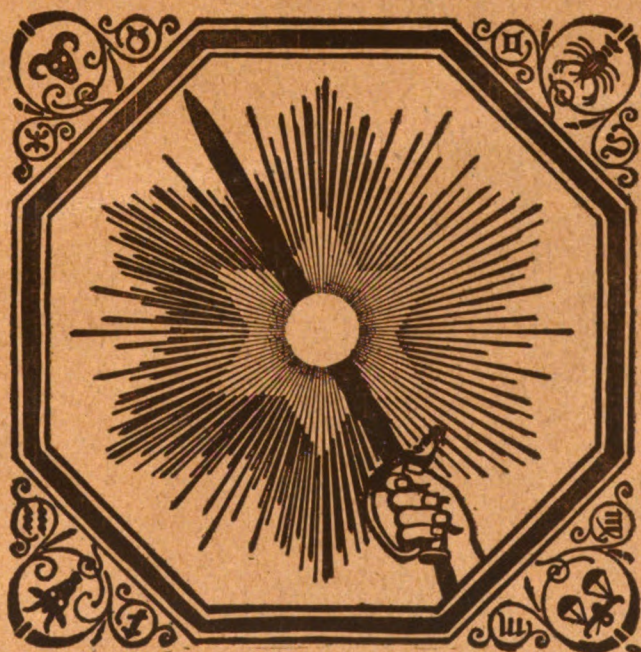


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The Flaming Sword



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The Flaming Sword

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

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Anatomo-Physiological Transformation

Immortality Depends on a Complete Change of the Entire Being of Man

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

MAN AS HE at present exists is subject to physical disintegration. Death, which means corruptible dissolution, seems to be the common lot of man, and this tendency must be the result of some physiological and anatomical defects, or of conditions of unripeness to which the man is related and subject, until such time as he attains to perfection in his organic development. The corruptible dissolution of the body depends upon a corruptible and corrupting state of the soul and spirit of man. The reformation of the one depends upon the reformation of the other.

The entrance of man into his everlasting inheritance is through the veil of the Temple; that is to say, Christ's flesh. This incorruptible, outward, and visible structure must eventuate from some defluable, radical, anatomical change involving a corresponding physiological function. It is my purpose to denote this change, and the scientific processes through which it is wrought. It ought to be apparent to every one, that life or immortality must inevitably depend upon something the very reverse of the conditions and formations involving the present status of mankind.

The Christ overcame death, even to the subjugation of the power of death over the material substance of his tangible structure. The power to overcome was not to be confined to the Lord Jesus, for all who believed in his name were to become the Sons of God, and like him to be made immortal. This immortality was not to come, however, until "the last day," or the end of the age or dispensation. The end of the age is reached, and the time is now ripe for man to apply the law of life to the physical being, and fulfil in himself the promised possibilities in which the efforts of the ages must culminate.

Life could not come to man until the scientific region of the brain and mind had attained to a development sufficient to discover and apply the science of immortality. The application of this science implies obedience

to certain definite and fixed principles. The first is the cognition of the divine personality, through which cognition only, conjunction with the Lord can be effected.

Man, to become a living being, must be conjoined to the Lord. Such conjunction cannot obtain except through a correct knowledge of God. The first and great commandment says: "Thou shalt have no other gods before me." The expression of this command by the Lord Jesus differed somewhat, but is more explicit, and is as follows: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength."

Love is attraction, and attraction signifies conjunction and final unity. It would not be possible to love God without some knowledge of him, for man cannot love that which he does not in some manner know. The incarnation of the Lord enables us to approach, by a conscious concept, the Being whom we are commanded to adore and obey.

If God created man in His own image and likeness, that is, like himself, then were God man, or that which he created like himself and called man was not like him; that is, was not made in his image and likeness. It is emphatically declared of Jesus that he was the express image of God's person. This does not signify Jesus as a spirit, but Jesus as a man, the Lord Jehovah. This is within the comprehension of human intelligence, and within the boundaries of human love. A God everywhere and nowhere is without the pale of human conception, consciousness, and affection.

The love of God can only be attained through a knowledge of God. A knowledge of God involves his personality, especially manifest in and through the Lord Jesus, the Christ of God. The first step toward conjunction and final unity with the Lord is the cognition of his humanity; for such cognition insures to us the consciousness of human relationship to the Father,

that Father being none other than the Jehovah (Jesus) who came as the Saviour of men. It is declared in the Hebrew Scriptures that there is no Savior but Jehovah. This is an oft-repeated declaration in the Old Testament Scriptures.

