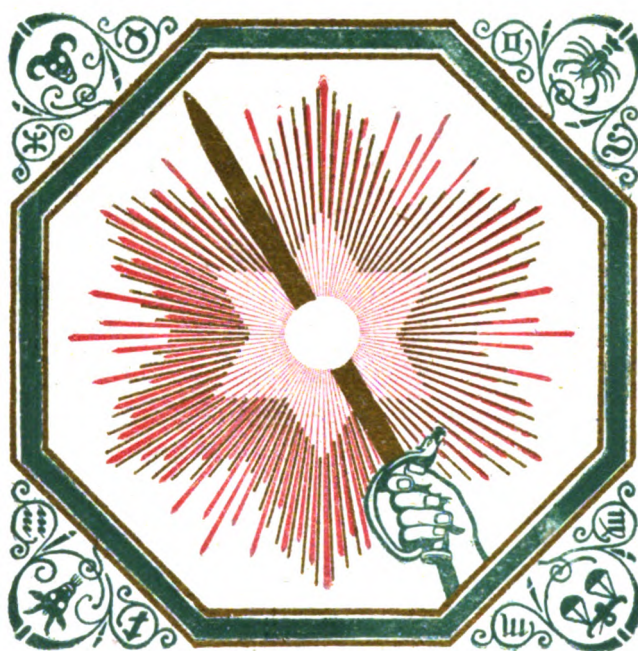


The Flaming Sword



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The Flaming Sword

"And He placed at the East of the Garden of Eden cherubim and a flaming sword, which turned every way to keep the way of the Tree of Life."

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Cherubim and a Flaming Sword

**The Etymology of the Biblical Words
Contains the Representation of Doctrine**

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

DID THE LORD GOD place cherubim and a *flaming sword* at the east of the Garden of Eden to keep the way of the Tree of Life? If so, what is the character of these cherubs, in what way is the flame engendered, and how are the cherubs manifested? The first important step in the consideration of this question and its satisfactory solution, is the study of the etymology of the terms themselves, because in the true etymology of every word are contained the genuine representation of the principle, and the thing for which the word stands.

The statement in the last verse of the third chapter of Genesis is that the Lord God placed at the east of the Garden of Eden cherubim and a flaming sword, to keep the way of the Tree of Lives. Now there can be no possible question as to the fact that the words cherubim and *hayyim*, (lives) are both in the plural form, and also that the word cherubim is the masculine plural. The root of the word cherubim is *kur* or *koor* (*chur*). The first idea of the verb is to dig or bore through, to pierce; and as applied to the higher domain of being, signifies the final penetration by the mind, into those superior mysteries through which the cherub himself overcomes the laws of matter, and is transformed to spirit, and enters the domain of eternal rest—not inactivity. The second meaning of the root is to boil up with intense heat. The final signification is a furnace, a place for smelting metals. This word *kur* (pronounced *koor*), with the plural masculine ending, is the word used in the verse above referred to.

The word cherubim cannot by any possible construction of the signification of the Hebrew, be made to imply anything more or less than the dual form of the male being; that is, the manifestation of two masculine forms. Such were the representations on the mercy-seat—the covering of the ark of the law or covenant. On this covering, sometimes called the cover, more often the mercy-seat, and once in the Old Testament, the chariot of the cherubim, rested the cherubs.

When the high priest went into the most holy place to receive communication from the Logos or Word, in the ark of the covenant, this communication always came to him through the covering; that is, through the mercy-seat or chariot of the cherubim, and from between the two cherubs; that is, from between the cherubim.

As symbolic representations, everything connected with the ark and sanctuary signified something pertaining to the real temple of God, the man himself. The man in the visible form, that is, man in the least form, is like the man in the greatest form, that is, the Grand Man. The grand natural man is the outward expression of the interior or grand celestial man.

The real significance of the chariot of the cherubim, is the literal communication of the Logos or Word. It must be remembered that the Word was written on the two tables of stone, the one stone being for God, and the other for man. The stone, when used as a symbolic representation in Scripture, always refers to the truth of the Word instead of the good of the Word. The Logos or Word was something to be imparted; that something was written upon stone. This impartation was made through the cherubs, or from between the cherubs, through the chariot of the cherubim.

The cherubim (let it be remembered that cherubim, not cherubims, is the dual form) were placed at the east (rising) of the Garden of Eden to keep the way of the Tree of Life. The Tree of Life is the tree upon which the fruit of life is produced. The fruit of life is the perfected man, the God-Man. It must be noticed (See Rev. xxii: 2) that the Tree of Life bears twelve manner of fruit, and yields her fruit every month. These months are marked by the beginnings and endings of the dispensations, each dispensation comprising a month of the grand year or cycle of the twenty-four-thousand-year period.

While these periods define in biology or anthropology the special times of the divine presence or mani-

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festation to the world, these times or periods agree with the changes on the Zodiac, marked by the movement of the sign on the ecliptic, and which define the change of the sign from one group (constellation) of the twelve to the succeeding one.

The Cherubim Are not Male and Female

The cherubs or cherubim are not male and female, but the two masculine forms. They are not two hidden celestial forms, but the two manifest forms. They were in view, resting upon the mercy-seat, the Logos or Law being hidden in the ark under the chariot (mercy-seat), the resting place of the cherubs. How is the life of any tree perpetuated? The answer is most simple. The life of any tree, that is, of any kind of fruit, is perpetuated by the planting of the seed of that kind. The Tree of Life is perpetuated through the application of the same law.

If we take that period in the progress of the months (dispensations) of the grand year cycle, specifically noted as the manifestation of the firstfruits of life, namely, the coming of the Messiah into the world as Jesus the Christ, we may see first, that he, the Christ, was the life of the world; second, that he was the promised seed, hence the seed of the Tree of Life.

As the seed of the Tree of Life, He came to be planted, and was planted in the race, by which it is expected that the fruits of regeneration will spring forth. His baptism (spiritual) by John, through which the spirit of Elijah (God the Lord) passed from John to Jesus, was the transmission of the Father who was in John, over to Jesus.

The baptism by John, in the natural water, merely typified the carrying over from John of the natural divine influence to Jesus. It was by this that Jesus came into his power. This relation of John and Jesus was the relation of the cherubs or cherubim placed at the east of the Garden of Eden, to keep (perpetuate) the way of the Tree of Life.

John and Jesus constituted the two cherubs in that day. Elijah and Elisha were the cherubs; Moses and Aaron were the cherubs; and in our own day, at the culmination of the Christian age and the commencement of the new age, there will be the two cherubs to keep the way of the Tree of Life.

The present age is the culminating one of the twelve, the last of the series, and in it will be manifest the complex product of the entire series, the entire cycle being manifest in the kingdom now unfolding, and which must contain in its evolution all that the combination of the twelve cycles could contain.

It may be regarded as absolutely certain, that every age culminates in the manifestation of the cherubim (cherubs), and that they are invariably two masculine forms, and that from between these forms the divine manifestation appears. This is no form nor modification of any phase of dualism. If the two cherubs were regarded as the highest manifestations of being, that is, if the cherubs could constitute the supreme forms of life, they would be worshiped as the Elijah (Eli-Jah) and the Elisha (Eli-Sha).

In the forms and significance of these two names we observe, Eli, God, and Jah, Lord; hence God the Lord for the first name Elijah; and in the second, Elisha, Eli, God, and *Isha*, Savior, that is, God his Savior. John for instance, came, it is said, in the spirit and power of Elijah—in the spirit and power of God the Lord.

John's mission could not be operative, only as his mission as the baptizer was fulfilled with the baptism of Jesus. John collected in himself the spirit of the Jewish age, by which I mean the spirits of all who had died during the Jewish age, of such as were truly looking forward to the coming of the Messiah as the mediator and door from the old to the Christian dispensation. The real baptismal power was the spirit of the Elijah which was in John, and which, through the office of John, was carried over to Jesus. This baptism of the Father Spirit was what gave Jesus his final power, and which did not come to him until after John performed his mission with Jesus, as his baptizer. In the translation of Jesus, the same spirit carried over from John was still further transmitted, but in augmented potency, to the Apostles and Disciples of the Lord.

In John, as the prophet of the Highest, was the one extended wing of the cherub; and in the Apostles, as receptacles of the Holy Spirit, was the other extended wing. These two wings were over the mercy-seat, which was the translation itself. In other words, the translation of the man, in any age of the world, constitutes the mercy-seat, which was symbolized by the covering of the ark of the law or covenant, in which was placed the Logos or Decalogue, on the two tables of stone. The covering of the ark of the law upon which the cherubs rested, was not only called the mercy-seat, but in one place in the Bible, and only one, it is called the chariot of the cherubim. (See I Chronicles xxviii: 18).

The cherubs, two male forms with extended wings, were symbols of the two men who always stand for the two witnesses, or who constitute in the literal sense or degree the manifestation of the Word; as for instance, Moses and Aaron; Elijah and Elisha; and John and Jesus. When Elijah was translated Elisha exclaimed: "My father, my father! the horsemen of Israel, and the chariot thereof." It is plainly evident that the translation was the chariot, and that the chariot is the mercy-seat, for mercy can only come to the world through the theocrasis—translation.

At every rising (east) of the Garden of God, the cherubim (cherubs) and the flaming sword are placed to keep the way of the Tree of Life. The flaming sword, in the literal degree, means the translation of the man, for the reason that in the translation or theocrasis is the actual combustion or burning of the visible man, and the transformation of the visible substance to the invisible spirit. This is also called the wheel, and sometimes the whirlwind. "As for the wheels, it was cried unto them in my hearing, O wheel."

Emanuel Swedenborg, in the unfoldment or exposition of what he terms "the spiritual sense of the Word,"

says the chariot signifies the communication of the Word. This, it will be remembered, is the exposition of the significance of the spiritual sense; and yet he says that all power resides in the "literal sense." Now we will agree that the chariot signifies the impartation of the Word, and that the cherubim (plural) signify the Word itself in the "literal sense." Then follows the question, How is the Word or Logos imparted? And the answer is, only through translation.

The cloven tongues sat upon the Disciples through the operation of the Holy Spirit, which was shed as the direct sequence of the translation (theocrasis) of Jesus. This was the literal impartation of the substance of the Logos. "And the sound of the cherubim's wings [the sound of the wings signifies the reception of the truth] was heard even to the outer court, as the voice [Word] of the Almighty God, when he speaketh." (Ezekiel x: 5.)

If Emanuel Swedenborg had come into ultimates, he would have unfolded the literal sense (degree) of the Word through his own theocrasis; for if he had come to the unfoldment of the literal Word, he would have seen that only through the translation is the chariot (communication) effected.

"Moreover, the Word of the Lord came unto me, saying, Son of man, take up a lamentation upon the king of Tyrus, and say unto him, thus saith the Lord God; Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God [the Garden of God is where God plants his own seed, and through its propagation developes the Son of God as the fruit of the resurrection]; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold." (Ezekiel xxviii: 11-13.)

Here are mentioned ten stones or principles, and this following the statement that "every precious stone was thy covering." "Thou art the anointed cherub that covereth [impregnates]; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire [the literal divine truths, of which there are ten, and only ten, fundamental ones]. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." If this is the anointed cherub, the covering or impregnating person and principle, or spirit walking up and down in the midst of the stones of fire, and possessing every literal doctrine of the Word or Logos, why is it that iniquity was finally found in him?

Now this cherub is the man who keeps the way of the Tree of Life. The firstfruits of this Tree are the Sons of God, who come forth in the resurrection as the fruit of the planting of Jesus in the church at the beginning of the age. If Jesus the Christ was made to be sin by descending into the sensual world as the Scriptures declare of him; and if he took upon himself the sins of the world, then he must appear some time as "the man of sin." When he thus appears, born of natural parentage, the process of the cleansing of the sanctuary must take place, and that will be by the theocrasis

(translation) in this age, as agreeing with all previous apotheoses or translations in every preceding age.

The coming age will be introduced by the dissolving of a material and physical male form. From this dissolving will come the impregnating fire, the baptism of fire with which the New Church, the Church Triumphant, will be baptized. The man to be thus translated will be the one who knows, and has power to control, the law of such dissolution or transubstantiation. After such transformation of the visible form to the invisible spirit of the psyche, the Sons of God will be manifest, for then the male and female, as they now exist, will be blended in the unity of the two-in-one form, the neuter being, the man, not the male, but the integral man, in both the image and the likeness of God, the restored Adam. This will constitute the rising of the Garden of God, that is, the east of the Garden, which signifies the rising, and will occur literally; the central location for the phenomenon being in the United States of America.

Discrimination of the Deific Names of Elohim and Jehovah

(From the Writings of KORESH)

THE Hebrew characters which unite to form the word Jehovah are *yod, hi, vav, hi*. The first character is understood to signify the hand. But what does the hand imply, as belonging to the language of symbolism? The hand is the extremity of the arm, and the arm signifies the power of truth. The hand would imply the ultimates of such power, the point and stage of the fruition of the truth in the very life of desire; that is, the appropriation of truth for life, which is its real use. The power of truth is in its acceptance and application.

For instance; let me possess the knowledge of certain hygienic laws adapted to the amelioration of pathological states, inhering with such as might appeal to me for relief. I present the law and say, if you make an application of these principles you will be restored to health. The potency of these laws is in their acceptance and application; therefore the hand of the truth is that which lays hold of, or grasps and appropriates it. It may therefore be said that the hand is the power of truth in ultimates; that is, its application to life.

As *hi* follows *yod*, it signifies the perception of principles in application to life. The *vav* is the entrance into life, and the conjoining of the one perception to the other, which is, as employed in the word *Jehovah*, the perception of man with the perception of God, and their unity in the life which proceeds from their application. From this analysis and synthesis of the word *Jehovah*, it will be discovered that the term is applicable to the will, and not to the intellectual principle. It belongs to the philosophic, as differentiated from the scientific domain.

While I maintain that these two principles, the scientific and the philosophic, or the intellectual and the affectional, are two parts of the one man, and that such was the early Jewish and the primitive Christian

concept, I also aver that the two may be alternately presented in material and tangible personality, as insanguinations of Deity, the manifestation of *Yehovah*, the incarnated.

I will further state here, that when the Elohi is manifest outwardly, the *Yehovah* is the interior man; and when the *Yehovah* is manifest outwardly, the Elohi is the inner man. The Elohi is the Father, the *Yehovah* is the Son; and thus in the case of Jesus, who was the will of God, also the Son of God, we had the personal manifestation of *Yehovah*, in whom, as he declared, was the Father, or as he called him, Eloi, Elohi, or Elias. Elijah the prophet was the manifestation of the Elohi or Elias, and when he was theocrasised, Elisha, who saw him ascend in his chariot of fire, exclaimed: "My father, my father! the chariot of Israel, and the horsemen [or horseman] thereof."

Let us inquire into the distinction and essential differences characterizing these manifestations. When the Father is manifest in the outermost degree, he simply insanguinates himself, or comes to man as the truth, by influx, taking possession of the man who has been fitted for such appropriation through principles and laws of progress, until prepared to be led wholly by the Father's influence, or by the influence of truth. This is a natural man, brought into the world through the natural and ordinary laws of propagation. The *Yehovah*, or incarnate manifestation, is a manifestation through involution, whereby the archetype of the higher genus or race comes into the world through extraordinary conception and propagation.

In the first mentioned instance, the insanguination, Elohi is encompassed outwardly by the natural man, begotten and born like the ordinary men of the race. Within this Elohi is the *Yehovah* as the innermost degree. In the second instance, the *Yehovah*, the incarnation, is literally and outwardly manifest; that is, the Father, the Elohi, or the truth, is clothed with his own tangible form and organism, the veritable *Jehovah*, the Savior of the world. The Elohi creates and the *Jehovah* perpetuates, and yet they are not two, but one personality.

Who is the Lord God, or Eli-jah? Elijah is the abbreviated union of the two terms, Elohi-Jehovah God the Lord. The Elohi is called the Father, because the attribute of Fatherhood resides with, and obtains in him as the begotten. The begetting and procreating power of the Deity is in the manifest and personal attribute of the Father principle, which is the insanguinated Deity. The *Jehovah* is called Son, because begotten of, and procreated by the Father; the first and only begotten, because the Father reproduces himself in the Son; first as the archetype of the succeeding genus, and in and through the Son he re-begets (regenerates) himself in the race, by whom he reincarnates many sons, or multiplies himself in the race by the law of extraordinary propagation; namely, propagation through the higher law called regeneration.

The Elohi-Jehovah is the supreme or inner, and innermost man, and he is related to the mass of men

precisely as the central star of the physical universe is related to the mass, the atmospheres, and shell which encompass it. Said Jesus: "I am the root and offspring of David, and the bright and morning star."

The physical sun is not only the source of the emanations of light, heat, gravity, etc.; that is, the center of efflux to the circumambient mass, but it is the center of influx as well. It is the origin and source, and also the product of all physical things, merely because it is the equilibrating center of both the inflow and outflow of all material things. While, therefore, it is the origin, it is also the offspring of physical Nature.

The Divinity, likewise, is both the originator and product of man, and the law of perpetuity by which Deity as well as humanity exists and is perpetuated, is by the renewal of Deity through terminal transformations by the law of polation, the natural domain being the substantial stratum in which polation is pivoted. By this I mean that the natural man, in other words, the natural human race, is the domain of ultimates, in and through which the Deity renews his age; and he accomplishes this by transformations through polation.

Amplitude of Knowledge

The Elohim, the Sons of God, who have progressed in their spiritual careers until the termination of the cycle through which they are progressing culminates, can make no further progress because they have broadened out or amplified, until their intelligence has reached the limbus of their radiations, the extreme of intellectual acquisition in the sphere they occupy. In such amplitude they reach a sphere of mental refraction and reflection, by the influence of which polation is effected, and the Elohim become the Elohi polated in the natural man.

