this deep-seated and universal desire for relief from the domination of things outgrown. It is evident that the passing age is fast losing its grip on the spirit of human progress. The period of transition from the old to the new is upon us, and the processes of transformation are working full time. The ideals of competition having reached their climax of corruption in every domain of social being are falling into disrepute. They expressed well enough the knowledge and the morality of the closing cycle, when the race groped along in cosmic darkness; but the new age demands ideals of social being that will harmonize with the absolute science of the universal existence it brings to the comprehension of the enlightened human intellect.

The old age was dominated by fallacy in varied and multitudinous forms; but the rising generation does not seem to possess the voracious appetite for the fakes of all kinds and degrees in which its forebears rejoiced. There is a persistent disposition to turn the searchlight of investigation into the dark corners occupied by entrenched privilege, and the seats of the mightily ignorant in civic, religious, and industrial realms are becoming unpleasantly insecure in consequence.

Things are already assuming a delightfully topsyturvy condition in the political domain. After nearly half a century of almost continuous dominance in national affairs, the republican party has become too corrupt to remain integral, and is approaching its inevitable dissolution. Because of its unswerving devotion to the corporate interests, centralization of the industrial machinery of the nation is now complete, and all America bows to the will of the associated tyrants of capitalism. But there still remains the ballot: and the insurgent movement bids fair to eliminate the chief support of corporate dominion by natural processes of disintegration.

From long-continued service in behalf of the liquor interests, the democratic party has become so thoroughly saturated with alcohol that it cannot even decay after death. Its dominant entity, however, is now breaking away, and

as Mr. Bryan is a host in himself, and a natural leader of men, we may expect the regenerating process to begin soon in the democratic ranks. Between the Socialists and the redoubtable Theodore, it is "nip and tuck" as to which can be the most radical, with the odds apparently slightly in Teddy's favor.

Altogether, the political situation is full of encouragement to those who view present events in their relations to complete cycles. There is abundant evidence of the swift coming of a radical transformation in all social ideals and conditions. The world is satiated to the point of overwhelming disgust with the graft and greed and multifarious corruptions that are the legitimate products of the competitive impulse. Feeling the thrill of the coming righteous order, it faces the heights, caring little that it must climb over the debris of established institutions to attain them.

As to the responsibility for this wave of radicalism that is beginning the universal transformation of social thought, the task of locating it is an easy one. While there have been reformers and reformers, in addition to the persistently developing socialist movement, none of them has possessed the scientific knowledge that alone could endow his ideals with the power of universal dissemination.

During the past forty years, the Founder of Koreshan Universology has stood alone in the advocacy of absolute purity of ideal and action in every department of social being. Knowing the universal form and function, he could determine analogically the principles necessary to the righteous performance of use in all spheres of cosmic activity, and he did not hesitate to essay the Herculean task of bringing order and harmony out of the social chaos that has reigned throughout man's long intellectual night.

Forty years of insistent promulgation of the laws of social purity, coupled with the heralding of the cosmic science upon which those laws are based, is at last having its effect. The world is becoming aroused to a sense of the greatness of its iniquity, and the newly generated impulse toward scientific righteousness will continue to augment until the old order passes away and is remembered no more.

There were mysteries regarding immortality too great for the Disciples to comprehend, except through the baptism to be poured out after Jesus' departure. The Holy Spirit (the substance of his own life) then inspired them into his knowledge. He involved in his declaration a higher principle, namely, that at the end of the age the truth should be manifest in a Teacher who should include his life, therefore the Spirit of Truth personally manifest, when the all Truth should be given to those who should come forth in the reincarnation—the resurrection of the dead. He will "declare to you the coming things," (Greek text). He will pronounce the things that will consummate the age and characterize the transposition from the old to the new age. This has reference to Elijah, the Sign of the Lord's coming in his Sons.—*Koresh.*

There must be such a bond of affinity between the religious principle and the secular interests of the race as to insure the integrality of a universal commercial and industrial order.—*Koresh.*

The Open Court of Inquiry

Dr. J. Augustus Weimar

THE ACCELERATION OF TIME

Orientation an Essential Factor in the Comprehension of God's Laws

Question 30. "What is meant by 'acceleration of time,' according to the science of Koreshan Universology?"