If Jesus is the Savior of the world, it conclusively follows that Jesus is Jehovah. The cognition of this truth, I say, is the first step toward unity with the Father. The second step is the cognition of the truth that to all who believe in His name (his humanity, for the human is his name), gives he power to become the Sons of God. The Lord Jesus being the Son of God, which means the incarnation of the Father in the Son, the manifest human, it follows that all who are regenerated (re-produced) from him are essentially his children, and that he is essentially their Father.

The children of the resurrection (reincarnation, coming again in the flesh) are the children of Jesus the Christ, he being the seed which was planted. They, being His children, are the embodiments of his own substance, the reproduction and multiplication of his personality regenerated in and through the persons who received the Christ germs, by the operation of the Holy Spirit at the beginning of the Christian era.

To sum up these first two steps, we may regard the knowledge of God the first important factor. This knowledge embraces the Lord's personality. Secondly, it embraces the love of God, which implies obedience to the commandments of the Lord God, and thence, through the attraction of the personality, unity with God, which brings us into the fulness of Sonship, constituting us, through regeneration, the veritable Sons of God, both in his image and his likeness.

These Sons of God will inaugurate the new government. They constitute the head of the kingdom to be established in the earth. Before this great and dreadful day of the Lord, there must appear the Sign of the Lord's coming. The Lord's coming in the clouds of heaven with power and great glory, is his coming in these Sons of God. The overshadowing or divine baptism must immediately precede this manifestation of the Sons of God.

The Sign of the Lord's coming will appear and be cognized as the final precursor of the manifest glory of the Lord, in the children of the resurrection. This Sign is Elijah, which means God the Lord. Elijah is the contracted form of the two words, Elohi and Jehovah, and this manifestation is the personal presence of God. The baptism comes through His translation.

The first great factor of redemption in this age, is the cognition (on the part of all who are prepared to come into the state of the resurrection of the just) of this manifest Sign. Such cognition implies love of and obedience to His doctrines of life. These principles of doctrine are all embraced in the esoteric significance of the so called ten commandments. These principles, when unfolded, will be seen to apply to ten central, mental functions, and to have ten organic seats in the cerebral structure of man. These may all be located, the organic centers defined, and their functions so

determined and controlled that they come completely under the dominion of man's authority, rendering them subject to the higher and immortal mind.

Man is a rational and intellectual being. The light which shines upon the developing harvest of Theanthropostic existence, the God-Man-fruitage of this, the culminating age of the series, is the sunshine of intellectual application and effort, and the ripening of the harvest is to be outwrought through the understanding of man, illumined in the wisdom of God.

The harvest or fruitage of this time is the final one of a given series, the twelfth, and last conjunction of one Zodiacal evolution. The coming fruit is the soul-man, the restoration of the genus or race of men renewed to the image and likeness of God. Why is it a renewal? Because the now ripening harvest is the product of a planting or precipitation of the descending degree and principle of life from man, thrown down when the fruit of the same degree in the beginning of the grand cycle was gathered and appropriated by the superior realm.

Immortal life can only be insured through man's own discovery and application of the laws of immortality. At present, with the clergy and the medical profession, there is little or nothing known of physiological or functional law and activity, as they pertain to the mortal structure, to say nothing of the essential anatomical changes to be wrought in the human organism, and the physiological activities to be modified and revolutionized before man can become an immortal being. Jesus attained to life in himself and "became the firstfruits of them that slept," and the substance of appropriation for those who depended upon him for transformation to his degree of attainment.

The primary principle of life is desire. Desire (called love, and seated in the will) is the power of attraction. This, together with hatred or repulsion, constitutes the cause of motion. The first (impulsion) is the principle of expansion; the second (repulsion) is the principle of contraction. Together they constitute the first principle of respiration or breathing.

Motion is life; and as the primary cause of motion is attraction, having its origin in that kind of attraction called love, therefore the kind of love determines the tendency of the motion and its results. The cause of any quality of life is the desire obtaining in the mind for that kind or degree. Desire for natural life produces natural life. Desire for immortal life will produce immortal life. With every desire there is an accompaniment of the corresponding kind of light. For instance, with the genuine desire for immortality, the light (wisdom) of that desire is manifest to direct the desire to its supreme goal. *Pneuma* walks hand in hand with *Psyche*, her guide and protector in the path to immortal and heavenly existence.