The domain of mental refraction and reflection is simply a higher sphere, the wisdom of which cannot be entered except through the renewal of age and the establishment of a higher manifestation of infancy; for every domain must be entered by its lowest degree, which is the degree of childhood; and the degrees of every heavenly sphere are taken successively as the childhood progresses onward toward its maturation. Every sphere is entered and its first degree taken in natural life. There is no possible transposition from the domain of one sphere to another and higher one, except through incarnation and insanguination.

God and man are so intimately related that one does not and cannot exist without the other. There can be no greater mistake than the belief that the manifestation of God in man, as the incarnated Savior of the world, is a special act of God in the accomplishment of a scheme or plan gotten up for some special delight of the Gods, or of God.

Jesus came as the result of an inherent law of being; and he came through humanity, because the human race as the emanative manifestation of the voluntary and involuntary activities of the Deific mind, was the one and only channel through which the Gods could renew themselves, or in whom the act of polation could

be effected. His manifestation was not unique. It was, however, the only incarnation of the perfect God-Man in the career of a given cycle.

Jesus was manifest on the line of the anthropological ecliptic, an understanding of which may be acquired through other parts of this subject. He was the sixth person to be theocrasised during a period of twenty-four thousand years, on the line of the ecliptic of the anthropological Zodiac. This apotheosis or theocrasis, otherwise called translation, is identical with the absorption into Nirvana of the Buddhist.

Now in the end of the Christian age, which corresponds to the termination of the sign in the Piscatorial constellation, the Elohiestic principle will polate necessarily in a man, because the male is the terminal point of impregnative force. The theocrasis of this man, his translation, the absorption into Nirvana, is the baptism of fire, through the influence of which the apostleship of the age will be engendered. No effort to organize society will be successful until after the apotheosis or dematerialization of the impregnative center is effected; for it is by the baptism proceeding from such apotheosis that the members of society are in the proper preparation to dwell socialistically and in the harmony of divine order.

As I have said, the word Elijah means God the Lord. Elisha comprehended this when Elijah was absorbed; hence his exclamation, "My father, my father! the chariot of Israel and the horsemen [horseman] thereof." Chariot signifies communication of doctrine. As it is impossible to communicate the higher doctrine except through the stone; that is, by the transmutation of the material organism through absorption or apotheosis, to the psychic and pneumatic states; or, in other words, the transformation of the substantial matter form to the substantial soul and spirit state; and as the translation of a man is the chariot of the cherubim, it follows that to be translated is to convey doctrine.

This view is confirmed by the declaration of Jesus: "It is expedient [essential] for you that I go away: for if I go not away, the Comforter will not [cannot] come unto you; but if I depart, I will send him unto you." "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth:" "And bring all things to your remembrance, whatsoever I have said unto you." The spirit of illumination could not come to the Apostles except through the absorption of Jesus, or through his apotheosis; and this law is universal. In every age of the world this sign must be manifest.

Not only did Elisha exclaim, "the chariot of Israel," but "the horsemen [horseman] thereof." Now I urge the seeker for truth to inquire more deeply into this subject. Who is the horseman of Israel? Turn to Rev. xix: "And I saw heaven opened, and behold, a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew but he himself. And he was clothed with a vesture dipped in blood: and his name is called The

Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. [Fine linen is the righteousness of saints; that is, Christ's righteousness.] And out of his mouth goeth a sharp sword [the divine truth], that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, King of kings, and Lord of lords." The horseman of Israel is none other than the Word himself, who is "King of kings, and Lord of lords." This is God the Lord, or Elijah, and is the manifestation of the Lord God in prophecy.

This is the great central mystery, the Philosopher's Stone. He is not only the horseman of Israel, but he is the Stone of Israel. The laws under which the influences of this Stone are communicated to the world, I will proceed to communicate. Here is the great mystery of the ages, and though the secrets of this mystery are annunciated in the most common speech, it still remains a mystery except to such as have their minds opened through the reception of the Stone himself. This Stone must be appropriated by the actual absorption (appropriation) of the substantial organism in which the truth is embodied—re-insanguinated. Jesus annunciated the law when he said: "Except ye eat the flesh and drink the blood of the Son of man, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day," at the end of the age.

God the Lord's New Name

By the application of what laws and principles is this Stone transformed or transmuted? This is the simple question. "And he had a name written, that no man knew but he himself." The man for the name and the name for the man. No man shall find it but he for whom, in the providence of God and his laws, it is established. If the name be written over and over again, it cannot be read except by those who are divinely initiated into its mystery.

The age has culminated. The polation of Divine Wisdom has again become manifest. A new nation has come to the birth, and how or by what processes shall this kingdom be born? The law of theocrasis, as an essential factor of human perpetuity, has been generally and specifically alluded to; but the specific processes, the *modus operandi* of this law, I shall now proceed to set forth.

The baptism of every new age of the world, or the impregnation of the world at the beginning of the age, by which the process of regeneration proceeds, wherein at the culmination of the age the fruit of the dispensation matures, obtains as the direct sequence of the theocrasis of a man. This absorption of the man into Nirvana is the legitimate sequence of the action and relation of mental potencies, actuating not merely the man himself, but the minds related to him in a peculiar and substantial manner.

The central or overshadowing influence, it is understood, which comes to every age or dispensation of the world, is made manifest at the beginning of the dispensation as the direct sequence of translation, theocrasis, apotheosis, or "absorption into Nirvana." This may be otherwise called dematerialization, or sublimation of the visible form by translation to the spiritual *kentron* or center, in the interior or upward determination, but by absorption of the transposed psyche and pneuma emanating from the invisible *kentron*, determining outward or downward from the *kentron*, to those who are the direct or indirect subjects of the baptism.

I mean by this, that when absorption takes place there are two determinations. The man (the Stone) is absorbed both upward and downward, or inward and outward. By absorption inward it centralizes upon the invisible psychic and pneumatic *kentron*, Jehovah and Elohim, or Lord and God. This is the polate point in which all human affection concentrates and rests, when it is purified and matured to the standard of divine aspiration. By absorption downward it is determined toward the visible mass through definite centers. These centers are, of course, visible and tangible human forms, who become, through the special baptism, the apostles of the specific age in which the theocrasis obtains.

In this age, which is essentially the culminating age of a complete cycle of twenty-four thousand years, we come to the product in the simultaneous degrees of all the ages of the grand cycle, which have been progressing in their successive order during the continuance of the entire twenty-four-thousand-year cycle. It being the culmination of the eras, we necessarily merge into the birth of the culminating kingdom of the ages, which is the embodiment of all the fragments of the past into one grand divine human government.

The one great obstacle in the way of the harmonization of conflicting interests and efforts at unitary cöoperation, resides in the fact that so far human selfishness has not been eradicated, nor can it be except through the baptism of fire, to come by the process under consideration.

"Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant [conjunction], whom ye delight in: behold he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap."

The process of theocrasis involves certain definite factors. Some of the principal ones are as follows: Desire itself is the central and potential, influential and effluential force or power by which theocrasis is effected. The science of theocrasis is the first essential acquisition to the mind of the form to be sublimated. The reason why the science of the transmutation of the material form to the two determinations of that form, the inward and the outward, is the first essential acquisi-

tion of the mind, is because, without the definite formulation of the science, there exists uncertainty of the mind regarding the phenomenon; and while uncertainty exists as to its necessity in the line of the operation of natural and spiritual laws, the desire cannot be concentrated effectively to determine the achievement of the phenomenon. So long as doubt exists as to what the law will bring forth, or what in the determinations of law must inevitably flow and mark the culmination of events, so long the will or desire fails to concentrate all its forces in the specially central and culminative effort.

The central effort is embraced in two dominant desires; namely, love (supreme) to God, and love (supreme) to man. The love of God is the supreme love for the Elohi who is to encompass all there is of truths, wisdoms, and knowledges, in the domain centering or polated at the point of theocrasis. The supreme love to man is to impart the doctrines formulated from these knowledges, to humanity, that the humanity may come into the conditions of individual life and social relationship insured by a reception or acceptance and application to life of the doctrines of life set forth.

(To be continued.)

Marvelous Symbolic Visions of Deity

(From the Unpublished Writings of KORESH)

NOTHING less than the most sacred love could have impelled or drawn Ruth to forsake her own natural kinsmen, to break all earthly ties, that she might come into those higher and diviner relations which will perfect mankind in eternal life, and make them the everlasting Sons of God. Nothing less than the power of God's Spirit operating upon man in this day, can so eradicate the love of the world (now so completely controlling men, no matter what their professions) from the minds of men as to make it possible for these new relations to be established.

The Lord God is about to perform a marvelous work, and a wonder; this work he has already begun. It was foreshadowed on the Mount of Transfiguration, when Jesus took Peter, James, and John up into a mountain apart and was transfigured before them. They saw Moses and Elias, who spake to Jesus of his decease that he should accomplish at Jerusalem. This was the manifestation of the Father, Son, and Holy Spirit. Jesus himself, the living bread, was to be placed upon the altar of divine love, which is a consuming fire, to be made a sacrifice for the world. The Father, Son, and Holy Spirit were Moses, Elias, and Jesus,—the spirit, soul, and body of the Lord Jesus Christ, who was the fulness of the Godhead bodily, the triune God, "the three that bear record in heaven."

In Peter, James, and John were to be planted these primary germs of the resurrection, that in the fulness of time there might be manifested to the world, not merely the Son of the triune person, but the Father, Mother, and Son, the three angel manifestations of the three perpetuating, procreative attributes, as the three that bear witness in earth, to the one person in heaven.

the three eternal attributes, essential to the perpetuity of the heavens and the earth. They were essential because all creation—which groaned and travailed in birth until Jesus the Christ was brought forth—depended for its regeneration (reproduction, re-creation) upon the very seed that the groaning and travail had not only brought to the birth, but to its ultimate delivery as the holy seed of God.

These three were not separated in the triune person; neither could they be revealed until the triune angelic manifestation could be given in the order of unfoldment to the world. The essence of God, love and wisdom, male and female, blended upon the altar of perpetual sacrifice, the priesthood forever, after the order of Melchizedek, hidden within the veil, the flesh of Jesus Christ, could only be manifested in the Lord, in whom were both the Father and the Son, until the great mystery should be finished.

These three—Peter, James, and John, were placed in the crucible (with the form of the fourth), heated seven times hotter than it was wont to be heated, that in the fire of regeneration there might come forth the form of three, in which should exist the fourth, the Lord God Almighty. Peter represented the Rock, the outermost foundation, natural truth ultimated in eternal life in the body. A rock is the ultimate or foundation, and hence natural truth, for natural truth is the Stone upon which all other truths as a superstructure are builded. He therefore, as a man in his unregenerate condition, was unstable, vacillating, and fearful, while under the influence of divine inspiration he was as firm as “the nether millstone,”—just the antithesis of his former condition.

James represents the base of the superstructure, therefore the same as Jesse, which is flatness or a flat country, spreading out broad like a vine, hence a supplanter, to take hold of the foot, or to be laid as the base of the temple of God. John represents and is the personation of grace or mercy of the Lord. As such he must be nearest like Jesus; for as Jesus was to be laid upon the altar of complete sacrifice, so John (through the fiery cross of regeneration) becomes the transitional life of male to female, to be manifested in the form of the Mother, in the first triune manifestation to the world of the three angels of God’s personal unity.

John—in external manifestation in this culminating epoch—is presented as the female angel; while the male interior of this female (John, grace or mercy) is reflected back, through the ultimate (Peter, rock foundation) of this triune angelic manifestation, upon the base (James, supplanter, foot), so that the interior or spirit of James is the prophet Elijah, or Elias, and is John, the prophet of the new dispensation.

This is only presenting the relations of the three in one of its simplest aspects. In this relation there is set up a current of love and wisdom; wisdom flowing forward to ultimates, while love pursues. But in ultimates there is established a counter current, which flows interiorly to the other and against it, without impediment, until it meets the other current at its starting

point interiorly, where the two are made to blend in life itself. In this triune, angelic manifestation of God’s glory and power there are manifested the four beasts, the wheels, and their work, as it were, a wheel in the middle of a wheel; and in this manifestation are the love and the wisdom of God, which constitute the life.

The wheels symbolize unity of truth in ultimates (giving life to the body), and the lifting them up is their conjunction with the Lord, who is the center of the heavens; or lifting them up, implies the union of man with God. And the wheels were lifted up over against the living creatures, means the duplicating of the spirit in two counter currents of love and wisdom, with the eternal form of them in a perfect union or oneness, so that the life and form are no longer two but one; for the spirit of life (eternal life) is in the great truth of the oneness of God and man.

“When those went, these went; and when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for the spirit of the living creature was in the wheels.”

“Then spake Joshua [Lord as Savior] to the Lord [as in Matthew xxii: 44, the Lord said unto my Lord] in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves on their enemies.” (Joshua x: 12.)

Amorites are rebels; Gibeon implies fulness of iniquity, and Ajalon, a chain. Each of these terms embodies an opposite or antithetical meaning. Gibeon, fulness of iniquity, also salvation. Amorites, rebels, also redeemed; Ajalon, bondage, also deliverance. The sun and moon represent charity and faith, but in ultimates, God and man in one. When the union of God and man is consummated, man is taken into the light of divine illumination, and the sun and moon are no longer seen as antagonistic, or faith and charity are no longer separated, to ultimate in death to the body, culminating in iniquity and death; but the two are united in one, and the man is then translated into the light, and his sun never sets. His life is eternal, therefore his illumination is in his understanding, and his sun is in the East, therefore, “When those stood, these stood.”

When God’s life ultimates in man, the man (conjoined to the Lord) is lifted into divine life and light, and then the wheels stand still. Or, in other words, the standing of the wheels, signifies to be in eternal divine life and light in the natural man, the new heaven and the new earth, where there is no mental obscurity.

“And the likeness of the firmament upon the heads of the living creature was as the colour of the terrible crystal, stretched forth over their heads above.”

“The likeness of the firmament” is the Lord, who is the triune God in one person; and the firmament is the image of that person in his triune angelic manifestation, which is eternal life in man, and who constitutes the heads of the living creature. “The color of the terrible crystal” is the manifest glory of the revelation of the

great truth, in its application to actual immortality, of God in man. "Stretched forth over their heads," means the knowledge of the application of the truth.

"And under the firmament were their wings straight, the one toward the other: every one had two, which covered on this side, and every one had two, which covered on that side, their bodies."

"Under the firmament were their wings straight," is the power of God manifested in and through them, by the closeness of their unity; for straightness implies directness or closeness of conjunction or unity; and "under the firmament," implies conjunction with one another, so visible as to bring man into a visible perception of the Lord—the Lord being seen in his angel, as a man among them and with them. "And every one had two," means the double union of love and wisdom.

"And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of a host: when they stood, they let down their wings."

"And when they went, I heard the noise of their wings, like the noise of great waters." To hear is to receive the Word. But the Word is God, and the Word, God, was made flesh. In a spiritual sense, to receive the Word is to come into an understanding of divine truths, for truth is flesh. But in the conjunction or union of God and man in a perfect blending, which renders man immortal, he must not only receive the truths in his mind, but he must become the personal image of that truth—visible and literal flesh. For as God the Father was made manifest in the Son, who was the Logos or Word in human form, the very God, so the Words which he speaks are to be in the image of God, as manifest in the Son.

(To be continued.)

A Social Cataclysm Impending

(From the unpublished Writings of KORESH)

THERE is an impending revolution. Its imminence is not confined to the predicted social cataclysm, the theories of which are ascribed by the well-to-do, conservative, and contented leeches of the competitive system, to the baleful influences of agitators and breeders of discontent. Socialism is but one factor in the reconstitution of the human race. The so called science in which the world revels today is a fabric of lies, builded as a superstructure from the misinterpretation of facts and phenomena, so flagrant as to subvert the fundamental laws of life. Modern science so called awaits its doom.

The entire religious world is actuated by false conceptions of Deity, and is consequently moved by a misapprehension of the obligations of man to God, and therefore of man to man. A new religion awakes from the debris of the decaying age. The religions now existing in the world are prostitutions of the inherent and eternal principles of truth and good, and of the righteousness which should characterize the activities of human energy.

True religion is the bond of unity between God and man, and is the only determining principle of organic force as it pertains to the permanent construction of society. Religion has been perverted in all its uses, until its consummate whoredoms adulterate every thought and act of the world, so that every phase and department of human enterprise becomes the peculative conflict of debauchery. Religion has become a mockery; industry, a damnable slavery; commerce a legalized piracy sustained by the governments of the world for the purpose of degrading the masses and robbing them of their productions, for the amassing of fortunes in the hands of corporate monopolies,—the intellectually disciplined plunderers of the nations.

The system of competition fostered and encouraged by both church and state, in direct opposition to the principles enunciated by the Saviour of the world, has culminated in the development of two extreme despotisms of hostile and repugnant antagonists, in which the most inveterate hatred prompts all their relations.

Transformation of the Corruptible Body

(From the unpublished Writings of KORESH)

"LET this mind be in you, which is in Christ Jesus, the Lord." The mind of the regenerate man is the mind of the eternal Jehovah. But where is the regenerate? The body in which such a mind dwells is the body of the Eternal. It may be a body where yet the power of Jannes and Jambres contends with Michael for the body of Moses,—a body not yet delivered from the thralldom and environments of the fall, but a body, nevertheless, though corruptible, to be transformed—by the operation of the Spirit—to the incorruptible flesh. "For this corruptible must put on [be transformed to] incorruption, and this mortal must put on [be transformed to] immortality. So when this corruption shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." (I Corinthians iii: 16, 17.) That man only is the temple of God, in whom the Word of God (the Lord Christ) is at least formed the hope of glory.—Koreshe.