ACCORDING to the Standard Dictionary the word "accelerate" means: "To cause to act or move quickly," or "to hasten the motion or increase the speed." Synonymous terms, as to time, are: haste and speed. The Bible speaks concerning the hastening of time. "The great day of the Lord is near, it is near, and hasteth [Heb. *mahar*, speedeth] greatly." (Zeph. i: 14.) "And he shall sit upon it [the throne of God] in truth, in the tabernacle of David, judging, and seeking judgment, and hastening [Heb. *mahir*, diligently hastening] righteousness." (Isa. xvi: 15.) This righteousness is not yet in operation; it is still a quality of mind to be wrought out, in the exterior, in the future. In the near future, thank God! Being a quality of the mind, of the perfected mind, the immortal or righteous man, the time is near at hand, when it will be an exterior operation in all its fulness and power. Again, we read: "Looking for and hastening to [Gr. *spoudontas*, desiring earnestly] the coming of the day of God." (II Pet. iii: 12.) Thus, the word "hastening" has the signification of desiring earnestly, that is, intensely.

With the foregoing elucidation and citation of Scripture texts in mind, acceleration or hastening time, means to lessen or reduce time. Not, however, the number of hours per day, but a reduction of prophetic days, that is, years, according to a precise universal and eternal law, and never according to a fiat. It was in the sense of this universal and eternal law that, the Lord Jesus declared "And except those days [years] should be shortened [Gr. *kolobothesan*, had been shortened], there should no flesh be saved; but for the elect's sake those days shall be shortened." (Matt. xxiv: 22.)

We must not forget that the Bible speaks philosopho-prophetically, which embraces the science, but the science is not revealed, because the people's minds, at the time the Bible was given and written, were not sufficiently developed for the final unfoldment of the religio-scientific truth, as now made known through the Science of KORESH. It required an additional two thousand years of development, growth, and ripening of the mind; for the universal and eternal law is, first, seed-time, development, growth; then ripening, completion or harvest. The harvest-time is nigh at hand. The Lord of the harvest is perfecting, by an alchemical metamorphosis, his mortal and corruptible anatomical and physiological structure, to an immortal and incorruptible one, so that when He stands forth as the Lord of the harvest, He will be the pattern as to life, immortal life, of all those who are written in the "Lamb's book of life."

The scientific explanation of what is meant by the acceleration of time is given by KORESH. He says: "It would require about 25,816 years for any given sign to pass

through the entire ecliptic, were there no retarding or accelerating influence to modify the movement. (F. S., Vol. iii, No. 20.) Concerning the "signs" he says: "The signs * * * change their relations to each other fifty seconds of a degree every year; any given sign passes through a constellation in a period of about two thousand years. (*Ibid.*) In "Guiding Star," Vol. i, we read: "A sign is the twelfth part of the ecliptic or Zodiac, or more properly, the point on the ecliptic where it intersects the equator. It is the point where the sun crosses the line at the vernal and autumnal equinox." The names of the signs are: 1, Aries, Ram or Lamb. 2, Taurus or Bull. 3, Gemini or Twins. 4, Cancer or Crab. 5, Leo or Lion. 6, Virgo or Virgin. 7, Libra, Scales or Balance. 8, Scorpio or Scorpion. 9, Sagittarius, Bowman or Archer. 10, Capricornus or Goat. 11, Aquarius, Water-carrier or Water-bearer. 12, Pisces, Fishes or Prolification.

Concerning the "ecliptic" we read: "The visible system of stellar groupings is divided into polar hemispheres by the ecliptic, defined as the median line of a series of constellations called the Zodiac; a term signifying the circle of God's animal life. This circle or cycle is composed of twelve groups, the line of their orbit circumscribing an axis oblique to the polar axis of the earth, of about $23\frac{1}{2}$ degrees; hence the ecliptic sustains a relation to the equatorial circle of $23\frac{1}{2}$ degrees. This is called the obliquity of the ecliptic. The Zodiac or ecliptic marks the sun's path through the heavens." (F. S., Vol. iii, No. 20.)