(To be continued)

The true use of religion, or the binding principle, is to readjust human and divine relationship, and hence to ultimate that relation in the readjustment of human uses.

The Coming New Genus or Race of Men

THAT the evolution of a new race or genus of men is about to startle the world, is a fact [that Koreshanity has proclaimed for the last forty years, and one with which the readers of Koreshan literature are quite familiar. We will premise the exposition about to follow in this article, with the statement that nothing can come out of a thing that is not in it. We mean precisely this—there can be no evolution of forms of life not previously involved in the substance whence the character of life proceeds. The phase of humanity now obtaining in the world, came from that stage of protoplasm capable of embracing all of the qualities essential to the development of the organic degree of its form and function.

Let us suppose that the universe has sprung, in those processes which have aggregated the present form of the highest life known in the order of progression, from below upward, from a universal protoplasm. Can we imagine, from what we know of the processes of growth, that any protoplasm could produce, in the form and function of life, a higher life than the form and function from which that protoplasm was derived? If we examine the protoplasm of animal life, taking the various kinds in the inceptive state of generation, it will be found that there are no chemical differences; there is nothing to chemically distinguish the character of one kind of protoplasmic formula from another. Yet we see that each kind will produce the character of life which preceded the formulation of the protoplasm capable of producing its kind. The protoplasm of the sheep produces the sheep, and nothing besides; of the horse, nothing but the horse; the elephant, nothing but the elephant. Then we are bound to the cognition of the fact that, preceding the protoplasmic condition, there are the sperm and germ; and that with the breaking down of these two coördinate forms, the protoplasmic product takes its rise.

We must notice, also, that before the germ can appear, the life in which the germ has its development, the living animal, has its form and function. The natural order, then, is first the male and female being, of whatsoever type must exist; then comes the development of the germ; then follows the breaking down of the germ of life in the protoplasmic formation; then the reorganization of the life which the protoplasm has involved. If it is the evolution of the horse, it is because the form and function of the horse preceded the manifestation of the protoplasmic formula. What is true of a kind is also true of the whole, the universal.

The evolutionists have so far studied but one side of the great question of life. There has been an exploitation of the one-sided phase of creation, without any consideration of its coincident and coördinate factor of activity. If there is a process of evolution in progress, it is because there has been the germinal beginning of that process in the involution of the germ.

Involution and evolution are two coördinate factors of existence. If there is a universe in process of evolu-

tion it is because there is the germ of that universe, for the evolution could not obtain without the involution of the germ. No perfect thing can be without the material and spiritual parts of that thing. The germ of the universe must be the perfect whole of that universe, in its least form and most potent function of its possibilities. Evolution is not complete, then, until every series culminates in the highest and most perfect form and phase of life.

The Present Form of Humanity Is not the Perfect Character

The universe as a whole has a definite form, and performs a definite universal function. It has within itself the laws of its own perpetuity; and whether we admit this to be a consciously projected force or not, it proceeds with regularity to carry out its various phases of activity in orderly methods, and by well-defined processes. These laws and functions are all-sufficient and adequate to the performance of the uses involved in the perpetuity of the perfection required for the sustenance of the whole. The present status of manhood, in its material and so called scientific stage of advancement, cannot comprehend the science of the universe nor the science of its life; therefore, it is not developed to the consciousness of its being, and hence cannot constitute the highest phase of evolution, neither can it claim to be the highest phase of human development.

Human life as it now exists cannot in any sense claim to be the perfect kind. Of the kind, it is ripe. When any phase of life produces within itself its own seed capable of reproducing its kind, that fruit is as ripe as it will ever be, and is incapable of any further development. It may improve a little with certain kinds of culture, but the kind cannot be changed. If it is greatly improved, it is because a better kind is incorporated by horticultural processes.

Human existence as it now obtains, is unlike the universe as a whole. We mean by this, that the form and function of the individual man are not microcosmic. The present individual is the divided, not the complete man—not the least form of the universe. As the universe is integral, self-perpetuating, and eternal, so must be the least form and function of that universe; namely, the microcosm. As man has not reached this stage, there must be a further evolution in the unfoldment of a genus or race of beings; and they must be natural in order to be perfect and to constitute the firstfruit of the highest evolution.