"I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." This is the sign of the Lord's coming. "Then shall ye see the sign of the Son of man in heaven;" that is, in a state of illumination. The two sticks "shall become one in thine hand. * * * And the heathen [*Goyim*] shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore."—Koreshe.

Relation of the Trusts to Public Welfare

(From the Writings of KORESH)

THERE is undoubtedly a sense in which the trusts are to benefit humanity, but it will be somewhat on the lines that Napoleon benefited Europe and the world generally. There are two great trust tendencies, both the outgrowth of the competitive, or mercantile and commercial, purposes and activity. One is the trust of the millionaire, the other is the trust of the labor-unions. They are reciprocally dependent. Each is the inspiration of the other, and both are the offspring of the devil. The billionaire trust will be beneficial to the world by spurring the other trust to organize, develop, and oppose the money power, on the same principle by which the billionaire trust is actuated.

The Government of the United States has unreservedly and unequivocally committed itself to the commercial power of the Rothschilds, J. Pierpont Morgan, etc., and will not recede from its purpose to uphold the money power, in its effort to become so absolutely centralized as to make it the power which is destined to move the world toward and into the great vortex of consummation which the prophets have long foretold, and for which the expectations of the world have waited.

We have reiterated the prediction that the centralized money power, the military, and the Government would be found on one side, while the laboring masses will be arrayed on the other. We have had no reason, as yet, to change our opinion founded upon the inevitable determinations of the tendencies of competism. The world is not growing better. We have had the opportunity of gauging the character of the righteousness which actuates the modern financial and commercial world; and our experience is akin to the experience of thousands of others who are unfortunate enough to fall into the hands of the Shylocks, whose name is legion. The "best men" will rob men of hundreds or thousands of dollars, in order to save one dollar in a transaction in which they have fortunately, or unfortunately, gained an advantage. This is common to every-day business life in all the large cities. The money god is absolutely merciless, and this tendency is not diminishing; no, not by any means.

The business world is cloaked in hypocrisy and bellish greed. The world generally is moving toward its fruition. The consummation of the age will result in its fruit of perfection, but the great mass of mankind is departing from righteousness more and more, as the age progresses toward its culmination. The world (the age) will end in catastrophe. Later, we will be glad to compare and contrast the pages of THE SWORD with the pseudo-prophets of the times, as indicated in the periodical publications of the day.

There are two infernal phases of the money power, both impelled by the common and inordinate greed for money. Both are equally terrible, and in direct violation of the laws and principles of justice, and the liberty

which the Constitution of the United States pretends to guarantee. They are both allowed to augment through political cowardice, and will bring the crisis which we have so often declared inevitable.

THE FLAMING SWORD is the only publication in the world today that is proclaiming the truth, the prophetic truth of things as they will transpire in the near future, and which will constitute the closing drama of the Christian dispensation.

The Forces of Organic Power

[From the unpublished writings of KORESH.]

THE laws and principles of constructive order can only be projected through constructive channels of impartation. A critical study of the laws governing the development of embryonic life shows how, from a central cell, the forces of organic power proceed toward the structural arrangements of all the parts. A comprehension of the laws of organic social adjustment discovers them to reside in principles, and their application in diametrical opposition to the efforts being put forth for the development of social democracy.

The problem of whether it shall be a social democracy or a social theocracy has been solved. Individualism is the disintegrating force of the recidivating age. The universe is not a democracy, but an empire, with its center of directing impulse and organic sway held in emplacement and functional capacity through the laws of organic order. The social kingdom, when inaugurated, will be established upon the eternal principles of a universal unity, which will forever dissipate the fallacious dogma that a social fabric can be developed and maintained upon the latitudinal misconception of an agreement to disagree. An empire wrought in the realm of a perfected mental amplitude, must find its way into external government through the legitimately devised channels of organic construction.

The age has culminated in the aggregation of an invisible kingdom that must find its conduit of descent through the only form of order instigated and confirmed by processes of eternal law. Before the new and external order can be moulded into organic form, the old order must aggregate its life forces into a psychic kingdom, preparatory to a descent into the matrix of the succeeding creation. One central and integrative mind must then comprise, in the amplitude of its analytic and synthetic scope, the power to behold and interpret the universe.

So long as any one mind fails to embrace the whole, that mind is but a figment of organic unity. If many minds could correctly comprehend the parts, there would still exist the necessity of one uniting mind to integrate the fragments of the great and unitary truth before the system could become an integer. The universe, including every fact and factor of its esse and itsistere, is a prodigious unit, the whole of which must be known before its parts can be accurately comprehended; for no part can be understood except in its relations to all its other parts.

The Indicia of Human Progress

BERTHALDINE, MATRONA

NO LIFE APART FROM GOD

The Foundations of the
Restoration of all Things

WHEN the Lord, as the Elijah of the new dispensation, restores all things, he does it on the basis of truth and righteousness. The Lord promised that the truth should become a known quantity in its most universal aspect, useful for the establishment of righteousness in the earth. The Lord and his Apostles did not hesitate to speak of this present world (dispensation or order of things) as evil, of its personnel as wicked and adulterous, "and as reserved unto fire." Nevertheless, the Lord gave his flesh for the life of this world; not for its continuance in sin, which he condemned, but for its wholesale deliverance from sins which he abominated, by a cleansing "with water and with fire." This "water and fire" referred to, answer to genuine science, and the true art of living, or loving his humanity.

The love of truth means living in harmony with its scientific behests, as to social forms and functions. The science of truth *per se*, is a sublime knowledge of herself as to origin and destiny, of manifestation as the "express image and likeness" of Deity, and all his belongings or inherences. Her belongings are but materialized reflections of herself and all that she involves, which we call the universe. She has been discovered as to both form and function, and her involution and evolution, personified as a man, "the Sign of Jonas the Prophet."

We speak of the truth as she. Truth has taught us that the woman is naught without the man; likewise, that the man is naught without the woman. Hence, whether masculine or feminine in outermost expression, the "image and likeness" of God are ever male and female in one form. Outermost expression is determined by humanity's supreme need for the day and generation due. The truth has been manifest as the Son of God, the man, the highest product of the universe, who, from being Abram, becomes Abraham in the regeneration, the father of the multitude of her descendants. These descendants are promised "a returning and rest" in her "bosom," which is Abraham's, for he is not only the father of the multitude, the judge of both the quick and the dead, but, in his ascent to the throne of his heavenly dominion in earth, the highest intellectual and affectional concept of truth and righteousness, "the Mother of all living."

None live in the supreme degree till they have attained "the image and likeness" of the Son of man, the Son of God. "None hath immortality but God," the spirit of truth declares; yet men by the millions declare they have an "immortal soul to save." Immortal souls are Gods who have eternal life, and are at one with their High Priest, the perpetual Seed and Savior of their order. The truth is, men and God save each other as oft as they confront the truth, and, loving it supremely,

become at one with it as its living exponents. While the knowledge of the truth is cold science, such is the character of the manhood revealed as the Supreme Being, in all his aspects, that it becomes the veritable "fire" water that is to burn up the world, and make all things new.

This science, in the masculine aspect of its personality, is the Word, God, the Spirit of Truth which is "made flesh to dwell among us," that we may be personally acquainted with our God objectively. Knowing Him thus in the various degrees of his being, the desire is awakened according to our degree of attained appreciation, to have him formed in us, the hope of glory, to be revealed when he shall "come again" and recognize us as "friends," "co-workers," and "joint heirs" of still another dispensation of his eternal life, into the consciousness of which all men are finally absorbed and at rest.

Men are declared to be "transformed by the renewing of their minds." With the mind renewed by the spirit of "the pure river of the water of life," the science of the law of our Lord's divine being, the body may be transformed by obedience to the same. No immortality is to be had apart from God; and no living God is to be found apart from the science of the law of his own Jehovistic being, the superman so vaguely talked about in current literature.

No man liveth to himself, and no man dieth to himself, saith the Lord. If a man is to be consciously saved, it must be as a corpuscle of the Grand Man, the grand army of the Gods, of which the Lord of hosts is the King of glory, in righteousness. Genuine human progress will be made only as each individual man confesses his dependence for the light of his life on this social center of Deific consciousness, and becomes part and parcel of one of his social settlements, in the body of the Grand Man, the new social order now due to be. Of this new order, the world has been offered the science for the past forty years. If the world continues to ignore the voice of truth, it will be left to get wisdom through a repetition of experiences that never fail to give it.

The supreme credential of the science of the Prophet due, as the "Sign of the Son of man in heaven," "the Sign of the Prophet Jonah," is his ability to demonstrate the premise on which he builds his rational system of Universology. It is the acceptance and application of this system to its social uses that will renew the minds of men, and restore the baptismal form and function of the Lord, for the quickening of their mortal bodies. To put on incorruptibility of the body, means the dissolution of this earthly house without any "break in the continuity of consciousness," which is death. This is made possible through the agency of a battery, formed of those who become intelligently obedient to the divine laws of social organization.

With the aid of such a battery the rematerialization of the body of manhood redeemed from sin and all its concomitants becomes the scientific fact, to all who truly believe in the name of the Lord.

The true liberator is the "power of organic unity," manifest by a divinely applied science of the law. The first declaration of the law reads: "Thou shalt have no other gods before me." "Me" is the supreme Mediator of the New covenant, "the Lord's New Name." Human progress of the new dispensational order must be made on the basis of the confession of this Name, as that of the "Rock" upon which the Lord Jesus declared he, as "the Spirit of Truth," should build his new church. The Lord declared that the one thing that should not fail was the Word, his intellectual and affectional concept of truth and righteousness, the Father-Mother of all the truly living.

The truly living are "the dead in Christ," who live again only when the "flesh of Christ" is attained. The deliverer from the law of sin and death is the "knowledge of the truth." "Ye shall know the truth, and the truth shall make you free." Truth redeemed is the Scientist of the law, who can apply it for the salvation of his Lord's humanity, that Lord of whom it is written: "He saved others, himself he cannot save," except that in saving others he saves himself. People who will not heed the Prophet of the Lord, deny their Lord his own legitimate salvation. He shall be glorified in all his saints.

Destiny of Men of Great Wealth

WHEN the New York Sunday *Tribune* appears with headlines like the following we are encouraged: "Competition no Longer the Life of Trade," says G. W. Perkins. Mr Perkins was until very recently the partner of J. P. Morgan. He has not lined up as yet, so far as we know, to overturn and kick out "the tables of the money-changers" from the temple of human society. In turning his back on the competitive system, to labor for "profit sharing" and coöperation, he is liable to progress even to the service of "truth in ultimates," and yield the fruits that will identify him with the "coming Sons of God."

The mother church of the new dispensation, the Church Triumphant in the new heavens, is looking for these Sons to appear soon among men, and to be clothed upon by her own descent into the outermost courts of their temples, to transform them to "the stature of men in Christ," as he now is. All these Sons, to be owned of the Lord, will become practical advocates of scientific communism and coöperative industry. All must own as their God origin and destiny to be, the "image and likeness" of the man Christ Jesus, otherwise they won't ring true in the testing time that comes to all.

The imperio-republico-regal theocracy, to become dominant in earth, starts in decidedly small, as did the primitive Christian church, of which it is the resurrection. Like the grain of mustard it is said to be, it is so

small that the world heeds it only to despise. It is said to "come without observation," and "like a thief in the night." "A thief comes to steal," but he is hardly blamable, if he comes to steal what he can prove to be his very own. The Lord is regarded as "a thief," only by the powers of the competitive system of thievery; producing in these days such a harvest of "grafters," sharpers, and the like, the crop obscures whatever may be left of virtue. The Lord comes to claim his own from a world which is so in the habit of robbing him of tithes and offerings belonging to the common treasury of his humanity, that they merely smile amusedly at the proposition of "a time of restitution."

Thousands of men and women of the present generation are destined to become like Mr. Perkins, and deliberately repudiate the whole paraphernalia of the competitive system. They are going to become so hungry and thirsty for righteousness, as defined by the science of universal law, that they will back up with the wealth of their ability and estates, any demonstrably rational, scientific system of communism for the restitution to the poor and oppressed of whatever is theirs by the will of the Lord, as expressed in thoroughly systematized coöperative, economic industries.

The Lord becomes, when he rests from his labors, the greatest employer of labor, and transforms all labor to recreation by the motor power which he establishes. As the bee kingdom is a type of all that is best in harmonized usefulness, he sets a queen on his external and visible throne in earth,—in whom, as the true emancipator of the highest order of feminine forces, he reigns supreme as the science of the Word. He has, as the king-creator, a great many "bees" of coöperative industry in her service. His Sons to be, are destined to "get together" and "pull together" in his service; "for the son differeth nothing from a servant till the time appointed of the Father." Only in coöperative industrial unity will they accomplish "in His Name," the "greater things" it is promised they shall do.

As the Sign of the Son of man coming in power and great glory, the Lord has been here and served as the chief scientific Prophet and Hero of man's full redemption, as to body, soul, and spirit. He has been here, a man among men in the earth, yet (as an illuminated man) as unlike them as light is unlike darkness. He has been here as the promised Messenger of the Lord's new covenant with men, and to lay in the earth—on the bed rock of a genuine Universology, of which he was the embodiment in involution—the foundations of the long prayed for kingdom of heaven.

This kingdom, likened unto a mustard seed, has found soil in the hearts of a few, insignificant in number and in fame. Significant, however, because, polarized in a Master of human forces and material resources which the world knows not of—this power of a rational faith so polarized in "the name of the truth in ultimates," is for that Almighty One's use as a wonder worker, destined to usher in the kingdom that has come without observation, in its visible power and

greatest glory. Naught more glorious may ever be apparent to clear spiritual discernment, however, than the self-sacrifice involved in the sealing of the Lord's final Signet work with the martyrdom, in identifying CYRUS, the Shepherd and Stone of Israel, with "Antipas," the last "faithful Martyr" revealed to St. John the Revelator, and foretold in the record of the unveiling to St. John of "things to come," in the "time of the end."

A House Divided Against Itself

THE modern reforms which men are trying to institute while defending and perpetuating the competitive system, will serve only as so many patches of new cloth to weight that well-rotted garment for destruction. Insurgents may soon find this out, in their attempts to as far as possible honor the old parties from which they are now side-tracking their forces for a renewal of their reform efforts in the next great political campaign. The competitive system is a house divided against itself in every way; it harbors a most wasteful division of church and state to begin with, and the two great political parties in it are ever fighting for supremacy as the well paid tools of "It,"—the monopolistic money power, the lawmaker of its moral rottenness. It may prove that the solidarity of the insurgents fairly represents the people of the nation who are really principled in the love of righteousness,—a square deal with the Almighty and the fellow man.

We are, it is commonly declared, living in most strenuous times. The God of Elijah the Prophet once proved himself to be a man who could "lay down his life and take it again," not only in one man, but in ten thousand of his saints, both men and women. All that the Almighty needs to induce him to reappear on the scene of action, is evidently an occasion commensurate in importance with such an event. The final rending of the competitive system by its host of blind Samsons—the insurgents, socialists, and their vagabond camp followers, the lawless who gave them their evil name (a man's worst enemies are ever they of his own household), might be the occasion of the second appearing.

The appearance of the Sign, the first appearing, has left the world the legacy of "the truth," due to become known as such by all who would be made "perfect, as our Father in heaven is perfect." The Saints will appear in all who ripen to love this truth now made personal as the Sign. The love of the martyred Sign will lead men to the doing of the commandments. This requires organization, in recognition of the science of the law which he, as the Prophet, taught. To this end he taught the science of theocratic, imperial socialism, in harmony with his science of the cosmic order of the universe. He left the world with a well-defined "platform of righteousness," as scientific as the Rock itself on which the Almighty declared he should build his church, and which the gates of hell should not prevail against. Men must return to the law and the testimony of this truly scientific gospel, for the rebuilding of a

house in which alone the only living and true God will deign to dwell.

To wait the promised "time of refreshing from the presence of the Lord," his servants must reassemble themselves as ecclesias to "do his commandments" seven days in the week. "Blessed is that servant whom, when his Lord cometh, he shall find so doing." Doing what? Doing your fellow man out of all the wealth you can, according to man-made laws for the protection of the money-changers in the temple of humanity, which they have made a den of thieves? Not much. They must be found "doing His commandments," which he has now made possible by a due form of governmental order, in which—when conformed to by all who are "hungering and thirsting for righteousness," he will "breathe the breath of lives," and make of the Grand Man a living soul—the theocratic kingdom.

One Thing Certain

"WHETHER there be prophecies, they shall fail."

There is an immense deal of prophesying done in these days, by a good sized army of humbugs lacking every credential of a genuine prophet of the Word of Truth, upon whom the world must rely for all genuine science of the future. In Holy Writ there is declared to be "a sure Word of prophecy." The Word thus declares itself by the pen of Isaiah lv: 9-11. "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow, from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

The New York Sunday paper recently had a write up of "the bluffs that prophets play for profits in dealing in the futures." The writer is impressed with reason with the gullibility of the average mortal, whether rich or poor, worldly wise or simple. Probably on every true bill or bank note are to be found some counterfeits. The more perfect the counterfeits, the longer will the undiscriminating keep them in circulation. The true note, however, has its indisputable credentials known with certainty to a few, into whose hands, when the counterfeits fall, they meet their fate of destruction, thus reaching their vanishing point. Everything in the universe has its vanishing point, its limit of duration in time. When it ceases to be, as a material thing, it is because it has met its timic limitation and become a spiritual thing of corresponding quality. The Word of the Lord even, as spirit, is made flesh, to dwell among us for a time, when, as a result, the spirit of the Word made flesh is again renewed, to operate again as the expressed unity of God—at-one with man in form and function. The spirit of one Word-Lord may fill his whole house of many living stones with newness of life, to be made alive to the fulness of truth and righteousness; so does the Grand Man of the universe become a living soul.