"The divisions in the heavens are called constellations, and are named in their order [as above given] from Aries, the head of the circle, to Pisces, the foot or extremity. The divisions on the earth are called signs, and are named in their order; the signs bearing the same names in the same order as the constellations. While at one time during the year the belt [circle or cycle] in the heavens is over the belt on the earth, any special point of the celestial belt is not exactly at the same point on the terrestrial [or planetary] belt that it was at the same time the year preceding; the difference being fifty seconds of a degree every year." (*Ibid.*)

It will be seen from the foregoing Bible terms, the "hastening" and "shortening" of time, as well as from the expression of KORESH, the "accelerating influence," which means to lessen or reduce the movement of the equator on the ecliptic, called the precession of the equinox, from 25,816 to 24,000 years, that it is not lessened or reduced, according to fiat of the Almighty, at any time one of the "elect" should desire it, as if He would or even could tamper with the universal, immutable, and eternal laws of the heavenly clockwork. Let it be understood, once and for all time, that, according to the unerring Science of Koreshan Universology, the Almighty is as much obligated to act in accordance with the unalterable laws, as any of his subjects. This is common sense. If the head of an empire or government were to transgress or change just laws

because a subject desired it, he would be likely to be deposed as unfit for an executive head.

No one can read thoughtfully KORESH's unparalleled and peerless work, "The Immortal Manhood," without being extraordinarily impressed with certain fixed expressions, which occur again and again, concerning the immutability or unchangeableness of the heavenly clockwork of the physical and anthropostic universe. For instance:

"The universe in its organic form and function is eternal." "The invisible Godhood of the central and eternal order." "The eternal cycle is perpetuated." "Nothing can be eternal that has not been eternal." "Eternity is a cycle." "The eternal Deities." "Center and circumference must be eternally and reciprocally related." "The cosmic form is eternal from the very nature of things." "The cosmic structure as a whole is eternal." "The perpetuity of the universe is governed by cycles marked by stellar, lunar, planetary [or terrestrial], and solar recurrences." "Every cycle in time is definitely defined by solar, lunar, planetary, and stellar periods." "These periods are definitely related to the development and progress of human existence." "We emphasize the fact that the cosmic structure is eternal." "In the perpetuity of the universe are the operations of the coördinate laws of evolution * * * and involution." "These two laws [evolution and involution], inversely operative, are constant and eternal."

The foregoing citations are taken from the space of but five pages, 15-19, of the book mentioned. These forceful and unambiguous expressions from the Science of KORESH, concerning the permanency, stability or steadfastness of time, ought to set such people aright as those who are continually overlooking these multitudinous statements, and who delight to take an opposite and erroneous view; namely, that God is or can be moved by the emotional feelings of some would-be "saints" of the medieval order and kind. Away with such nonsense!

We could cite hundreds of similar quotations, from pages 20 to 100 of the book above mentioned, but the citations given are sufficient proof to establish the truth, that the statements of KORESH concerning "accelerating influence," and the Biblical, "hastening" and "shortening" of time, must be understood in harmony with the immutability or unchangeableness of the heavenly clockwork, both of the physical and anthropostic. In this unambiguous sense, the terms have specific reference to the immutable law mentioned, according to which, what would ordinarily, without the law of "foreshortening," require about 25,816 years for any given sign to pass through the entire cycle of the physical and anthropostic ecliptic or Zodiac, is lessened or reduced to 24,000 years. Thus, there is an immutably repeating, accelerating influence operative, not according to fiat, but according to fixed law, which modifies the movement of each of the twelve signs of the physical and the anthropostic heavens.

Note that it is this modification which lessens or reduces the movement of the signs on the ecliptic or Zodiac, from 25,816 years; consequently, it would be inconsistent and irrational to understand the terms, acceleration, hastening, and shortening of time, in the sense

that our prayer (desire) could influence the Almighty to "get a move on himself," and change the law of fixed time, together with the fixed law of foreshortening! The Almighty cannot, and therefore will not, change the immutable physical and anthropostic relation of the signs to each other, to either more or to less than is ordained from eternity past; namely, "fifty seconds of a degree every year."