We look, then, for a new race to come as the restoration of the race which once existed in the arch-natural state as the Sons of God, and which, in the beginning of the Zodiacal cycle, was made in the image and likeness of the Gods. "And the Gods said, Let us make man in our image, after our likeness." And the Gods "called their name Adam, in the day when they were created." They were not separated in their male and female functions, for they were integral beings, whole in form and function, because they were in the form and function of the macrocosmic universe,—male and female united in

one form. These were the Sons of God as they were in the beginning, and as they will obtain now, in the new beginning at the end of the Christian age.

The Evolution of the Immortal Genus From its Germ

The evolution of a new race must be the product of a previously infolded vital germ of the kind or genus. If we take the Lord's testimony of himself, and his Disciples' testimony of his mission, we are compelled to confess that the Lord was a man of the highest arch-natural character. From the fact that the universe is an integral unit; that to be self-perpetuating it must include its germ of development; that as it has at least a natural existence it must produce its own natural germ,—from all these facts, it must be admitted that there should come sometime, in the progress of its activity, the complete germinal beginning of its being and existence; and it therefore follows that it should produce its own microcosmic germ.

When should such a germ appear? Rationally, at the time when the sign culminates in its own constellation. When was there such a period in the progress of the sign through the constellations? More than nineteen hundred years ago, when the sign Aries culminated in the constellation Aries; when the sign Ram, the begetter, entered the constellation Pisces, the producer. According to the developments of science, such a germinal beginning should have come in the beginning of the Christian dispensation; and according to the records of abundant testimony, such a man was born, and he matured and planted the germs of evolution in the race over which he presided as the Shepherd and impregnator.

The Lord was the arch-natural man, the first biune, or two-in-one, of the new race. He was called, and was in fact, the firstfruits of immortal life. He was the Father and the Son. He was the first male and female in one form of the new creation. In his descent into the race, he impregnated the race for the regeneration or reproduction of the Sons of God,—for there can be no reproduction without the germinal beginning of the kind.

The evolution of the new race must be through the conjunctive unity of the male and female of the present form. Males and females as they exist at the present time are disintegral, and as a consequence are mortal. The present existence is corruptible and mortal, from the spirit, through the soul to the body. The present form is not the form of life, but the form of death. It is the form of death because it is not the integral form. The present sensuality of the race leads it to desire the perpetuity of the mortal kind; hence the effort to bring into disrepute the purpose and operations of the new movement to introduce the laws of the higher life. The present character of reproduction involves the processes of perpetual death—the form of corruptible dissolution which now obtains with the sensual humanity.

The new race will develop from the present one through the application of new principles. We have already stated that the new life cannot come from

common generation, nor can it come from virginal reproduction. The Son of God was the result of virginal propagation. That was a psychic transmission from the interior mind of Joseph, the husband of Mary. It was a process from the operation of law, but a law not understood by the so called scientific world, which is not very astonishing when we are constantly reminded of the ignorance of "scientific" men, by their positive assertions and sudden renunciations of previous conclusions. There are a great number of things to be learned by the "scientists," before they can with any propriety assert that the Lord was not produced by virginal propagation or parthenogenesis.

The New Race to Be Manifest Through New Principles and Specific Processes

The planting of the personality of the Lord in the race prepared to receive him, by that operation called the inspiration of the Holy Spirit, constituted the germinal beginning of the creation of God. It is for this reason and no other that the Lord was declared to be the beginning of the creation of God. From him will come, through the processes of reproduction (regeneration), the arch-natural men to inhabit the earth at the end of the Christian age of the world—now, at the time of the culmination of the sign Aries in the constellation Pisces.

The Sons of God, or the new race, will come through a specific process—a process which has been denominated the "burning up of the world." There is about to be operative a general conflagration of thousands of people, through a dematerialization having a specific origin, and consummated through a conscious and voluntary desire, from a scientific knowledge of the factors which enter into the properties of such a conflagration.

Elijah dematerialized in the presence of Elisha. He ascended into the spiritual spheres without the ordinary corruptible dissolution of the body; he ascended in a chariot of fire. It was the arch-natural process of departure from this world. He was the center of a particular sphere, and was the highest natural type of its manhood. His ascent was a spiritual conflagration, and the chariot of fire was "the flaming sword" by which the way of the Tree of Life is perpetuated or kept.