THE SPREAD OF ORIENTAL RELIGIONS

**Without a Scientific Premise
There is no Sure Foundation**

THE spread of the Oriental religions in the United States has been rapid since their introduction in 1892. The Parliament of Religions was convened by the suggestion of Dr. Barrows. Its result in bringing in heathen missionaries is said to have hastened his death. Every one remembers the Hindoo lecturers in their tours across the American continent, and how gladly they were received and entertained. That they proposed to capture America for themselves, none could dream.

It is perhaps a shock to some minds to learn that one of these Oriental christis has fixed the date of his coming. Abdul Baha is due so soon as the love of his hundreds and thousands of followers can draw him. He promises those who put faith in his turbaned face, that the whole civilized world is to be won by 1917. He will then pass out.

Some of the meanderings of this latest religion, which is making inroads upon the Christian denominations and is reputed to have swept Persia, are made apparent by the study of a little leaflet. In answer to the question of time, the astonished reader is informed that an avatar was to be expected, because 2670 years ago Isaiah declared that the day of his coming would be the day of automobiles: "In that day will be * * * their round tires, like the moon, the chains * * * and the mufflers, * * * the bonnets, the glasses, fine linen and the veils; and it shall come to pass that instead of sweet smell there shall be stink" (gasoline)!

Also, Nahum the prophet (ii: 3, 4): "The chariots shall be with flaming torches in the day of his preparation. * * * They shall rage in the streets, shall jostle against one another in the broad ways; they shall seem like torches [the search lights]; they shall run like the lightnings."

In a similar manner, from the old prophetic books, the Bahais prove that the monorail, electricity, water motors, warships, and trusts are all foretold as precursors of their prophet's advent. Their chief, whose picture looks at you with deep Oriental eyes, and whose forehead is swathed in a turban, has a Bedouin aspect. One is surprised to learn that ground for a home has been bought in Chicago, where a central gathering is to be located, with a hospice, schools, all complete.

In 1844, the year in which Miller was teaching the saints to prepare their ascension robes, Ali Mohammed arose in Shiraz, Persia. He called himself the Bab (Arabic for door or gate), and said he was the forerunner of a greater, whom God would send. Having gathered unto himself many followers, this Ali became so obnoxious to the Mohammedans that at the end of two years he was imprisoned; but he continued to send out epistles from his prison. At the expiration of four years he suffered martyrdom at Tabriz, Persia, July 9, 1850. Over twenty thousand of his followers were put to death, 170 in one day; and it is said that they perished gladly rather than recant.

Among those who accepted the Bab's teaching in

Teheran was a young man of noble family. Making himself prominent, he was almost instantly persecuted. Finally he declared himself to be the Promised One. This was in April, 1862. Previous to setting up his claims, he had been exiled to Constantinople with a band of believers. As he was called Baha'o'llah, his disciples are called Bahais. He completed the mission of the Bab on earth, never having seen his precursor's face. Persecutions continued, and the exiles were sent from Constantinople to Adrianople, thence to Acca, a penal colony on the shores of the blue Mediterranean. There, with Mt. Carmel rearing its hoary head above them, with the vale of Sharon below, in that soft air in Syria, the Holy Land pressed and consecrated by the footsteps of Jesus, this Oriental christ worked out his destiny. He died in 1892, leaving one hundred thousand followers.

Did anyone foresee that in this year, 1911, his son would confidently assure those who believe in him, that in six years he will carry the New World? Upon whom at this juncture did the mantle of Baha'o'llah fall? Ere he closed his eyes in death, he directed his people to look to his eldest son, whom he baptized with the title "Center of the Covenant." Abbas Effendi, third in order, was born May 23, 1844, the day upon which the Bab began his public ministry. The Millerites were expectantly looking up into the sky in America. East and West united in the hope of the coming of the Lord.

Abdul Baha Abbas, imminent in America, lived as an exile and a prisoner until his sixty-fourth year. In the summer of 1908, a constitutional government was formed in Turkey. All political prisoners were liberated. By an international arrangement, Ali (and his family) had come into the hands of the Ottoman Empire. Liberty must taste sweet after a lifetime of confinement. He has found an empire, if what is claimed be true. A Bahai woman recently said in the writer's hearing, that he had converted three fourths of Persia. During all his sojourn in prison, under Turkish rule, he has been sending out his letters and doctrines.

The Bahai teaching inculcates religious unity, universal peace, temperance, and tolerance. Marriage is upheld, and no celibate priesthood or order is desired. Eternal life is defined as "the state of soul of spiritually quickened man;" heaven and hell as conditions of the soul. Love and good works form the groundwork of this faith. The leaflet states that "people are starving for divine love," and that the Bahai movement supplies the universal need of man.

In addition to this new Persian religion, the Vedanta Houses established by the mystical philosophers of the East, right in the midst of our Christian churches, must also be considered. One cannot forget that Christ was an Oriental, and that the Western World has been Christianized from the East, whence an inundation of mysticism comes. Was Christ a mystic or an exact Scientist? He was a philosopher, the only genuine one. Does not even a

child with an inquiring mind want to find out how his toy is made? The Western World, a part of it, at least, demands knowledge, positive knowledge, as to the construction of its physical tenement.

The Genesis of Consciousness

[Reprinted from THE SWORD of Jan. 20, 1899]

TO THE modern materialistic mind, the formula, "thought is a function of the brain," involves so weighty an argument against the idea of immortality, that Prof. James of Harvard has recently published a book entitled "Human Immortality," with a view to refute the inference that when the brain is destroyed by death, personality vanishes. He argues that for all science can affirm to the contrary, the office of the brain in relation to thought may not be generative, but transmissive, somewhat as a pane of glass transmits the light that glances through it. This is simply an ingenious hypothesis that adds nothing to Psychology, and leaves the whole question of the relation of mind to matter unsettled.

Koreshan Psychology reasons by analogy, and considering that when one of the myriad cells that compose the physical organism dies, the life force within it passes to more vital cells, affirms with confidence that when a human being, one of the cells of the great body corporate, dies, there is a corresponding passing over of mental force to the living cells that remain;—in other words, when one brain is destroyed by death, the intellectual force that animated it seeks by attraction another living brain to inhabit, entering into a new mental union according to the law of conjunctive unity of minds. Is not this a more reasonable conclusion than the shortsighted logic of materialism, that condemns the mind to perish with its instrument? The universal seat of thought is the brain. We cannot conceive of thought apart from a material brain as its seat and pediment. So far materialism is right, but it remains hopelessly pessimistic, because it has not grasped the correlated truth of the conservation of mental energy as well as physical.

According to Koreshan Psychology, the brain does more than simply transmit thought as a glass transmits light. Thought is actually generated in the brain as the product of the reciprocal action of mind and matter; but this in no wise prevents it from passing over as substance or spiritual entities to a second brain when that which produced it is destroyed.

If it be objected that the doctrine of conjunctive unity of minds is opposed to that of personal immortality, it must be observed in passing, that the idea of immortality differs radically in Koreshan terminology from the common acceptance of the word. Personal immortality is not reached through death, but by overcoming death at the end of the age or cycle.

To quote from a well known denominational weekly: "On all hands it is admitted that the genesis of consciousness is the world enigma." The location of the spiritual world is another world enigma, which neither the society for Psychical Research, nor the devotees of the spiritistic phenomena it investigates, has been able to read aright. Nor is the vital bearing of one question upon the other,

usually recognized. One of the fundamental tenets of Koreshan Psychology locates the spiritual world within the human brain. Sex attraction has its origin in the desire of those entities who have passed into the subjective state for another expression in matter. This desire transformed to substance or matter, builds up a new body. The Genesis of Consciousness resides in the fact that spirit and matter are coördinate and interconvertible.

In an address on "Some New Phases of Educational Thought" delivered last month at the Boston University, the speaker said in conclusion: "All this more scientific study of children, serves to impress strongly the truth that the human mind is not a symmetrical thing; that even superior minds are poorly endowed in some respects while richly endowed in others." This is nothing new in the history of education, but the universal result of experience in teaching, which has led to the elective system. The cause resides in the complexity of every mind, and the unequal development of the various entities fused in unity of consciousness. The so called new education makes brain culture its *point d'appui*. Now brain culture, or the development of certain cells and the suppression of others, is really the elimination or transformation of lower spiritual entities and the appropriation by substitution and attraction of higher ones.

Some idea of the rapidity with which a totally new set of cells may be produced, can be gained from an account of Dr. Elmer Gates' experiments upon animals. He shows how a rabbit born and bred in the dark has no color cells in the brain, but a rabbit whose dark room had been illuminated by color lights only one hour, possessed granulated indications of color cells, while the display of lights an hour per day for two weeks, produced perfectly developed color cells. Now in the face of evidence like this, it is hard to understand that there are many who object that Koreshan Psychology is unreasonable in predicting the destruction of the competitive system, through a change in the human brain and the sudden development of new cells supplying new thoughts, new impulses, new incentives.

The prominence which present day education decrees to Physiological Psychology, is an important indication of the direction which human thought will take in the future, when it will be understood that the attainment of a higher type of existence depends actually upon physiological changes in the brain.

Mæterlinck's Latest Drama

SHALL Biblical drama be presented? A note of fear has been sounded by alarmists lest we trench on sacred themes, to make them common or to treat them without due reverence.

The announcement of a "world premier" and that of a Scriptural theme, handled with the greatest care and delicacy, has provoked great interest in the "New Theatre." That Maurice Mæterlinck's latest drama should be given first in this country was a surprise. It had been known for some months that he was writing on the subject of Mary Magdalene. This production is of world-wide importance.

The "New Theatre" is worthy of attention, for a con-

tributor to the *Atlantic* calls it the most beautiful building of the kind in the world, with the possible exception of the Opera House in Vienna. The elevation of the stage by the production of high class drama, is the object of the founders of this theatre. Since it is superb in its fittings and in its architecture, it is intended to present themes that are in keeping.

Mary Magdalene has been presented in a powerful drama most elaborately staged. The effect is thrilling. In the first of these three acts, one sees Mary of Bethany in the most dazzling apparel, a guest in the house of Silanus. She was no woman of the people, but one before whom the haughtiest Romans bowed as to the queen of love and beauty. The gardens of Silanus adjoin those of Simon the Leper, where the Nazarene convenes his followers. His remarkable cures have stirred even the contemptuous Romans. Interspersed with much talk of their disgust for Judea, comes their eagerness to fill the ears of their fair guest with these wonders.

Suddenly a group of the Nazarene's followers appears. Ordered to depart instantly, they have yet excited Mary's curiosity. Presently the voice of Jesus is heard,—deep, sonorous, repeating the Beatitudes. He is in Simon's garden; and Mary, all unconscious of what it means, throws aside her rich mantle and thrusts herself through the hedge to seek him. The Romans try in vain to restrain her.

In the second act, after receiving the visit of her lover, Lucius Verus, Mary is startled by the arrival of Silanus and his two friends, full of impatience to tell her that the Nazarene has raised the dead, and that one of them saw the act. Scarcely have they imparted the incredible news before Lazarus, the resurrected man, appears, startling enough after his four days in the tomb. He is the bearer of a message to Mary. To her he says: "The Master calls you." And she follows him.

The managers of the "New Theatre" especially call attention to the reverential manner in which the sacred theme is handled. The Savior does not appear. His voice alone is heard from behind the scenes. There is nothing that resembles the "Passion Play" at Oberammergau, although the performance this year may have suggested this subject to Mæterlinck.

The struggle in the last act is of psychological interest. Verus, through his position under the Roman Procurator, holds the life of the Nazarene in his hand. If Mary will return to her old life and will again accept him as her lover, he will save Jesus. This is the great scene of the drama. Ought not she, the favorite courtesan, to save her Master's life at any cost? Mæterlinck thinks no. He depicts her as vacillating, striving with the man who curses the Nazarene in his teeth, when the woman he loves madly confesses that in her self-abasement she has kissed the feet of the Jewish wonder-worker. But when he has won; when Verus moves forward in his eagerness to take her in his arms, she eludes and baffles him by swift refusal. No, she will not fall again into the mire whence He, her Lord, has raised her.

The impression of this play is equal to that of a powerful sermon, setting forth historical points, throwing early Christianity into strong relief, awing the spectator by its

earnestness. The appearance of Lazarus is indescribably startling. The death damp clings to his hair. Here is a literal rendering of the Bible narrative. The new theology which spiritualizes these events is thrown to the winds.

Why not render Scriptural scenes upon the stage, when they help the audience to comprehend the beauty and the pathos of the Master's life? It is only the minimum who can afford to see these elaborate and beautiful productions under the competitive world. It is the aim of the social system that Estero represents, to put all such entertainments before the audience free of charge.

Practical Giving.

"'Tis not what we give, but what we share,
The gift without the giver is bare."—Lowell.

THE great men of history are not those who have given great sums of money to found hospitals or to multiply public buildings. They are such men as put themselves into their gifts for humanity. Father Damien and Florence Nightingale have left names that all may reverence. They put themselves into their gifts to their fellow men. Their sacrifice does not ring hollow.

The divine Man gave himself to the bitter end. He was scourged, despised,—exalted. He laid down his life for his friends. His sacrifice was not complete until it had been crowned by death. He did not falter nor buy his life cheap. He was no traitor, mourned for his faithlessness to the cause that he espoused. Christmas giving is in memory of His blessed birth and sacrifice. There may be more of love expressed in a half hour's visit than in many a carelessly written cheque. Give love, give interest, give affection, give even advice—what few desire—and the gift is not bare.

Sir Launfal, in the beautiful poem by our own Lowell, shared his meal with the loathsome beggar, and lo! the Grail was found. There was a time when the Lord himself condescended to eat with mortal men, and to be their guest. Then those who never grudged him anything were thrice blessed. Now He is seen only in the person of his Disciple.

How much of early Christianity remains in the world today, and where are the devotees found? Necessarily among those who profess the gospel of united life of love to the neighbor, and of the practical giving that Christ taught.

Personality

PERSONALITY is derived from the Latin *persona*, meaning mask or covering. It is the outer man. The Lord lost his personality when he dissolved his body and converted it to energy. He was none the less the eternal God. He was no longer the Lord, because the Lord is a person. God is a spirit, and Lord is both spirit and matter.

Personality is distinct from individuality. The Lord did not lose his individuality. He was the only Individual or undivided being, having his interior spiritual counterpart. He was therefore *biune*. When the Lord was dissolved his body was broken. The broken bread is a type of it. His individuality is his unchanging character, which goes on from age to age.

By a species of metonymy the term personality is used for the mind itself, as when one speaks of a great personality. Then we mean not simply the *persona*, but the mental capacity behind it.

For the Younger Minds

Bertha M. Boomer

THE GIRL AND THE WONDERFUL VALA

God's Prophet Declares the Almighty's Cause and Man's Cause for God's Sake

BY E. M. CASTLE.

A STONE bearing the similitude of a broken column stands near the margin of the stream. Here leans the Girl, her right arm supported by the column, her left hand resting on a vase beside her. Before her is an open book, but it claims her attention less than what she holds in her right hand,—a curious sprig of green. She thinks of all she has heard from the Vala, and knows the delightful quivering of growth, and the expanding joy of anticipation for what she is to hear. As she regards the green sprig, vaguely does it seem to recall some long-forgotten experience; and suddenly she is touched with that elusive memory—so strange, so sad, so precious in its fleeting whelm—of a life separated from the present by rings falling each from each to form a chain that spans the abyss, the latest link of which is the cycle of today, but the earliest link of which is beyond mortal ken. And now, as she gazes at the green, a woeful sense of separation from something she may not remember, for a reason she may not revive, overwhelms her with a wordless remorse, and her heart, as though struck by a magic wand, swells with the strangely sweet pain of contrition, and tears well to her eyes and drop upon the stone. The shadow of the cedar rests upon her. But look! Is it really a shadow behind her? Or is it not, rather, a winged figure with scythe upon shoulder and hands entwined in the ringlets of her hair?

The Vala's voice breaks upon the weeping Girl. "Let me tell you of Niobe, who wept herself into stone." As she spoke, her divine smile shed a radiance about, and the shadow departed.

The Girl raised her eyes to that surpassing face, and said simply: "Tell me of Caduceus; for I know that this is the wand of wands."

"Ay; and of wonders," returned the Vala. "It was the prophetic touch of this wand on your heart that caused your tears. But if you know that the Chaldean Mercury was Nebo, and that Niobe was so called from a radical identity therewith, you will perhaps understand my offer to tell you the story of Niobe, though I promised that of Caduceus."

The Girl's eyes grew deep with awe, while anxious furrows showed themselves; and she said, "But how shall I understand? Your words are beyond my power to fathom."

"Though I bear you into deep waters, struggle not; for the arms of my wisdom shall uphold you, till at length you learn to rule the depths."

The Girl became serene,—her brow unbent, her pulse quieted.

"Every mount where a mediator between God and man has testified—whether Nebo, or Carmel or Calvary,—every prophet whose voice has sounded in the ears of the world, pleading God's cause for man's sake and man's cause for God's sake, every triumph of man over the foe in

his own heart, every transformation of darkness to light and of evil to good, every aspiration that rises from the depths, every blessing that descends from on high, tells the story of Caduceus. It means to the world what Kadesh meant to the children of Israel,—Kadesh, where they strove with the Lord, where they wept for their rebellion against the Lord, where the Lord was sanctified in them.

"As the hour approaches for the final strife that ushers in the promised peace to earth, God's Prophet (*nabi*, in the Hebrew tongue) manifests as the Cloud which presages the outpour of the water of life, that quickens creation. This Cloud is the settling down of Jehovah in humanity—cloud of witness, the guiding pillar (*Hermes*), the *Shekinah* that rests between the Cherubim. He is the Nebula, or Cloud, from which proceeds the formal creation! And the precipitation of water from this Cloud is the descending whirl of God's judgment in that final—that primal catastrophe that destroys the old, that strikes life into the new. This is the wonder of the wand Caduceus, which means to fall as water!" Very softly she added: "Here, also, is the mystery of Niobe. Ah, Girl, how much would I give unto you to know, were you but fitted to receive!" Then with ineffable patience, "But you grow, and I wait upon your expanding capacity."