People who are not governed by scientific principles, or by key-words and key-sentences of Koreshan Universology, but prefer to be led by inspirational, intuitional, or esoteric influences, think they can influence the Almighty to the extent that he will change the unchangeable physical and anthropostic laws, according to their non-sensible conceptions. Give up this nonsense; for it is written: "The effectual, fervent [Gr. *energoumene*, effectually operative] prayer of a righteous man availeth much." A righteous man is necessarily or self-evidently in harmony with the unchangeable laws of his Creator, and, of course, such a prayer (desire) will be granted self-evidently. But, where is "a righteous man?" Can you point out such a one among the mortal or dying, imperfect humanity? We differentiate here, as may be observed, between perfection in doctrine and perfection in life.

Spirit Communication and Materialization

Question 31. "How is it that spirits sometimes communicate through people who never voluntarily had anything to do with them, and who never invited spirit-intercommunication? I have reference to a young girl whose father passed into the spiritual world some years previous, leaving business matters so entangled as to threaten the destruction of her home and possibly her life. In her helplessness she prayed that her father (in whose power and protection she always had unbounded faith) might appear and avert the catastrophe. She heard a noise, and looked around to behold her father; he righted the difficulty, and disappeared as quickly as he appeared. Now, did she materialize her father for this special purpose by the intensity of her prayer (desire)? I might add that she had been her father's favorite child, and, undoubtedly, held his spirit."

SPIRITS will communicate through people who are sensitives, which means such persons as are mediumistically constituted and, consequently, mediumistically inclined. Such persons may never voluntarily or consciously invite intercommunication with spirits, and may never have had anything to do with them, yet being constitutionally sensitive, they are natural channels (mediums) between the exterior plane of existence and the interior spiritual spheres or mental realms. Remember, no spirit exists outside of the human brain, except he materializes; then, of course, he is no more a spirit, but a materialized being. Humanity is the habitat of good and evil spirits. In the mortal reside both good and evil; in the new race, the Sons of God, reside only the good.

Who are sensitives? Those whose cerebellum, the seat of psyche or soul (affection, love, desire, or will), is predominantly more developed or unfolded than their cerebrum. The latter is the seat of pneuma or spirit, (intellect, reasoning faculty, judgment). Sensitives get their knowledge not primarily by means of study, but rather intuitively, therefore they are the inspirational class of people. What the intellectual class obtain by hard study, the affectional

class obtain by spiritual influx. In the mortal these two primary qualities of the mind are more or less divorced; but in the immortal they are biune, that is, united or conjoined. Sensitives need to doubly guard themselves against these spiritualistic influxes, because they are, at the present time, dangerous and disintegrative. Such persons need protection from the intellectual. All affectional and intellectual individuals are harmonious people, for they are constitutionally of interblending characteristics, therefore harmonious.

The Science of Koreshan Universology teaches that there are in operation universal, eternal laws of opposites as well as coördinates, consequently we should ever be mindful of these scientific principles; for by means of these we are enabled to see the light as well as the darkness the truth as well as the fallacy, the good as well as the evil. According to this law of opposites and coördinates, there is a true intercommunication of spirits, as well as a fallacious and evil one. Equally so, there are genuine materializations as well as counterfeits. The latter are of the spurious kind; that is, they have the appearance of reality, but an expert in knowledge discerns the counterfeit. Good and evil materializations are accomplished by the law of metamorphosis (transmutation or transformation). No spirit, either good or bad, can appear exteriorly except by means of the operation of the law mentioned. Possession of this knowledge gives one power and fearlessness. It enables one to accurately differentiate between the true and the counterfeit.