If it was possible to burn one man, as in the case of Elijah, through certain applications of law, it is possible, the law being understood, to repeat the process. The Lord understood the law of his dematerialization nineteen hundred years ago, and passed out of the world by the new and living way, being theocrasised in the presence of his Disciples. He went the arch-natural way, without the corruptible dissolution of the body, but by an incorruptible dissolution—by a dematerialization. His was a translation at the center, the heart, of life. There will come a translation at the circumference of the universal manhood. This is the great fire to consume the world at the end of the present age. This consumption of the world will take those who desire to become the Sons of God in the regeneration.

Essential Conservation of Sex Energy

The conservation of the sex energy of the two sexes and their utilization are essential prerequisites of the conflagration. Resistance to currents or activities is the one great essential factor to the operation called combustion. Any successful effort to dam back the great tide of sensuality which is sweeping the world in its destructive flood, will engender the greatest opposition. To place a barrier in the way of the gratification of the sensual passions of the present sensual race, is like the enstallment of a bull in the excitement of his passions.

It is not enough to curb the passions of the race. There must not only be a conservation of the sex energies through the institution of the celibacy of a people, but there must be the utilization of the energy through its direction to a given focal point; and in this factor we find the application of the Messianic law. Polarization is one of the prime factors of all the activities of life. Jesus, the Son of God, was the supreme focal point of the resistance of the evils of his day; and because of this, the energy essential to the conflagration of his body, and the conservation of that body to the Spirit of his combustion, focused in him, and made of him the constituent Messianic center of his time, and specifically the Son of God.

The two fires—the central fire which consumed the one in the beginning of the age, and the circumferential fire which consumes the many at the end of the age—are relatively and correspondentially like the combustion at the center and at the circumference of the vidual body. At the end of the dispensation, and at the revelation of the “man of sin,” there is to be a general conflagration in the destruction of the wicked. At this time the wicked, the tares, are to be gathered into bundles to be burned.

What is meant by the gathering of the tares? Simply this; the tares and the wheat were placed in the same field. Every man is wheat and tare, for every man is representative of the entire field. In order to burn the tares, they are to be gathered into bundles. This means that there will be a gathering into societies for the purpose of resistance, where the fire will be kindled in which the tares will be burned that the wheat may appear. Hence, when the reapers are sent out to reap, they will first gather the tares into bundles or societies to be burned. This is a part of the process of providing for the final reunion, which will consummate in the rematerialization of the two-in-one beings.

The great problem in life is solved, and the keys which have unlocked the mysteries of immortality are with the Koreshan Unity. The Koreshan Universology is the science of immortality. The nucleus of Koreshanity is the vitellus of the great universal egg, and for this reason the great truth of the Cellular Cosmogony had to be revealed, that the location of its vital point could be defined. The scientific world will yet be made to confess the truth of the science of the Cellular Cosmogony, the science of the material form of the universe.

Universal development takes place from the uni-

versal egg; and for this reason the cosmogonic structure is a cell possessing its vital point, which is the universe in its least form—which form is that of man. For this reason the Son of God is the Son of man; and for this reason also the Son of man, the Son of God, is the Godhead revealed as man. The perfect creature of the universe becomes the absolute Creator, and therefore the Sons of God, the new race of men, become inheritors of the many thrones of the universal kingdom, being kings and priests unto God.

Discrimination of the Deific Names of Elohim and Jehovah

(From the Writings of KORESH)

WHEN the Elohim polate in humanity, the form (human) in whom the polation is effected is overwhelmed with the desire for all there is of God; then, with a desire to express all this to the humanity who are to receive it. These two desires, the one to enter absolutely into Elohi, and the other to impart himself fully to the world, are the two wings of the great eagle which were given to the woman, by which she fled into the wilderness.

The inward determination or desire toward the invisible center, is to yield up the natural life for entrance into the highest divine life; but as the polation of the invisible cannot obtain outside of humanity, there must be somewhere the physical domain and environment of the invisible and counterparting polate center. Such tangible environment is the Elisha of the age, and is as essential to the progress of the work as is the Elijah. The Elisha means God his Savior, or the Savior of God. Thus there must be manifest two male forms, the one expressive and the other impressive. Through the conjunction of these two male forms, and the obliteration of the one by his absorption into the other, through what is called by the various names already set forth, as theocrasis, translation, etc., we have the manifestation symbolized by the Urim and Thummim. These two forms are the cherubim resting upon the ark. Within these forms are the united cherub and seraph (cherubim and seraphim), the love and the wisdom of God, to be completely blended in life through the process of theocrasis.