She paused as though considering what treasures from her wealth of lore she might bestow.

"In the human brain are all things—it is the involution of the universe, with all its forms and all its powers, and here in endless repetition operate the laws that the history of the world exemplifies, that the legends of the world express in beauty. Niobe, the melting mother, the *pia mater*, is here, and ever do her tears of contrition fall, and ever is generated at the same time, by the same process of contrition—rubbing together, grinding—the spirit of contrition that passes directly to the heart of stone, where, meeting an opposite force, it is deposited as the substance of that stone. Verily, Niobe weeps herself to stone. This crystal heart is the *White Stone*, and its melting is the removal of the heart of stone, by transformation to the heart of flesh. The name written in this stone is the new name of the Prophet who in this day is the Herald of judgment. From the words of his mouth do those who hear—few are they yet, though many shall they be—begin to realize their rebellion against God, and separation from him, which realization is the mourning foretold of old. He is the promised Sign."

"This is the Herald who has Caduceus?"

"This is the Herald; and his wand, or staff, is his power to guide, to warn—that is, to demonstrate."

"To demonstrate what?"

"To demonstrate the central truth of all truth!—the Philosopher's Stone!—the truth and law of immortality!—the truth that mortal is transformed to immortal!—the truth that man may become God!—the truth that perfect man is perfect God!"

"What is the demonstration?"

"To the circumferential humanity, it is the proof of his

understanding of the most external form of God's expression. Thus he probes the inflated fallacies of the wise and makes their knowledge foolishness. The chords of arc that demonstrate the concavity of the earth's habitable surface, proving the universe a cell which may exist forever through processes of transmutation between center and circumference, are the strings Mercury fixed to the shell of the tortoise to form the lyre or harp. The harp is the confession of the divine human, and this demonstration of the form of the universe causes earth to confess to the divine character of him who determines it. But in the supreme sense, this confession of the divine human is the standing forth of man as the perfect image of God—the temple or house of God. This is accomplished by application of the laws of immortality to transmute corruption to incorruptibility—the mortal structure to the immortal one. His knowledge of the laws of transmutation is grounded in his knowledge of the form and function of the physical universe. In this supreme process of transmutation is produced the water of life, which precipitates as the catastrophe of judgment. This water of life is the truth which, received by man, causes him to strive with final effort toward the goal of supreme attainment. Its reactionary effect is the strife of all the forces of evil to accomplish its own destruction."

"The waters of strife!" exclaimed the Girl.

The Vala concluded: "Just as the fact that man dies, fights against the truth that man *may* live, so are all the facts of the external existence arrayed against the truth the Prophet brings. Fact is fighting for the existence of fiction. But the rod of demonstration is cast down, and truth and fact twine about it in final accord, and no more may fiction rule in the external world, until, in some far future day, the two serpents again separate. This is Caduceus."

As the Vala was moving away, she paused, and turning, said as though in afterthought, "The sprig of cassia in your hand is emblem of that one of Niobe's twelve children who is alive and remains—Chloris, the green one—the resurrection."

Koreshan Cosmogony for Juniors The Moon

PERHAPS the most interesting and curious object in the heavens is the moon. It is never the same; it has a peculiarity in rising at variable times; on some occasions it does not shed its delicate light the entire night through, as at the dark of the moon. It is frequently partially or totally eclipsed; and it is greatly, though erroneously, speculated about. All this causes the moon to be a subject of wonder, and about which people would like to know something definite.

Pronouncing fair Luna naught but a green cheese, is quite as sensible as calling it an effete world moving in space, or a satellite whirling about a rapidly revolving earth. The Cellular Universe does not contain moving space for an effete world within its shell, nor does it require a large disc of green cheese in the economy of its operations or life; but it does require the constructive energies which the moon radiates.

About 800 miles overhead is an invisible sphere of force all around the heavens. It is the lunar sphere of force,

and is below the starry realm, which is about 900 miles away. An invisible sphere of force may sound indefinite; but when we know that everything under the sun is substantial, a sphere of force may mean to us a very real and definite quantity. Referring to the root meaning, *sub* is under; and *stantio*, means to stand; and as the sun is the highest point in the universe, everything must necessarily stand under it and be substantial. There is nothing over the sun, for it is the pivotal point of all things. Everything under the sun is also substantial, in the sense of having real or actual existence, for every material thing can be changed (transmuted) to the spirit of that thing; and it is just as substantial as the thing itself, for it can be retransmuted, changed back, into material again.

The lunar sphere of force, 800 miles above us, encompassing the heavens, is the spirit of the earth; the real moon is the earth. The visible moon is the pole or focal point of the lunar sphere of force. The moon is a miniature picture of all the impressions received into the sphere from the earth. When the full moon begins to wane, it is emptying out constructive energies which operate in the disposition of matter in the earth's shell; therefore, a sphere of force dispensing energies conducive to materializing matter, is quite as substantial as the matter itself.

The visible moon is also a reflection, though not a direct one, of the earth. We can discern with the eye the crude outline of continents, mountain peaks, and ocean beds, which probably have led to the creation of the theory that it is an effete world. X-rays from the sun penetrate the strata of the earth to the metallic plates, making it possible for the moon to reflect the outermost mineral strata, or rather its impression on the plates, which are also reflectors. The reflection of the dentate impression of the mineral strata upon the metallic plates is reflected again in the sky, where we behold the pallid picture of our earth in the moon's face. A reflection of the outer convex surface of the mineral strata would naturally appear like a ball when reflected in the heavens.

The cause of the moon's phases and eclipses will be considered another time.

Unite church and state with the religion of love to God and man as its bond of unity and obligation; destroy money and create the commonwealth; employ means for the transportation of people and their productions, as the only "mediums of exchange;" let the performance of use be the guarantee of supply for every want; remove solicitude in the assurance given in these changes for future stability and happiness, and we will have the answer to the Lord's prayer: Thy kingdom come; thy will be done in earth as it is done in heaven, and also the destruction of the last enemy, death. "If the love of money is the root of all evil" it follows that to destroy this love will save man from all evil, the greatest of all being death, which is the sure wages of sin.—*Koresh*.

Of all the great universities, by far the grandest is the one founded by the Lord. Its halls of learning are always open, it is free to all. There are only ten principles to learn and apply. To enter is to begin to "love the Lord," to become initiated is to "love the neighbor as the self," and to graduate is to inherit eternal life.

Light on Current Events

John S. Sargent

SYMBOLISM OF THE LAST SUPPER

Greatness in Effete Thought and Reasoning Is Childishness and Stupidity

THE EDITOR of the *Outlook*, in the November issue, after handling so ably and satisfactorily the subjects currently engrossing public interest, winds up as by a benediction with a reference to the "upper room" wherein Jesus, with his Disciples, partook of that last, sad supper. The introduction of the subject is beautifully wrought in Jesus' own words, directing his Disciples to go find a man who should lead them to a large upper room where should be prepared the feast.

In following the thought of so brilliant a thinker and writer as Lyman Abbot, we expected to find prepared from a subject so rich with human portent, a feast that we too might enjoy in the upper room of our mentality. But to our disappointment we were led to grasp at mere bubbles, chasing a beautiful mirage that eluded us, or faded upon our too near approach, as we discovered his treatment of the subject to descend to mere moralizing, and to an admonition only, to keep open an upper room within ourselves for communion with Him who would come in to sup with us.

A beautiful thought, of course; a delightful picture to the eye, but not a single toothsome morsel for the hungry intellect to feed upon. It was like embracing a shadow of some loved one, that continually vanished at the touch. There was no food in it for the rational mind to ruminate and digest. How so erudite a writer could touch a subject so fraught with vast promises of human weal, and escape laden only with a moral with which to adorn that wonderful scene—is amazing when we consider how very superficial is his trophy to what may be reaped by a little deeper inquiry into the subject.

Mr. Abbott evinces no conception whatever of the greatness of the events which this simple little drama in the Lord's sojourn with us prophetically indicates. Is it of no consequence worth remarking that the man sought for, to serve this feast, should be carrying a pitcher of water? If water has any significance in the application of Christian baptism, might it not also have a significance here? There must have been some very remarkable symbolism involved, especially as the man with a pitcher of water is also the astrological figure denoting one of the signs of the Zodiac, which is Aquarius or water-carrier.

Of course, it will be claimed that astrology is an exploded science; but it constituted the chief learning of the ancients, and as it had potency sufficient to warn the three wise men of the East of the birth of Him who was to be king of the Jews, and to lead them to his birthplace, it might much better be regarded as a lost science which it is worth while to revive. If we study the figure represented in the almanacs, arrayed round about with the twelve signs of the Zodiac, pointing to various sections of his anatomy, we find that Aries or ram is at the head.

Is there not then something more than accidental

coincidence in the fact that Jesus, who was the head of the church of humanity, was called the Lamb of God? His relation to the sign Aries in the Zodiac will perhaps be better understood if we designate him Ram instead, the Lamb of God, because it was at two years old—the age of coupling—that the Lamb was made a sacrifice; and as such Jesus would be the begetter of the children of God.

The word Zodiac signifies God's animal life. The signs of the Zodiac mark the twelve principal divisions of that life, and symbolize their varied character. The signs are stationary in the earth, while the complementary constellations in the heavens are constantly revolving with the sun, with this contingency,—that through the precession of the equinoxes the sun falls behind, or the constellations advance, about 50 seconds of a degree every year. This enables the sun in the course of time, in the long revolution of the Zodiac, to fall back through the whole twelve constellations. Or, if considered another way, it permits each constellation to pass each sign, and to return to its own sign in the same length of time. For convenience of expression, however, and to have a definite starting point, we say that the sign Aries, which is permanently located at the point at which the sun crosses the line at the vernal equinox, has passed or transited such and such a constellation.

Now again, it can hardly be regarded as a mere coincidence that during the Jewish dispensation the sign Aries was transiting its own constellation, culminating that and passing out into Pisces or fishes, at the birth of Jesus, and that the Christian era has been astrologically considered the fish dispensation. The sign Pisces indicates great procreation. There never was a time in known history when there developed such great numbers of inhabitants, especially among those peoples who became Christian.

Here again we have another striking coincidence, in fact, two of them. The first is that the Disciples chosen for the occasion were mostly from among fishermen; the second is, that the Gentile peoples who accepted the Holy Spirit and became Christian through the preaching of these same Disciples, had their astrological sign in Cetus, the whale, a great constellation that lay along side of the Zodiacal belt in the heavens. In fact, these people constituted the great fish, which the Lord had prepared to, and who did literally swallow Jonah.

The word Jonah being the Hebrew word for dove, and the dove being the symbol of the Holy Spirit, these people—the great fish people, really did perform that wonderful and seemingly incredible act of deglutition, by the avidity with which they accepted the Holy Spirit when it was rejected—cast overboard from the Jewish ship of state. Therefore, we who are the lineal descendants of these Ninevites, who in the name of the Huns and the Goths overran Europe, and finally streamed across the Atlantic to the New World, still constitute the great fish that yet holds Jonah in its bowels; and the indications of greed, graft, vice, and corruptions (so rife among us) are, that when he begins to stir our moral digestion, we will become exceedingly sick of him.

Now let us return to that pathetic repast in which the Lord sorrowfully uncovers the hand that shall betray him to his death. However solemnly important seemed this last breaking bread with the Master, it was only typically prophetic of that life-giving feast upon his actual flesh and blood, for he said, (John vi: 53-55:) "Except ye eat the flesh of the Son of man and drink his blood ye have no life in you. Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed."

If the Scriptures are true, then the Disciples of Jesus must have eaten his flesh and drank his blood. If Christian learning had not rejected alchemy and accepted that pseudo science called chemistry, they would have known that this eating or appropriating was accomplished by the transformation of his flesh and blood to Holy Spirit through the fires of theocrasis, or what is commonly called translation, and was thus an actual burnt offering or sacrifice. To accept this spirit was to eat it; because it entered into the life as food for the inner man.

This Supper, by the incident of selecting the man with the pitcher of water, and also by the Lord's statement that he would not so eat or drink again until the kingdom had come, pointed down the age to the time when the sign Aries should move out of the constellation Pisces into that of Aquarius, when there should be the supper of the Great God, mentioned in Ezekiel and also in Revelation.

John the Revelator, looking down the age, saw an angel standing in the sun, inviting strange guests—the fowls that fly in the midst of heaven, to this strangest of strange feasts. The world is taught to think of an angel as some ethereal being, different from man; but Revelation xxi: 17 declares them to be identical, neither of which could reasonably be expected to be seen standing in the physical sun. It could more reasonably be the Sun of Righteousness, in which a man standing would be in the illuminating light and love of the divine spirit residing within him. Neither could the fowls be the merely winged creatures that soar in physical skies, but rather those personalities whose intense desire for truth impels them to exploit the heavenly regions of intellectual research. These were to be filled with strange provender indeed; the flesh of kings, the flesh of captains, of mighty men, of horses, and of those that sit on them,—and the flesh of all men, both free and bond, both small and great.

Inasmuch as we know how the followers of Jesus ate his flesh, the eating the flesh of others as properly prepared does not seem so strange or so impossible. And again, inasmuch as Jesus showed himself to be a composite man, made up of leading Biblical characters of the past, by his transfiguration on the Mount, where he took himself apart to exhibit to his Disciples, as Moses, Elias, and Jesus, is it not reasonable to conclude that those who follow him in the resurrection will also be made up of the spirit entities of noted characters? Paul said that with the redemption of our bodies we shall be like him, and as the earth—not the physical earth, but the earthly man—shall melt with fervent heat, there will be abundant transformation of flesh to spirit with which to feed the 144,000 that shall stand upon Mount Zion.

Jesus, as the Son of man, was the concrete product of the Jewish religious thought, culminating in his manifestation, when the great chronometer of the ages—the Zodiac, struck the hour; that is, when the Lord's own sign Aries passed out of its own constellation. As the vernal equinox marks the seed-time of the year, when all Nature springs anew into fructification and growth, so the appearance of Jesus as the sower marked the implantation of the seeds of life in the human race; that is, the real life—the immortal life; no other so called life can be accounted real by comparison.

The Fish or Christian dispensation was the time of proliferation and gestation of that life, while Aquarius—the man standing in the Sun, will bring the science of that life, both theoretical and experimental, because that life will be brought to the birth. Knowledge shall be wonderfully increased, for the time will be at hand when "they shall not teach every man his neighbor, and every man his brother, saying, Know ye the Lord: for all shall know me, from the least to the greatest."

The age of Aquarius will be the age of science. That is what is meant by the water in the pitcher. Water is to the elements of Nature what science is to the problems of life; it is a universal solvent, or nearly so. The science of this age will solve all the mysteries of being. As coming events cast their shadows before, so he in whose intellectual upper room should be prepared this final great feast for those who were to be in search for the Lord, was symbolically represented at this antitypical feast, which was to prefigure that wonderful feast to be enjoyed by the ushering in of the kingdom of heaven upon earth.

Perhaps I may seem to be "making a mountain of a mole hill," in thus taking this editor to task for so casual a mention of this subject; but it is so much the usual method of orthodox exposition of the Bible, and afforded so good an opportunity to give it much needed castigation, that we could not resist the chance to avail ourselves of it, though we feel like begging pardon for making him the special target for our criticism. It is this superficial treatment of the deep things of divine revelation, by the ministry, that is adding daily to the scepticism of the age. When men can find just as much intellectual pabulum in Shakespeare, Byron, or any other profane writer, as the theologians can elaborate for them from Scripture, then they are too apt to choose the former as enjoining less moral restraint.

The Profession of Good Taste

IT IS just as we long ago discovered, and secretly maintained, for we scarcely dared breathe it to our friends,—the so called culture, the profession of good taste in art, in music, and in literature is mostly affectation. It is the fashion, or a toadying after the leaders whom it is thought are connoisseurs in these matters; and nine out of ten of even these pretenders, if put to the test, could not discover the superiority of a Rembrandt, a Wagner, or a Byron from a nameless copyist, a ragtime or spring essayist, if presented without labels.

We constantly hear about good taste and the standard of taste. What is it? And where is it to be found?

Nobody knows, nobody can locate it beyond dispute. It ranges from the opinions of the hobble skirted social circle, to that of the African maiden who returned the gift of an apron to a missionary woman, with the blushing apology that she could not wear it: "Me too modest." It is a mere matter of individual opinion, made up from the point of view, to which one would be a long time rounding up an agreeable consensus.

I admire a landscape of living green, pierced by the single white battered trunk of a monarch of the forest, the memory of a more ancient growth, towering dead and broken, like a stately shaft in stone, in striking contrast to the surrounding scene. "Cut it down," says my friend; "it is but symbol of death marring that of life. It makes me shudder." So there you have it. When you have established the absolute in taste, either in art, music, or literature, you will have caught the will-o'-th'-wisp. You will also have relieved the anxiety of a vast multitude who wish to be credited with its possession, but fear to commit their judgment ahead of popular approval, as a late incident in New York City will prove.

Madame Trentini, an operatic singer who could command \$1800 a week, began to sing in a yard, an open court between six apartment buildings. Soon there was a penny dropped down from an upper window with a note, saying: "Baby won't sleep while you sing. Please go away." Then she sang a sweet lullaby in the softest Italian to put baby to sleep. A nickel followed,—that was all. An attempt to sing to \$10,000 a year flat-dwellers was met by a special policeman, who would not permit his charges disturbed.