True intercommunication with invisible, intangible spirits is based on "the law of polarization and insulation." These two laws KORESH says, are "the two prime and fundamental factors of all spiritual (mental) manifestations." Again, "If you will examine and analyze critically, spiritualism (spiritism), the theoretical and the phenomenal, you will discover that the highest controlling influences are experimenting, investigating, and manipulating all the aggregate factors of being within their compass, for the purpose of the development of knowledge; not simply for the sake of tangible mortals, but as well for the sake of the spiritual (mental) sphere in which they exist. While these controls, with their groups, confess their ignorance of the essential laws of life, and are eagerly seeking for greater knowledge, as you are, you must bear in mind that the centers of their investigations are the mediums whom they control. You need to have as firmly fixed in your mind the fact that the medium is the laboratory of their experiments, and the source of their knowledge, as you do the fact that they are also channels of intercommunication."

"The only safety for a psychologized subject," says KORESH, "is in insulation. Polarization without insulation is dangerous, and a subject deeply polarized, and left without insulation, may be made the tool of as many external devils as choose to exert their power upon him. * * * Single control and insulated control are two vastly distinctive states of polarity. The distinctions of these properties in mediumship are as yet but partially understood in the spiritual (mental) world. There is a constant effort in the spiritual realm, to master the knowledge of these two particular factors of mediatorial function."

Concerning the above related phenomenon of materialization of the girl's father, we know, according to Koreshan Science, that such manifestations are possible, for we read: "The effort at materialization, and materialization as its product [as in the case above related], in so far as apparently reached, comprises the union of the two sex forces, which I have denominated pneumatic and psychic force. These two essences [substances] are the sperm cell and germ cell forces. In their union is the rapid creation of the forms you see as the phenomenal procreations, virtually hot-bed productions and exhibits from spermal and germinal beginnings, literally developing into form from the rapid union of these two forces."

Now, while the above related phenomenon appears to be a marvelous and good manifestation, in the way of signal help, protection, and deliverance, yet the unerring Science of KORESH, who sees and knows the end from the beginning, declares: "Emphatically I must offer my protest against the continuous abuse and adulteration of the supreme potencies of organic being, as in direct violation of the divine order, and therefore destructive to life. * * * Intercommunication with spirits and materialization are but the manifestation and outcropping of unripeness, and a phase of mediumistic attainment to be annihilated by the effulgent glory of that mediumistic ascendancy now soon to succeed and displace the past and the present."

In this connection KORESH, in his elucidation of this subject, says: "I am compelled to say that the spirit-controls are not strictly honest in the expression of their attainments, purposes, and prospects. There are certain things they hope to attain, and these expectations are made the foundations of promises never to be realized in the direction of and according to the methods devised."

"The effort and purpose in the spirit spheres are to accomplish the attainment of averting the catastrophe—death, which terminates the career of each sphere of spirit existence as soon as the state of immortality is attained. They hope there [in the spirit domain] to accomplish this object and desire through reincarnation, the real object of all the effort at materialization in spirit life.

"The real object of the effort [at materialization] is concealed, and the impression conveyed that there is no death, and those who endorse spiritualism, in the main, believe that spirits are immortal, and that spiritualism comes now to reveal simply the fact."

"Be not deceived. This blending of the two elementary forces of being, extracted from the two discrete degrees of [the masculine and the feminine] organic structure, and concreted into [a materialized] form, without an organic [permanent] base upon which to build, is destructive to entitative existence; and if it were not circumscribed and limited in its powers, and ultimately checked in its career by the regulation of effort through absolute scientific attainment and application, utter destruction and annihilation would come upon the race."

"The plan that the materially tending spirits are trying to inaugurate and enforce, is an adulterous and abortive attempt to formulate life. It is but a semblance of the resurrection (reincarnation), the procedure of the great harlot of Babylon, and it is deceptive in its every particular. * * * Spirit-control or spirit phenomenon does not confirm any one in the doctrine of future existence, but rather is an attempt, through experimentation, to avert what the spirit knows to be the doom of the spirit sphere; namely, the death of the sphere, unless the law of immortal life, the 'Philosopher's Stone,' is discovered."

The Publishers' Department

The Flaming Sword

Devoted to the promulgation of Koreshan Universology; and arrayed against social, religious, and scientific fallacies.