The science of theocrasis involves at least the principle of the cognition of the Elisha by the Elohi; for while there must be a cognition of the attributes of Deity, there must also be a cognition of the polate environment; for this alone fixes or determines the point of the upward absorption, hence the center for the communication of the greater mysteries of the Stone.

The desire to impart the mysteries of the Stone must be supplemented by the desire to receive them for the divine purpose of use to the race of humanity. This involves a cognition on the part of the Elijah of the polation of the Elisha. These two centers comprise the foci of an ellipse; the one masculoid, the other femi-noid, but both outwardly male. As distinct from these two polations, there are seven specific ones of a given order, and five of another order. These also are to be

determined and differentiated, and their desires directed by special instruction. The pivoting of these polations and the insulation of the Elijah, constitute the formation of the cabinet or battery in which is contained the ark of the covenant.

Certain specific doctrines of life will go forth from these centers, originating in the pivotal polation; and as they are precipitated upon the world, its hatred will center upon and in the theocrasial pivot or focus. The supreme venom of this hatred will be the intense desire for his annihilation. The centralization of these various desires driven toward and merging from the theocrasial focus, will determine the manifestation of the phenomenon which constitutes the great mystery of the Philosopher's Stone. Following this phenomenon will come the reconciliation of religions, and that of religion and true science; the organization of society upon the correct basis;—the union of the male and female brain and physical organism being the true foundation and archetype of societal construction.

The difference between the polated Elohi and the polated Jehovah is, that the one determines to life and the other to truth. In other words, the one is the blood and determines to flesh, and the other is flesh and determines to blood. This, however, requires explanation. It must always be borne in mind, that I maintain constantly a differentiated conception of transformations founded upon the *actual law of transmutation*, and the changes apparently resultant from supposed chemical combinations.

There are two processes constantly in operation in the relation of the blood to the flesh. I revert now to particulars, and after elucidating the subject in its special or individual bearing, will apply the principle to generals. One of these processes pertains to the function of the lungs and the changes there in operation; the other, to the extremity of circulation and the solids of the body, and associated specifically with the capillary circulation and function.

The special change in the lungs to which I allude, is that of the union of the white with the dark or venous corpuscle in the production of the arterial. The vitalizing process taking place constantly in the lungs through the function of respiration, is not a combination of changes vito-chemical in character, founded upon a simple combination of chemical constituents. The corpuscles are not merely oxygenated, as taught by physiologists. The base of the venous blood flowing into the lungs is carbon. The venous corpuscle loaded with carbon supplies the fuel which, when in contact with the vitreous principle of the white corpuscle conveyed to the blood by the chyliferous vessels, unites with the white corpuscle through the influence of the atmosphere (oxygen and nitrogen), both of which enter into the changes taking place in the lungs through the process of respiration.

The relation of the carbon of the venous corpuscle to the atmosphere inhaled, is analogous to the relation of fuel in the fire-place to the air which is essential to the combustion of the fuel. The heat generated by the

process of combustion in the lungs, is modified by the vito-chemical influences which control and keep within circumscribed limits the combustive process. The carbon contained in the venous corpuscle and conveyed to the organs of respiration is consumed, and in the consumption the venous corpuscle is united with the white or chylific globule, and the marriage which takes place between the two and unites them, generates the arterial cell charged with the products resultant from the transmutations which have been engendered through the function of respiration.

At the extremity of circulation another process of combustion is in operation, which transforms the arterial cell, and also the cells of the solid structures of the body, transposing the substances of each, the substance of the blood being transformed to solids, and the substance of the solids being converted to blood. The capillary limitations are the circumferences in which this inverse process of combustion is in progress. In the lungs a vito-chemical force is generated, electrical in character, which is conveyed to the brain through the pneumogastric nerves.

In the capillary system there is a force generated, magnetic in character, which meets the electric currents carried over the cerebro-spinal system of nerves to the extreme limits of arterial influence. These electro-vital and magneto-vital generations are the products of the transmutations of the material substances entering into combustion. They are simply and merely substances in another state or quality; not material, but equally substantial.