Next she opened with her tambourine in the hall of a fashionable hotel. At the first note, the proprietor passing by interrupted her with: "My dear young woman, you have a wonderful voice. How did you get into my hotel? Come into the ballroom, I wish you to sing to my guests." A few women in furs and diamonds gathered about, and Trentini sang "Boheme." People paused with astonishment. Chatelaine bags were opened and out came—pennies, yes, and nickels, some dimes, and a quarter or two. One man grew enthusiastic enough to waste a whole dollar, and was doubtless looked upon by his æsthetic (?) companions as a "softy." Altogether, the songstress received \$3.16 for an effort that upon the boards would have realized her \$300.

So much for the musical taste of the so called cultured. These people would hardly discover a diamond in the rough, or dare acknowledge one apart from its setting. They would lavish their yellow dollars and thrill with appreciation to hear this lady amid the bespangled adjuncts of the operatic stage, with all the fashionable world to help the acclaim; but the same voice, the same talent, in a street singer, "Bah! it was only a cheap John affair," that no self-respecting habitue of the upper circles of society could afford to patronize. So much for the accuracy of the so called faculty of good taste. It is mostly sham. I may despise what my neighbor admires, but that only argues that our tastes differ, not that one is very much better than another.

Premiseless Star Gazing Foolishness

THERE is nothing small about Professor Larkin of the Mt. Lowe Observatory of California, especially his feats with figures, or with the pen,—which are colossal. He dashes off worlds and solar systems from the mightier than the sword, with all the grace and abandon of a Hearst newspaper editor, flinging poetical fancies from the rock-bound coast of New England to the Golden Gate of the Pacific.

The Professor sets us swirling amid a galaxy of suns and solar systems numbering 32,000,000,000, stretching away into boundless space, beyond the power of the imagination to compass. Those nearest or contiguous to us, he says, are not yet cool enough to be inhabited, else I suppose Professor Lowe would be scraping acquaintance with them, and mapping their canals and town sites, from which some enterprising Wall Street promoter would be selling watered stock and town lots.

Perhaps I malign this dreamer of vastitudes. He did not actually assert that there was so many suns, but that there was known to be sufficient matter in existence, out of which to make that many; and I suppose he thinks that if Old Dame Nature is as well up to her business as he is, that she at least intends yet to work up this material into shining lights, with which to illuminate and warm this vast amount of still unused illimitable space. Then as each of these suns must have a planetary system of supposedly eight revolving orbs to keep it company, he figures out a galaxy of 11,000,000,000,000,000 such bodies trying to occupy imaginary space.

Really, we cannot see how he can dare suppose even this limit to that which it is argued is without limit. Of course, he says that not more than a million or so of suns can be detected by the most powerful microscope, or photographic negatives wrought by long exposure, to all parts of the starry vault; but somehow he seems to know there are millions more. But how? How do his class of thinkers, who boast that they accept nothing not capable of rational demonstration, know that there are more suns than they can see, or even that those they do see are really solar luminaries? They jump roughshod upon those who believe in the perpetuation of spirit life after the death of the body, or of the existence of a personal Deity, because they say these things cannot be demonstrated.

Of course, we do not admit that the existence of these things is not logically demonstrable to rational thinkers; but if they were not, I would like to ask if it is any greater or a more unwarrantable stretch of the imagination to believe in them, than it is to believe in the existence of material stars and space that cannot possibly be detected, nor logically demonstrated?

We talk glibly of the peaceful sway of commerce; yet how many go down at sea? How many are mangled, cut, and killed on the railways and in the trades? And how many fall breathless in the strife, or are beaten, robbed, and starved in its sweeping, relentless loots?

Our public servants are the chessmen by which the money power plays the game of finance on the political chess board. The fun of it is, that they let us think *we* are playing the game, while they see to it that every move is in their interest.

Literary Review & Comment

Rollin W. Gray

COMPETITIVE SYSTEM OF ACTIVITIES

Conditions do not Mould Character
But Character Makes the Conditions

THE IDEA as put forth by Mr. King C. Gillette, the author of "World Corporation," is an excellent one, and it would seem to be a solution of the commercial and industrial problems that confront the world today. The idea is to merge all securities into one corporation as fast as possible, by the apparently simple method of incorporating a corporation under the liberal laws of Arizona, to engage in any possible undertaking whatsoever, whenever and wherever practical. This would, according to the author, soon absorb all the wealth of the world, and this would eliminate the competitive system, and thereby bring about the millennium in all phases of human activity.

This is all very simple; and if there were only the commercial phase to be settled, this might be a help toward the final solution. But the mistake of most reformers is, they forget that conditions do not mould the characters of a people; that the character of the people makes and moulds the conditions and circumstances under which they live. Today, we find mankind enjoying the benefits of the competitive system of activities, the basis of which is selfishness. No scheme employing selfishness as its basis, or that appeals to selfishness as the mainspring of action, can ever be instituted that will break up or take the place of the present competitive system.

There must be a system established that is based on a principle diametrically opposed to the basic principle of competition. If selfishness is right, then the competitive system is right, and competition is the righteous thing to engage in. If, on the contrary, love to the neighbor is right, then Jesus was right when he said: "Thou shalt love thy neighbor as thyself," and competition is wrong. The appeal to the world's wealth producers and holders to pool their wealth into one corporation, is an appeal to selfishness, and does not in any way guarantee that the power thus aggregated and concentrated will in any manner be wisely and righteously administered for humanity's benefit.

The system that shall permanently replace the present competitive system, must have in it those elements that shall guarantee the eradication from the hearts of humanity of all the elements of competition, and the establishment of a system founded on the principle that is set forth in the command, "Thou shalt love thy neighbor as thyself." World corporation, if carried forward to success, would not mean the destruction of the competitive system, as the author fondly hopes; it would simply mean the establishment of an absolute monetary despotism.

The author presupposes that if a corporate congress had the absolute control of all the wealth in the world, it would only use this power righteously. He does not take into consideration the fact that provision must first be made to make humanity righteous before it will do righteous things. The book shows the enthusiasm of the

author, but his enthusiasm seems so far to blind him to the real solution of the problem. However, it is a thought-provoking book. "World Corporation," by King C. Gillette, is published by the New England News Company, distributors to the trade, Boston.

"The Fundamentals," a testimony; compliments of two Christian laymen. Two or three volumes of these so called fundamentals have been received. They are sermons, essays, or lectures, written by certain learned men, and dealing with the modern Christian idea of God, and the interpretation of the Scriptures, which we hold to be erroneous. They say they believe the Scriptures, although they are written in a great measure, in the language of symbolism, not one symbol of which they know or can interpret. To say you believe a thing that you cannot understand, is to acknowledge that you do not depend upon your reason for your belief, but upon a blind faith. Most Christians who say they believe the Scriptures do not believe that Jesus was the Creator of the universe, although in the first chapter of John, and the fifteenth chapter of Colossians, he is expressly and definitely declared to be the Creator of not only the universe, but of everything else.

A knowledge of Koreschan Science would reveal an understanding of this seeming paradox, so a person could truthfully say, I not only believe, but I believe because I understand, while a thousand exegetical dissertations by modern preachers would only lead one further into the maze of doubt and misunderstanding. "The fundamentals" are argumentative, but not authoritative; they will strengthen the modern Christian in his belief, but they will also do the same for the atheist and the infidel.

Among the many interesting features of the January number of the *Review of Reviews* will be found "Progress of the World," by the editor; "The London town Planning Conference," "Realizing the Dream of Panama," "Foreign Born Trees," "Platinum and Nickel Industries," "Tax Reform in California," and some very clever cartoons.

The December number of the *Woman's Era* is called the music number, and is well named, as is evidenced by many interesting articles about music and portraits of musicians. To music lovers it is a treat.

The Woman's Home Companion starts the new year with a cover design of a little baby hung up to a Xmas tree tagged 1911; then follows some 72 pages of reading matter interesting to young and old.

Human Life for January has a good corps of contributors, and added to the virile writings of Alfred Henry Lewis, the versatile editor makes exceptionally interesting reading about people.

Topics of Interest & Importance

THE FRUITION OF UNIVERSAL DESIRE

**The Principles of Truth and
Good Perpetually Preserved**

BY MADISON WARDER

FOR AGES the instinctive desire of the progressive entities of racial existence has been toward the attainment of the acme of universal perfection. Even in the midst of the raging turmoil of competitive strife, when the hand of every man seems raised against his neighbor, and the world finds its supreme delight in the enjoyment of sensual and avaricious indulgence, there has yet remained, insulated in its proper protective spheres, the saving influence of that yearning for the crowning cosmic good from which has come all human progress. Throughout the long cycle of man's descent into the lowest hells of mortality, a channel of ascent for the principles of truth and good has been preserved, wherein are gathered the levitating qualities of all racial activities; thus making possible the elaboration of the forces of righteousness that are to ultimate in the creation of the divine order. Along this median line of progress have centered the hopes men have entertained of reaching the climax of destiny. The struggle has been long, and, to the unenlightened mind, apparently fruitless; but those who have learned somewhat of the laws that govern the cosmic processes, see many indications that the race of degeneracy is at its close, and the fruition of our supreme desire in sight.

There is one central principle operative in every sphere of cosmic activity, a principle eternal and unchangeable; that is, desire for perpetuity of existence. Every form of life in the universe seeks to recreate itself in its own plane of being, by involution into and evolution from the seed. In the seed is gathered the vitality, the good, of its life form, for projection into the succeeding life. The universe, the sum and container of all life, following the same immutable law, must recreate itself in like manner. Therefore we may expect the climax of achievement, the gathering of the universal vitality into the race of perfect men, to come when the corruption of the sensual humanity reaches its limit.

That the limit is about reached, is patent to all who will take the trouble to analytically view present social conditions. Avarice is at flood tide, as is evidenced by the universal worship of the dollar, and the open and shameless reign of the grafter in public life. Sensuality enjoys well-nigh universal dominance in private and social life. The church has prostituted its high calling to the service of mammon; governments have become the object of creatures of the moneyed interests; the universities are turning out social parasites instead of social servants; science pursues aimlessly the *ignis fatui* of hypothesis; and even the reform movements cling persistently to the ethics of competition.

The past year has been notable for the many prominent men and women who have passed into the spiritual spheres. Various phases of modern thought have lost their leaders,

and the result has been greatly accentuated confusion in the mental domain. This condition of affairs will naturally be largely augmented in the immediate future, as the liberated mental force is disseminated. The various schools of fallacy are gathering their forces in battle array, and preparing for their own mutual extermination.

Verily, the divine Alchemist is stirring up things in his crucible of cosmic transformation. There is cause for high encouragement in the outlook. The great truths of Koreshanity will soon begin to appeal to the masses, for the pitiful inadequacy of the fallacies of the present is being enforced in striking manner. Yet a little time of waiting, while the powers of fallacy are consumed in the fires of internal conflict, then the world will turn a willing ear to the message of the great Scientist.

Wonderful Process of Anatomical Change

BY DR. J. A. WEIMAR

WE append a clipping which appeared in the magazine section of the Chicago *Examiner* of December 4, 1910. The article describes a remarkable insect, new to present-day science, known as *trichostibas isthmiella*, commonly called the "cradle bug." The description of this Isthmian or Canal Zone, silk-hair-like spinning creature, furnishes a corroborating proof of the Koreshan doctrine of anatomical and physiological metamorphosis (transmutation, transformation or change).

According to the doctrine of correspondential analogy we know that every insect, bird, and animal of the entire universe, as well as every one of the seventy-five so called "elements," so far discovered and cognized, is represented in the anthropostic encephalon, the little world, the brain of man; for the ancient knowing-ones, who had an unerring knowledge of the universe and man, called the little world, the organo-vital, the human anatomical structure, "microcosm;" and the great world, the alchemico-organic universe, the "macrocosm." Logically reasoning from this premise, there must exist some insect, bird, or animal creature which goes through a process, at some time during its career, that resembles the process of anatomical and physiological metamorphosis. The appended clipping, describing in detail such a remarkable insect and its wonderful change, furnishes a truly corroborating proof of the Koreshan doctrine of transmutation.

We would suggest that the reader, while perusing the clipping, should bear in mind the marvelous law of correspondential analogy, and make use of it according to the science of Koreshan Universology.

"A very remarkable insect, new to science, has recently been discovered in Central America. It comes, in fact, from the Canal Zone, and somebody has called it the 'cradle bug.'

Its real name, however—bestowed by Mr. August Busck, of the Government Bureau of Entomology, to whom the honor of describing it has fallen—is *trichostibas isthmiella*. A moth of rather small size, brownish in color, it is remarkable because of the fact that it suspends its chrysalis in a sort of aerial cradle,

which looks like nothing so much as a fishing net in miniature.

"Quite a chapter might be written about the various colors of silks spun by different insects. The silk of the silk-worm is in some cases snowy white, and in others a bright golden yellow, according to the variety of caterpillar. But the net of the 'cradle bug' is woven of salmon-red silk, and is hung by a thread of the same material, a foot or more in length, from a leaf, the object in view being evidently to protect the creature from attack by the fierce ants which so thickly populate the tropical jungles.

"Of course this moth begins life as a caterpillar. After completing its growth as such it begins to prepare for the future by attaching to a suitable leaf a strong silk thread. This supporting thread (perhaps thirteen inches long) is divided at its lower end into three branches, which are used as a starter for the weaving of the dainty and wonderful net-like 'cradle.' The caterpillar, suspended in mid air by the main thread above mentioned, forms an open network around itself, and when the task is finished simply remains there, inside of the net, transforming into a chrysalis, and thus awaiting its final change into a moth. An opening has been left at the top of the 'cradle' to enable the moth to fly out. Like a baby in its 'cradle, the chrysalis rests inside of the net and swings in the gentle breeze, safe against enemies.

"One might imagine that the predatory ant could easily walk down the suspending thread and attack the insect, but Nature seems to have made special provision against such a contingency. For, if the cord of suspension be in the least disturbed, the creature inside of the chrysalis immediately begins to move about with such violence as would be almost certain to throw off a marauder from its insecure footing on the delicate and slippery thread.

"The whole idea, as will be seen, is to obtain security for the insect during the stage of its being, when, being locked up in a sort of temporary coffin, it is unable to run away from an enemy. Under similar circumstances, the butterflies of the species already described enclose a large number of their cocoons in a single thick and almost impervious envelope of silk. Thoroughly rain proof, their communal nest is attached so firmly to the tree branch that not even a hurricane could dislodge it.

"One of the most interesting problems, from the viewpoint of the naturalist, is the condition known as the chrysalis, or 'pupa' stage of being, through which insects are obliged to pass in the course of their development. It is a sort of temporary death, and one is not surprised that it should have suggested to the poet a likeness to the entombment of the human body out of which springs the liberated soul, like a beautiful winged butterfly from its ugly pupa case.

"During this period of its existence the caterpillar, whether of moth or butterfly, undergoes an extraordinary process of physiological change. All of its internal organs are broken down and reduced to a structureless, jelly-like pulp. Its entire digestive system disappears, and nothing of its inside works is left, except its nervous system. Out of the aforesaid pulp, by some process altogether beyond our understanding, entirely new organs are built up, including the complex and powerful flight muscles and an elaborate reproductive apparatus. Thus the animal is literally built over new during the period of its temporary imprisonment."—*Rene Bache*.

In order to impress the main points in the clipping, let us recapitulate the main key-thoughts:

First, that the newly-found insect is a very remarkable creature, entirely new to science or present-day naturalists.

Second, that it is a native of the Isthmus or Canal Zone. Isthmus, or rather, *isthmos*, is a Greek word, meaning the connecting passage between two mainlands. The High Priest or Mediator of every new age is the connecting link between God and man, the God kingdom and the human kingdom. The analogy may be carried further, and is surely very striking.

Third, the net that surrounds the insect is woven of salmon-red silk. Read in this connection Isa. lxiii: 1-2; for "red" is indicative of the law of redemption, according to which every Mediator's garment is dipped in blood. There is no remission of sin, without the shedding of blood. The philosophical religion, of which Jesus was the Head, was ratified with blood; the scientific religion of KORESH, of which he is the Center, is ratified by blood.

Fourth, the insect remains, during its process of anatomical and physiological transformation, inside its temporary entombment; not outside, nor in some other insect inferior to itself.

Fifth, nothing is able to dislodge it from its secure position. It is safe against all enemies. Nature (the Almighty behind Nature) has made a special provision against such a contingency, so that not even a hurricane can disturb it.

Sixth, although closed up in a sort of temporary coffin, and consequently unable to run away from an attacking enemy, yet the creature is able to exercise such wonderful foresight and power, as to be able to move about with such violence as to throw off any marauder that may try to disturb it.

Seventh, its nest or temporary coffin is like an impervious envelope, -thoroughly rainproof.

Eighth, the insect, from its unsightly "pupa" condition, is transformed to a beautiful, winged butterfly.

Ninth, Rene Bache, the writer of the appended article, acknowledges, apparently with Koreshan phraseology, that the little *trichostiba isthmiella*, or Canal Zone cradle creature, undergoes an extraordinary process of physiological change. If "physiological," than self-evidently also, anatomical.

Tenth, that all its internal organs are broken down and reduced to a structureless, jelly-like pulp. They are broken down and reduced by a process of alchemical combustion; by friction, agitation, tritition of the atomical and molecular particles of matter-substance to spirit-substance.

Eleventh, nothing of its inside organs is left, except its "nervous system." Koreshan Universology teaches that between the nervous system and the blood system, the *pneuma* or spiritual force is generated. Thus the *pneuma* is ordained and left to perform the work of transformation—out of nothing? Oh, no! for the pediment or footstool of the spiritual is the material. Out of the foulest mortal substance, by the wonderful law of metamorphosis or transmutation, an alchemical process, the change is accomplished.