Established by Koresh (Dr. C. R. Teed) in 1889. Conducted under the auspices of the Koreshan Unity.

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Interesting Reading and Announcements

AS we are nearing the close of the year 1910, we would kindly and suggestively remind the readers of THE SWORD to make every possible effort in behalf of increasing our circulation, and thus promote and spread the elevating, ennobling, and glorious Science of Koreshan Universology. If each subscriber bends his or her energies in the direction of obtaining at least one new subscriber during the next few months, it will effectually bring the longing ones of the "little flock" to a cognition of the science of the "Everlasting [age lasting] Gospel" of the Golden Age.

The effort to obtain at least one new subscriber may seem insignificant to each reader of THE SWORD; but when viewed collectively, it will be seen in a different light, as small efforts in the right direction create collectively, great power for good. This effort of each one of our subscribers will be a great help in the promulgation of the Truth, as well as render effective assistance to The Guiding Star Publishing House, without much trouble or any expense to our friends, or to those whom they may obtain as new subscribers.

We are sure, from the letters we receive, that our readers are quite desirous of becoming co-workers and agents for THE FLAMING SWORD, as well as for all our books and pamphlets. The glorious and uplifting truths which the Koreshan literature contains, are surely worth every effort that can possibly be made in behalf of the same. The ultimate compensation will be more sure than the dividends of any other investment. The effort of searching out, among the millions, those who are desirous of knowing the absolute truth, affords in itself a measure of compensation, especially when one calls to mind how each one of us was thrilled when we first heard or read the truth of Koreshan Universology—the true, Everlasting Gospel of the new age.

It is through Koreshan literature only that we have learned to know some of the "deep things" of the physical and anthropotic (human) universe. We have heard the deep and portentous mutterings of the Mountain of Sinai as she travails, announcing the birth of the most glorious scientific truth—the Tree of Life, whose leaves are for the healing of the nations. Our ears have not only heard this great truth, but our eyes have beheld its Author, upon whom we have looked with admiration because of the wonderful message he bore. By unerring instinct we recognized him as another Moses, as great a lawgiver as his prototype. Enlightened by his message, we are thrilled in puema, psyche, and soma, in intellect and desire (love, affection, and will), for we are assured of the ultimate outcome of all he has made known to us. Like Moses in the type, we have seen, intellectually, the Solar Center walk with majestic tread adown the antitypical mountain side, holding in his hand the tables of the life-giving law, the compact of immortality—one for Elijah, God the Lord, and one for his little flock.

By means of the knowledge and application of this law, which the antitypical

Moses has brought to us, he will transform our sin-cursed bodies, our vile natures, our corruptible souls and spirits, to the incorruptibility of the Sons of God, as well as his own, as the antitypical high priest, to an indissoluble unity with the Everlasting One. As a consequence of this enlightenment and transformation of the little flock, it will also lift from degradation and corruption the millions of the earth, including the benighted ecclesiastical multitude. Thus he will lift into the light of the celestial luminary, all who are hungering and thirsting after righteousness—Godliness. What a glorious transformation!

An Explanation.

In the August issue of THE SWORD, in The Publishers' Department, we said: "It would be unwise to act in a self-appointed manner, without being divinely authorized," in the practical promulgation of the scientific and glorious truths presented each month. The words in quotation have been misunderstood by those to whom, strange as it may seem, they had no reference whatsoever, while the parties for whom they were kindly and suggestively intended, took no notice of them, as subsequent correspondence has proved.

Although we say that it is "strange," yet we know full well that it is a common occurrence, due to the fact that some minds are "over-sensitive," others under-sensitive, while comparatively a small class of people are normally sensitive. We would say: Why apply to oneself anything not intended? But how shall I know whether any certain thing is intended for me or not? We answer: By analysis. For instance, if we have been appointed authoritatively for any special mission or work, then no statements, published or otherwise, could have any effect upon us.

The Storm at Estero.

In another column of this issue of THE SWORD the readers will find an account of the recent storm at Estero. However, not Estero alone was terribly devastated, but the entire state of Florida, and parts of Georgia, Texas, and the island of Cuba. As THE AMERICAN EAGLE of Oct. 20 contained a brief account of this storm, our readers have already been informed concerning it; besides, many of our friends have by this time received

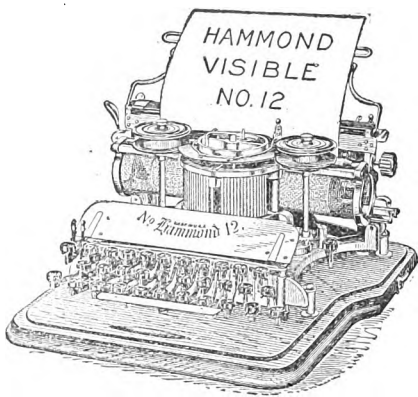
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a circular letter sent out by the Board of Managers of the Koreshan Unity, which explains itself. Severely as the storm raged, and considering the fact that a number of the Unity's houses were violently blown off their foundations, and one two-story building collapsed with a tremendous crash, while three brothers were asleep on the second floor, no one was killed, and only a few were injured—none seriously.

Perhaps some of our readers will hardly know how to view the storm that struck Estero, especially those who may be mindful of the statement of KORESH, that Estero is to be "the haven of God's people." But, rightly analyzed, the recent storm proved to be such; for the lives of the brothers who were in the house that was completely wrecked, were appreciably preserved.

In the book of "The Great Red Dragon," Chapter xxiv, under the caption, "The Crisis of the Cosmic Cataclysm," we read: "The changes wrought by the universal cataclysm effected cosmical transformation in the landscape of the City of Restoration, and natural harbors were formed for the protection and beautifying of the central city." Now such cosmical transformation in the landscape of Estero, and the sudden or gradual formation of natural harbors at or about Estero cannot take place without some destruction to former things. Thus the promise that Estero is to be a haven to God's people, has reference more especially to the preservation of lives, and not material things.

This fact is corroborated by the statements in Chapter xxvii, "The Great Gathering." Here we read: "People everywhere were either rushing toward the designated points of safety, or scoffing at the fears which prompted the people to save themselves from the approaching calamity. * * * People from every nation under the sun had gathered either in proximity to the Central City, or within the limitations of the area of the contracting sphere. The Central City [Estero] had been called by the outsiders (those who had not come voluntarily under the jurisdiction of the government), 'The Camp of the Saints.' This camp had now been encompassed by the remaining portion of the world, awaiting they knew not what. From northern climes the people had migrated south, and from southern climes they had migrated north."

Perhaps the sentence, "the Camp of the Saints," may involve the fact that the people here at Estero will, at the time of the final crisis of the cosmic cataclysm,

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live in camp-tents. At least, the Greek word used in Rev. xx: 9, would indicate or involve such. The word *parambolyn* means, in this instance, battle-array, then encampments or barracks, a camp-life.

The Cellular Cosmogony
(Continued from last issue)

In F. S. Vol. III, No. 21, under the heading, "Cosmogony," we are informed concerning horizontal and perpendicular or plumb lines. A horizontal line may be observed and demonstrated in this manner: Let one stand upon a high building or mound and look over a large body of water, to what is called the horizon, and one will discover that the point where the sky and water seem to meet is on a level with the eye. Thus, such a line over which one views the horizon is a horizontal line.

The cosine of this line, which is one of the trigonometrical function, is an extended chord, touching the opposite horizon point. A line extended from the point of vision to the ground comprises the radius vector, and the surface of the earth, from horizon to horizon, constitutes an arc describing the bottom of a dish, which we call the concavity of the earth.

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

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

The ordinary picture or diagram, given in the school-room to impress upon the juvenile mind the fallacy of the convexity of the earth, is, first a circle, designed to indicate its rotundity and convex surface; related to this is a horizontal line, at the extremities of which are a man and a ship mast; the man is at one end of the horizontal (not at right angles to the horizontal but oblique to it), at the other end of the horizontal is the mast, also oblique to it.

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

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