Twelfth, out of the "pulp," the combusted mass of mortal and corruptible structure, entirely new organs are built up, including the complex and powerful flight-muscles and an elaborate reproductive apparatus. Mr. Bache confesses, in this connection, that this process is altogether beyond his understanding. All Koreshans know that very well. It is a mystery to so called orthodox teachers, pro-

fessors, and the laity. Not so with well-indoctrinated Koreshans. By means of the flight-muscles, this transformed insect is able to surmount all obstacles in its path, and with the elaborate reproductive apparatus, it is able to multiply and perpetuate its kind of species.

Thirteenth, Mr. Bache informs us that the *trichostibas isthmella* is literally built over new, during the period of its temporary imprisonment, the temporary death-like state and condition, the state of anatomical and physiological change.

Religion's Postal Censorship

BY JOHN S. SARGENT

THAT insidious foe to human freedom—the Catholic church, now being so ruthlessly driven from some of its strongholds in Europe, is putting forth all its sinister and clandestine efforts to get political control of this country. We have no fears that it will ever finally succeed, but it will most likely, in the not distant future, involve us in a desperate struggle to prevent such a consummation. It has this great advantage of the people, that it works unceasingly along cunningly devised lines, by Jesuitical secret methods, being careful never to show the cloven foot of its design until it is ready for the *coup d'état* of our subjugation.

By playing its voting strength, which is well nigh subservient to ecclesiastical dictation, between the two so nearly balanced political parties, it is enabled to secure favors from either. Thus it will move stealthily along, step by step, to its ulterior purpose, while the people—with their usual apathy and blindness to the import of events—will ignore this forging of their manacles, until some drastic measure shall arouse them to resentment.

This awakening the clergy—with diplomatic cunning gained from centuries of devious statecraft—will endeavor to delay, until they deem their political circumvallation complete. To this end the history of ecclesiastical effort shows that no duplicity, chicanery, or double dealing will be spared. They will run with the hare and chase with the hounds. They even seem ready to curry favor and an alliance with Protestantism, with whom they have always been at deadliest enmity, if it will but serve their sinister purpose. But that purpose once served, it will be cast aside—a dead, despised husk, out of which the substance and life have been sapped.

As an object lesson of their far-reaching acumen and subtle methods, at the meeting of the American Federations of Catholic societies at New Orleans, recently, it was proposed to secure the exclusion from the mails of all literature that defames God or Christ. The implication, of course, is that it would apply only to ribald denunciation. This would doubtless commend itself to most all Protestants or other devotees of the divine Being. But who is to be the judge? And under the present autocratic power of the postal department, how long would it be before some Postmaster General, in order to curry favor with the religious vote, would be excluding all religious discussion from the mails, especially that which was derogatory to the Catholic hierarchy?

Of course, it is very distasteful to worshippers of Deity

to have his names defamed or irreverently used; but we rather think that the Almighty is able to take care of himself in this matter, and if he endures such treatment it would seem entirely unnecessary and superfluously foolish for Christian people to rush to his rescue, and most especially so, if by so doing they are likely to place in the hands of some political clique, or tyrannical church, the power to suppress all religious discussion. If our God and our faith in him are not able to endure and survive the scurrilous attacks of atheism and agnosticism, without the protection of secular law, then they are hardly worth preserving at all. Let us put our trust in God, maintaining always a righteous integrity; and those who now would scoff, will yet find cause to come and worship with us.

Lapping of the Signs and Ages

When they asked Jesus what would be the sign of his coming again, and of the end of the world—the Christian age, he bade two of his Disciples go down to the next village (city), and there would meet them a man with a pitcher of water in his hand. The sign of the Christian age has been Pisces, fishes, and the sign of the age which follows it is Aquarius—the man with a pitcher of water in his hand. The sign of the Jewish age was Aries, Ram or Lamb. The signs and their ages lap. The Christian age began when Jesus was born, and the Jewish age ended with the destruction of Jerusalem. The world is now in the lap between the Christian age and the Koreshan age which follows it. Soon the only sign in the physical heavens will be Aquarius—the man with a pitcher of water in his hand, which Jesus said would be the sign that he would come again. Water, from its transparency, signifies science—the truth; and this is the time when the water-carrier—the man with the truths of the new age, is to come again, as did Jesus, in the beginning of that age, with the truths of the Christian dispensation.—O. F. L'Amoreaux.

The doctrine of commercial equation comprises the plummet of commercial intercourse; and the level related to this line, is the application of the doctrine to its corresponding activity. The builders reject the chief and true cornerstone, and will only build from their perception of construction. Love to God is the vertical line, and love to the neighbor the adjusted level; but humanity has neither of these, so the builders must be compelled to lay the brick and stone without any idea of the chief corner, and the line must necessarily be suspended from the only hanging point—human greed, which is as active in the poverty-stricken as in the millionaire, only that it takes a little different direction.—Koresh.

The recorded exposition of the order of creation in Genesis is a simple and general outline of all subsequent specification given in the Book. It is the most complete, with the most concise and accurate general delineation possible for human language to portray. It is the most scientific, in fact, the only scientific exposition of creation ever made.—Koresh.

Responsive to the Messiah's Vibrations

J. MILTON MCCLINTOCK.

MANY times the printed page of Koreshan literature had been brought to the attention of a child, until he grew to be a youth of fifteen years. But until then he could not interest himself in it. He did not question the truth of it all, but he wanted a story,—something not so scientific. At last, however, his mother was made glad, for he suddenly became deeply interested in the Koreshan System. In a short time he took eagerly to reading *THE FLAMING SWORD*; every word of *KORESH* was devoured. It was the awakening of the religious spirit.

For the youth who had but a common education, many of the words of the great Scientist were very hard; he could not even pronounce them. But he was imbued with a determination to know the meaning of these difficult terms. These were: alchemico-organic, organo-vital, pneuma, psyche, vidual, metamorphosis, transubstantiation, transmutation, etc. There were innumerable words that he had never seen nor heard of. But he kept on reading. One by one, the meanings were made clear. Then came the "Immortal Manhood," that wonderful book, with its glossary, wherein each word not used in literature outside of Koreshanity, because coined to express the precise thought which the master mind desired to convey, was clearly defined. This proved to be a wonderful help.

He was delighted later, to know that the Messiah was in the world; and to have the good and the evil, the truth and the fallacy, differentiated. He thought it a wonderful thing to know the truth concerning the world and the end of it; to know who, what, and where God is; what life and death are, and the laws whereby death and hell shall be overcome; where heaven and hell are, and what they are, and what becomes of a man when he dies. He considered the discovery of the cosmic cell the most transcendent of all, for it was the revelation of the mystery of life, whereby the laws of eternal progress may be applied to the human race, and man become obedient to the call of the Eternal, the Source of all life and existence.

Personal Liberty

BY O. F. L'AMOREAUX

A century ago Carlyle wrote of it; although it had not yet reached the Dahmal stage at which it becomes a qualification for high office. He said of it: "No man oppresses thee, O free and independent franchiser; no son of Adam can bid thee come or go, but this absurd pot of heavy-wet can and does. Thou art the thrall, not of Cedric the Saxon, but of thine own brutal appetites, and this soured dish of liquor. And pratest of thy liberty, thou entire blockhead?"

Of the outcome of this liberty, that great observer, Bacon, said: "All the crimes on earth do not destroy so many of the human race, nor alienate so much property as drunkenness." A patriotic Bostonian appeals to his fellows to vote for license for the city's sake. Cowper's "Task" might furnish the model for his petition:

"Drink and be mad: 'tis your country bids.
Gloriously drunk, obey the important call;

Her cause demands the assistance of your throats;—
Ye all can swallow,—and she asks no more."

When the cost of this liberty is reckoned up, and there are added the waste and the loss, both material and moral, besides the crimes, Madame Roland's outcry on her way to the guillotine, "O liberty! liberty! what crimes are perpetrated in thy name," is appropriate to this time.

A New Revelation Necessary

Man is finally destined to acquire a knowledge of every law and principle, and in so far as this acquisition obtains, his sovereignty dominates. In physical life—as that life or existence is manifest to our perceptions and consciousness through the developments of the various kingdoms of Nature—we find the outward expressions of the divine mind. Though physical law and the activities of physical force are operative in physical life, these laws and forces are the subsidencies of mental energy let down from the domain of mental action, and supplied continuously by mental impulse from the creative thought.

As a new and higher stratum of conception and consciousness is reached in the evolution of mind, more extended readings of the great book of physical presentment are made; and when He comes who is to be the Gentile Shepherd for the gathering of the flock into one fold, a new revelation must be made. In other words, the opening of the more rationalistic and scientific degrees of the developing mind adapts mental penetration and concept to deeper and broader, hence more subtle, principles and phenomena, which are communicated to the world only through such men as God, in the progress of human development by the law of involution, adapts to the special function of revelation.—*Koresh*.

"Covenant with Death and Agreement with Hell"

BY O. F. L'AMOREAUX

THIS is what our Congress made when it entered into partnership with the liquor manufacturers; but God hath said: "Your covenant with death shall be disannulled, and your agreement with hell shall not stand." I have a distinct recollection of what was said in Congress at the time when this iniquitous partnership was entered into. As a concession to public sentiment, which was against it, its advocates declared that it was a war measure to raise more money; but that as soon as the war was over, it would be repealed. But the liquor interests soon learned that it was the hiding of their power, and it has since been their wall of defense. Human avarice and desire to avoid paying taxes could not be induced to forego such a source of revenue.

There is a notion that a heavy tax on an article discourages its manufacture and sale; but it does not seem to work that way in the liquor business. When a man has fuddled his brain with drink, and becomes a slave to it, high prices don't count; they are only the means of helping on the robbery, and all the people who sustain the scheme are parties to the spoliation. But God hath spoken its doom by the mouth of his prophet Isaiah, which prophecy refers to this time. Read the twenty-eighth chapter of Isaiah.

The Open Court of Inquiry

Dr. J. Augustus Weimar

VITAL FACTORS OF ENLIGHTENMENT

Koreshan View of the Primary & Subsidiary Means of Imparting Knowledge

Question 35. "Did KORESH consider the pen and the press the most vital factors for the enlightenment of our fellow beings? And do you regard the rise and progress of the art of printing a divine providence?"

KORESH evidently considered the publication of his *Universology*, at the present juncture, the most important factor in promulgating the doctrine of the performance of use to the neighbor. However, he taught that theocrasis (translation or absorption into God and man) was "the most vital factor of enlightenment." Jesus taught the same truth. Philosophically, He expressed it in these words: "It is expedient for you that I go away; for if I go not away, the Comforter [the Holy Spirit, the substance of the Lord's holy body] will not come unto you."

KORESH, with reference to the preceding passage, says: "Jesus knew that without the literal impartation of the substance of his being, there could be no further exhibition of truth, and thence of life, to the world. * * * His going away and their awakening into the light of his gospel, were related as cause and sequence. Their receiving the truth depended upon his absence, simply because the substance of his organism had to be dissolved and reduced to communicable spirit, by which it could be literally absorbed, through the desires of the believers, and thus appropriated and assimilated to their natures, and through them transmitted to future generations."

In view of the foregoing truth, one should readily differentiate between then and now, as to why KORESH considered the publication of his *Universology*, at the present time, as the best means of enlightenment of mankind, although it is but the subsidiary and not the primary means. One should also readily discern that merely oral iteration and reiteration would place Koreshan *Universology* in the past, as a factor of enlightenment; while in print, at present, Koreshan Science is a great educator, and in the future will stand out as one of the greatest monuments of the ages to come. Without publication we would not have the most wonderful, prophetic saying that ever closed the publication of any book; namely: "We are authorized to assert that the time is at hand. We make the announcement that there is no appeal from this dictum from the throne of God. This revelation is from the throne of the Almighty and is irrevocable; it is the veritable word of the eternal God. God will confirm this testimony, despite the claims of false prophets and false christs. The Almighty has set his hand and seal to his testimony. Let no man dare interpose any barrier to this, the consummate testimony to the opening of the Book of Life." ("The Immortal Manhood.")

There is no question but that divine providence put the thought in the mind of the inventor of the first separate type; for the Bible was one of the first prints from these

types. And we may safely conclude that the printing of the Bible marked one of the greatest undertakings in that period of the world's history. And we might add, that printing is one of the most important of all inventions; for it marks the achievement of all the arts that began to unfold and develop into useful and necessary industries. The credit of inventing the art of printing has been obstinately contested by several European cities; for instance, Haarlem, in Holland, and Mainz or Mentz, in Germany, have advanced rival claims to the honor of this discovery. This, however, should not be a matter of surprise, when we consider that the inventor of a new art would naturally endeavor to conceal its processes for his own protection and advantage, especially if unprotected by law, or in danger of being robbed of his invention.

It is claimed that a man by the name of Laurentius, of Holland, was engaged in printing books from wooden blocks or wood plates, between the years 1410 and 1420, which were well known to antiquaries as "Block Books," in which the reading matter was illustrated by rude pictures,—an imitation of the ancient hieroglyphs or symbolic signs. Fragments of works so printed are still in existence, which were executed between the dates mentioned. "It was only natural," says an historian, "that Laurentius' 'wood blocks' or 'wood plates' should lead the thoughts to the production of single types, as a means of cheapening and facilitating the art of printing."

Two years were occupied in making the new types and the necessary machinery, before the great work of printing the Bible was begun. Meantime, Johann Gutenberg, with his uncle at Mentz, reproduced several smaller books as a sort of experiment. The first copy of the Bible was published in 1455. The printing of the Bible marked the greatest era in the art of invention and enlightenment.

The capitalist and money-lender, Johann Fust, soon came into possession of the printing establishment, by the foreclosing of a mortgage. He engaged the service of the most qualified workman of the new art, Peter Schöffer, who had been an apprentice, and later an assistant to Gutenberg, and who was distinguished for scholarship as well as mechanical skill in the new invention. Schöffer's skill and the improvements made by him, led the capitalist Fust to take him into partnership, and from now on not only the Bible but other books were produced.

Printing establishments, within ten years of the first, were established in several German cities; then in Rome and other parts of Italy, and soon thereafter in France and England. Cambridge, Mass., is entitled to the distinction of having the first printing-press in North America. For this press the colony was mainly indebted to the Rev. Jesse Glover, a nonconformist minister, who possessed a considerable estate, and who had left England and settled among his friends in Massachusetts. The first book printed in America is known as the "Psalm-Book," in the year 1640. The first "Almanac" was printed by Wm. Bradford, in 1685, near Philadelphia, Pa. Bradford established the

first newspaper, in 1725, known as "The New York Gazette." After this date, newspaper establishments sprang up in several other cities of the so called New England states.

The Astral or Star Body

Question 36. "What constitutes the astral body, according to Koreshan Universology?"

THE questioner expressed the opinion, together with the question, that Koreshan Universology, if not in the Guiding Star volumes, then at least in THE FLAMING SWORD, taught a "projection" of the astral body. A knowledge of the subject will show that only the divinely and scientifically illuminated Messiah of the age can reveal the truth concerning the question; therefore we will cite, *verbatim*, the answer to the question from the scientific writings of KORESH, which is diametrically opposite to a "projection" of the astral body, and thus stands out as a serious testimony against such as are always ready to take the wrong view of what is stated in Koreshan Universology.

KORESH positively states that the astral body is "not a projection," but a transmission; that is, not the transmission of a part or a double, a shadowy mortal being, but the transmission of the entire generated Son of man and Son of God, as well as the entire regenerated and perfected Sons of God—the 144,000 elect or chosen.

The questioner should take special notice also of how wisely and carefully KORESH avoids mentioning himself as the one who, by the process of regeneration or reproduction and final reincarnation or resurrection, and anatomical and physiological transformation, will be able, as the then perfected "Ancient of Days," as the immortal God-Man and Man-God, to transmit himself, as the Lord Jesus did, after his resurrection, in a chamber with closed and locked doors.

Koreshan Universology teaches and emphasizes the imperative necessity of differentiating and orientating Koreshan words or terms. KORESH, in the following citation, states that while theosophists and spiritists speak of a "projection" and of a "double," Koreshan doctrine teaches instead a transmission of the entire immortal being. This being the fact, we find in reading carefully the unparalleled and peerless work, "The Immortal Manhood," by KORESH, that he uses the term "projection," but evidently in a accommodative sense, which is permissible for teachers and men of letters. However, notice carefully that he does not apply the term projection with reference to the appearance of the Lord Jesus, nor with reference to himself, after his anatomical and physiological transformation, but only with reference to the divine Motherhood and the Sons of God, the 144,000 Saviors that shall stand on Mount Zion, the mount of immortality.

KORESH declares, in unambiguous terms, concerning the subject, the following: "In the doctrines of theosophy we find much reference to what the theosophists call the astral body. In spiritualism the phenomenon of the projection of an interior something, like an apparition, has been recognized for many years, and even before spiritualism was heard of, the phenomenon was quite common.

To spiritualists it has been known 'as the double.' While the projection of the interior self is common, it has not been a phenomenon always under the control and within the understanding of the person subject to it. Back of the existence of such fact and possibility there obtains a law, and when this is comprehended, the possibility is under the control of the person's power.

"The existence of this power in the vidual, and the manifestation of the 'double' do not constitute in any sense the existence or projection of the astral. The word astral means, of the star. The astral body is the star body. * * * The genuine astral form is the man perfected in the image and likeness of God. Jesus the Christ overcame the power of death. His body did not see corruption. Through successive embodiments, extending over many generations, He reached the highest attainments ever achieved during the one complete series of the grand-year cycles to which he belonged. That attainment was the incorruptible flesh in which he clothed himself. The immortal structure, the firstfruits of the reincarnation or resurrection, constituted 'the bright and morning Star;' or, in other words, the real Star, the astral body of being. * * *

"It will be remembered that while the Disciples of the Lord Christ were in a chamber with the doors closed [and locked], Jesus appeared in their midst. This was not the projection of any part of Himself, but the transmission of his entire self; his whole outward and inward structure being subject to the action and control of his conscious mind. Such state, achievement, and power constituted Him the astral or star body. There is but one possible way of attaining to this state, and the attainment is free to all who desire it, and who will conform to the necessary requirements for its accomplishment. Neither the psychic nor pneumatic apparition constitutes the star body, or astral, as it is called.

"Now that the time is ripe for the appearance of the genuine Sons of God, and the manifest power of the mind to rise supreme over the body, and transform its corruptible molecules and atoms to incorruptible molecules and atoms, or as it has been expressed: 'For this corruptible must put on incorruption, and this mortal must put on immortality,' there will obtain an effort to counterfeit the true manifestation of the Sons of God. Let no man be deceived. Do not mistake the mortal for the immortal, nor imbibe the false doctrine that there is no distinction between the mortal, born to go to corruption, and the immortal one born of the God-Man, Jesus the Christ, who reached immortal life and became the planted seed for the regeneration (reproduction) of the Sons of God. Every one born into the new flesh, the Christ flesh, is a star of heaven, and will shine 'as a star, forever and ever.'

"It requires something more for the unregenerate man to reach immortality, than to come into the conviction that every man is a part of God, and that every one is an immortal being. It cannot be said of those who have not passed through the process of regeneration, that they are the Sons of God. The process of regeneration is a continuous effort, by which the ones being regenerated gradually remove the proprium (selfhood) which they derived from the lower nature, and put on the higher nature; namely, the divine manhood, derived through regeneration (reproduction) from the God-Man, the Lord Jesus." ("Guiding Star," Vol. I.)

The Forty-Two Embodiments

Question 38. "What Scriptural verses teach the doctrine of the forty-two embodiments, as taught by Koreshan Universology?"

THE most pronounced passage of the Bible that teaches the doctrine of the forty-two embodiments is recorded in Matt. i: 1-17. According to the common version, the passage reads: "The book [record] of the generation of Jesus Christ, the son of David, the son of Abraham. [Here follows a long list of ancestors or forefathers, through whom the Lord Jesus descended.] And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ [Gr., Anointed; Heb., Messiah]. So all generations from Abraham to David are fourteen generations; and from David until the carrying away [Gr. *metoikesias*, removal] into Babylon are fourteen generations; and from the carrying away into Babylon unto [Gr. *heos*, until] Christ are fourteen generations." Here we have forty-two embodiments.

The Greek word rendered "generation," in the first instance above mentioned, is *genneseos*, meaning procreation, propagation, and reproduction. The verb is *gennaō*, to beget; the Greek-English Lexicon of the New Testament adds, "properly used of men begetting children." The proper noun is *genesis*, meaning source, origin; used in referring to birth, nativity, descent, lineage, ancestry, forefathers, etc. Thus the verse under consideration may properly be rendered: "A record of the reproduction of Jesus Christ." The terms reproduction, procreation, and propagation are synonymous with the term re-embodiment. In "Wilson's Rendering" the first verse in Matthew reads: "A register of the lineage of Jesus Christ, son of David, son of Abraham." The forty-two embodiments were typified in the Old Testament Scripture by the forty-two pitchings of the tents of the children of Israel in the wilderness of Sin. This geographical name signifies clayey, miry or muddy. Surely a wilderness of sin.

It is but rational to conclude that only through repeated earth-lives or the forty-two embodiments, can the character of individuals be rounded out. By what means? By experiences; that is, by becoming familiar with both truth and fallacy, and coming in actual contact with both good and evil. The period of re-embodiments is what the Roman Catholic church denominates "purgatory," which it rightfully defines as "a place of purification;" but it fallaciously adds, "after death." Truthfully, it is during the repeated earth-lives that we are in purgatory. This purgatory is also referred to as a prison, concerning which it is said: "Thou shalt by no means come out thence, till thou hast paid the uttermost [Gr. *eschaton*, last] farthing." (Matt. v: 25, 26.)

This purgatory or prison is really the school of discipline and college of life, with its various degrees of advancement in education, discipline, or correction. Here we have the freshmen, the sophomores, the juniors, and the seniors. Fittingly we may apply the language of the Apostle Paul: "Therefore also we, having such a cloud of witnesses surrounding us, let us lay aside every encumbrance, and the close-girding sin, and run with patience the [race] course marked out for us; * * * for you did not yet resist to blood,

contending against sin. Do not forget the exhortation which reasons with you as with sons. My son, slight not the discipline of the Lord, neither be discouraged when reproved by him; for whom the Lord loves he disciplines, and he scourges every son [during the period of repeated earth-lives] whom he receives. If you endure discipline, God deals with you as with sons; for is there any son whom a father does not discipline, of which all have become partakers [in any one of the Mazzarothic grand cycles of 24,000 years each]? Then truly you are spurious, and not sons." (Heb. xii: 1, 4-8; Literal Rendering.)

Intellectuality and Intelligence

Question 38. "What is the true difference between intellectuality and intelligence? I hear the two expressions frequently used, as if they were synonymous."

THE Standard Dictionary defines intellectuality thus: "The quality or state of being intellectual; possession of intellectual force or endowment." The Latin word is *intellectualis*. An intellectual person has the faculty of perception well developed; that is, he is capable of the highest thinking and reasoning powers. The Messianic personality has the only original, creative mind.

Works on psychology define intellectuality thus: "The faculty of the soul that knows, as distinguished from the sensibility that feels, and the will that chooses and resolves." This definition is erroneous; for the wording is, as the Latins say: A *mixtum compositum*, that is, a conglomeration of words.

Intellectuality is not a faculty of the soul, but of the *pneuma* or spirit that knows. The *psyche* or soul is the will that chooses and resolves to do what the intellect dictates. When rightly related the intellect is the guide, director, and protector of the *psyche*, soul or will, and the will should be the obedient handmaid of the intellect. In the fallen man, this is generally in a perverted state.

"Intelligence," according to the same Standard Dictionary, is defined thus: "The quality of being intelligent; capacity to know or understand; intellect; ability to exercise the higher mental functions; readiness of comprehension; mind; address; skill; as, a high order of intelligence." This is another *mixtum compositum*.

Intelligence is not the capacity to know or understand, but rather the faculty of communicating what the intellect has in store. Without a poised, prudent or cautious intellect, the intelligence or readiness to communicate is an unfavorable faculty. What is more offensive to an intellectual person, than a gossiping or idle talker? And nothing is more pleasing to an intellectual person, than a speaker with sense and discrimination.

Thus, to sum up the correct differentiation between intellectuality and intelligence, it is this: The former has reference to an endowment or acquirement of knowledge (science, wisdom); the latter, to a readiness to communicate to others the acquired knowledge.

According to Koreshan Universology the following are synonymous terms, though with a slightly different shade of meaning, and thus the terms must be used accordingly: *Pneuma*, wisdom, light, truth, intellectuality, prudence, science, knowledge, erudition, enlightenment, learning, discernment, judgment, reasoning power. *Psyche*, love affection, desire, will, devotion, attachment, benevolence, good, charity, kindness, passion. Love is purely passion and is blind without its director, guide, and protector, the wisdom or intellect.

The Publishers' Department

The Flaming Sword

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

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Interesting Reading and Announcements

THE FLAMING SWORD extends a New Year's greeting to its many friends and readers. The phraseology, "a Happy New Year" is the formal, customary expression. The word happy implies every thing that is good—the enjoyment of wholesome pleasure; success in legitimate business; prosperity, and a life of concord.

Happiness, under the fallen conditions the race is now in, and under the competitive régime of the present perverted world of humanity, depends more or less on the mental equilibrium of each individual; that is, as to whether each one views things from the standpoint of necessary experience, where all things work together for good to them that love the Lord.

We wish to thank our friends for the support they have given during the year just past, in their kindly efforts to obtain subscriptions to **THE SWORD**, and their endeavors to place the Koreshan literature before the advanced thinkers among their acquaintances. We appreciate the good work done along these lines, and trust there will be a renewed impulse to continue the effort.

And especially do we extend our thanks

for, and sincere appreciation of, the generous assistance rendered the Koreshan Unity in response to the appeal of its Board of Directors for aid in repairing the damages to the buildings, caused by the hurricane of October 17, 1910. Repairs are being made as rapidly as possible, in connection with the routine work of the various departments, and we hope to have all the buildings replaced on their foundations, and put in good order during the next few months.

We would kindly suggest that all those in arrears make an extra effort to renew their subscriptions to **THE SWORD**, as we do not like to drop any one from the list—we want to retain all our subscribers as friends and co workers in the great cause of Koreshanity for the betterment of humanity.

We shall do all in our power to keep the Magazine up to its present high standard, and from time to time will provide articles for our revered Founder's department, that have never before been published.

We consider the article entitled "The Wonderful Discovery of the Law of Translation," which ended in the December 1910 issue of **THE SWORD**, as being of inestimable value to Koreshans generally, in that it deals specifically with the credentials and mission of **KORESH**, and was, as he himself designated it, his "MESSAGE" to the world.

"Overproduction of Medical Literature"

The American Medical Association laments the fact of the overproduction of medical literature. We are of the same opinion, but from a different viewpoint. The A. M. A. is jealous of the fact that other medical school associations,—the homeopathic, eclectic, physio-medical, and biochemic, also furnish medical literature, and that is lamentable because the A. M. A. considers itself the only legiti-

mate teacher of the public concerning medical practice.

But what alarms the A. M. A. the most, is the fact that the drugless or the non-medical, or the anti medical associations, which are numbered by the hundreds, publish the greatest amount of literature on the subject of healing and adjustment of the anatomical structure and physiological functions.

We do not lament this overproduction of medical or non-medical literature, but we do pity the public for having to contend with the tremendous inconsistencies and fallacies that each medical and non-medical school presents for its consideration. It is a feverish, and consequently a nervous production, the tension of which will progress daily and annually until it reaches the climax of extension and tension. The next symptom will be an utter collapse, from which neither the medical nor the non-medical will rally. It will be a final collapse. How do we know this? The Zodiacal belt of the physical heavens, as well as its corresponding belt in the anthropotic domain, indicates the time of collapse, and, in addition, many other signs of the times prognosticate it. For instance, the tremendous preparations for war; feverish and nervous unrest among the rich and poor of all nations.

The climax of the symptoms of approaching collapse we see in the repeating universal peace conferences; for the Deific prophetic declaration is: "When they [the heads of the nations and the public in general] shall say, 'Peace and safety,' then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." "And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed."

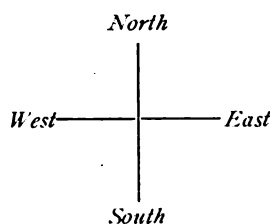
There is a proof of the approaching end of old conditions in the closing sentence. The Son of man has already been revealed; the next revelation will be the Son of God, the Immortal One, coming with power and great glory.

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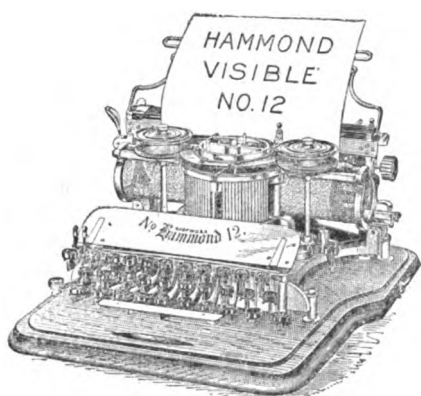
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When he founded the College of Life he stated these truths as axioms. And when his first students graduated, the first question he put to them was: "How many substances are there in the universe?" The answer was, "One." The second question was, "How many general states or qualities does that universal substance assume?" The answer was, "Two." The third question, "What are they called?" was answered: Spirit and matter."

Now if a person thinks along the line of these lessons of primary truths, one will have keys that will unlock hundreds of problems which are held to be, by so called scientists, as profound mysteries. To an indoctrinated Koreshan student these mysteries are profound revelations, understood and comprehended. How grand are the principles and axioms of Koreshan Universology! The Psalmist, concerning the expressions of God, says: "How sweet are thy words unto my taste! Yea, sweeter than honey to my mouth! [For] Through thy precepts I get understanding: Therefore I hate every false way."

It is a terrible sin to know the Deific sayings and precepts, and then voluntarily do that which is contrary to and inconsistent with the divine principles! To do wrong on the pretext that we are mortal, imperfect, and therefore incapable, is pernicious; for it is a false conception of the state of mortality or imperfection by reason of the fall of man. The Lord Jesus, for the instruction and admonition of such persons, declares: "That servant who knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes."

True, we are fallen and imperfect creatures during our mortal state. Shall we therefore voluntarily excuse ourselves and do wrong? Or shall we recognize our imperfections, and instead of excusing ourselves, confess our commissions and omissions, and strive with all our mind and will to speak the truth and do the right thing as far as possible? Which is the rational, consistent, and logical course—the former or the latter? The saying of the Lord Jesus, as mentioned in a previous paragraph, gives us the unambiguous answer.

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A Guess About Longevity

The author of the book, "Comparative Mythology," W. F. Colling, says: "A thousand years of life will be easily reached just as soon as the prehistoric antediluvian Titanic language is found and deciphered." In Greek Mythology, Titan was one of the twelve giant children of Uranus (heaven) and Gaea (earth). Read in this connection Gen. vi: 4. The true prehistoric antediluvian giant race, were the Sons of God who were in heaven (in a heavenly or poised state of mind) and in earth (in an equi-poised perfect condition of body) during the previous Golden Age, and some remained in earth during the ages that followed. They will reappear now that the "times of restitution of all things, which God has spoken by the mouth of all his holy prophets since the world [Gr. *aion*, age] began," are at hand. We are approaching this grand period of time. These Sons of God will formulate a new language; in this manner it will be "found," and they, self-evidently, will understand or "decipher" it to others, as they will be priests (teachers) and kings (directors, rulers).

Mr. Colling then asserts that "all matter is alive, and all species of plants and animals are related by common descent, and the world, the crystals, molecules, and atoms are living bodies." This is not new to Koreskans. Let the novice read in the "Cellular Cosmogony," from the pen of KORESH, pages 15 to 23. Here he will find the truth, not guess-work, concerning matter,—whether it is alive or not. These pages reveal the proximate cause of all motion, as well as the corroborating cause, the Biblical and theological.

The author of "Comparative Mythology" errs greatly when he states that these "living bodies are formed of indestructible particles." Concerning this matter he is wholly ignorant, for a knowledge of the interconvertibility of spirit and matter is one of the fundamental laws of being. This interchange is constant and continuous throughout all ages. This is often called the correlation of spirit and matter. It is the true doctrine of reciprocity.

The guesser further thinks that the restoration of Titanic science, or the discovery and deciphering of the lost Titanic language, "will bring with it command over the lightning of earth, the possession of unlimited power, the control of all climatic and meteorological conditions, the abolition of poverty, the vast prolongation of human life, and the ultimate perfection of human society."

List of—4

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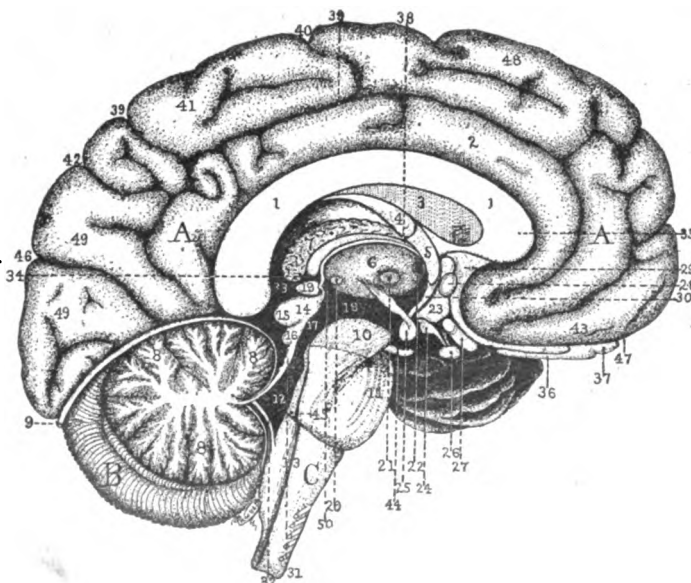
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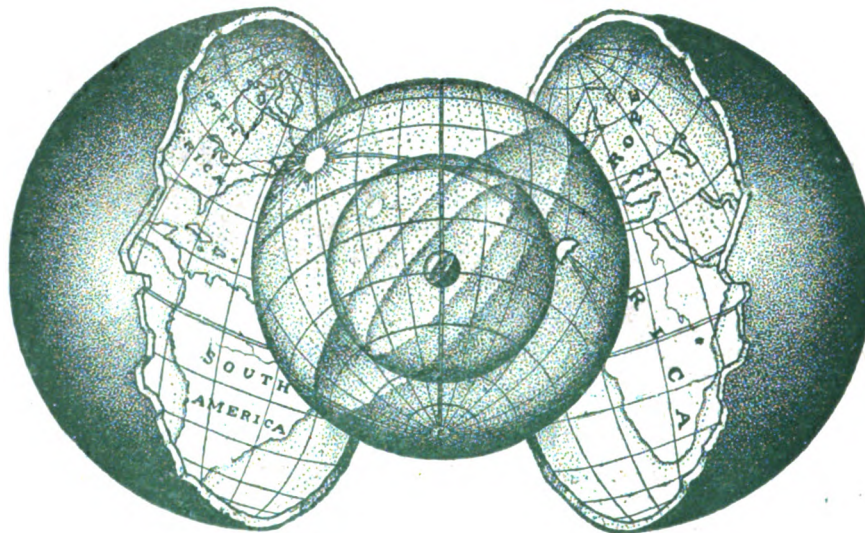
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