It may be asked, what has the circulation of the individual structure to do with the Elohi and the *Yehovah*? The processes in the body are the correspondences and analogues of the functions of the brain, as they pertain to the offices of the will, or the desires of the mind and the functions of the intellectual faculties. These processes, as depending upon the controlling influence of the Supreme Center upon which all subsidiary centers pivot or polate, are again, in the individual, analogous to the corresponding processes operative in the mass, and also correspondingly polated in the supreme or Theo-anthropological pivot.

A thorough comprehension of the relation of the blood to the flesh, and a correct knowledge of the processes in operation by which they are transmuted to one another, with a knowledge of the transformations and unity of the structure as depending upon the great principle of transmutation as contra-distinctive to that of chemical union, supply us with the true key to the relationship of the Elohi (blood of the covenant) to the *Yehovah* (flesh of the covenant), the Father and the Son in the unity of one personality.

The electro-chemical nature of the corpuscles of the solid structure, the flesh (I employ the term flesh as inclusive of all solid cell structure), is of two distinct characteristics; one cell being resinous, and the contiguous one vitreous in electro-chemical reaction. These cells are both progressive and retrogressive. In their disintegration, through the process of the combustion

under the capillary influence, the vitreous cell is substantially transformed to the nerve force and is carried to the brain, where it is again transformed to the brain cell and fiber. The resinous cell, the retrogressive one, is transformed to the venous corpuscle, and carried back to the lungs, where it becomes a progressive corpuscle. The general relationship of the flesh to the blood and the blood to the flesh is a reciprocal one, and the law of mutation is the central law of all vital transformations and changes as pertaining to the relations of the two.

The cells are still more complex than is suggested in the above simple statement of fact, for but one side of the full statement is made. The cells have both an interior and exterior characteristic. The resinous cell has a vitreous interior or spiritual part, and the vitreous one has a resinous interior or spiritual part; the cell itself is but the medium of transformation. The determination of the basic or resinous principle is always downward until its terminal extremity is reached, where it is subject to the law of terminal transformation to opposites. On the contrary, the vitreous is always upward until its terminal pole of transformation is reached, when the vitreous principle becomes the resinous one.

In the application of the above noted law to generals, as involving universal polation, there are certain specific concepts to be entertained. The first is, that the man has two limitable extremes; namely, the solid structure comprising the one, and the mental forces or the spiritual nature, the other. The second is, that they are both substance, the one extremity being material substance, and the other, spiritual substance.

It will answer our present purpose to merely make one general division of the material or physical man, and name the one, the solids, the flesh; and the other, the fluids, the blood. I will also make a corresponding general division for the present purpose of the mental or spiritual part; namely, the will, affection or desire; and the wisdom involved in the domain of intellection. The will is the correspondent of the flesh, and the intellectual principle is the correspondent of the blood. The substance of the will is flesh merely, in the most sublimated state; and the intellectual substance is the blood in its most sublimated state. Both the will and the wisdom principles may be polated in the solid structure.

If we carry the application of this law over into the domain of universals, as pertaining to the anthropological existence, the polation of the flesh or will, which is the same, will be found to be the *Yehovah* or *Jehovah*, and applicable to Jesus as the supreme Jehovistic polation; hence the incarnation of the Deity, therefore the flesh of the covenant in whom was the Elohi or Elias, the blood of the covenant. The polation of the blood, or wisdom principle, which is the same, will be found to be the Elohi or Elias, and applicable to the Father whenever he manifests himself in man as the supreme Elohist polation; hence the insanguination of Deity, therefore the blood of the covenant, in whom is the *Jehovah* or the flesh of the covenant. In the spiritual degree it

is the affectional or love element, and the wisdom or intellectual principle. In the natural or literal degree it is the incarnate *Jehovah*, and the insanguinate *Elohi*. The first is Lord; the second, is God. This is not, however, two persons, but the two manifestations of the one personality.

God is called the Father by virtue of the begetting attribute. He is called High Father or Abram, by virtue of begetting himself as the Son in the humanity. He is called Father of multitude, Abraham, or more strictly, Father of the Gentiles, by virtue of begetting the many Sons of God by regeneration through Jesus, the first begotten or archetype of the new genus or race to come of him.

THE END

Marvelous Symbolic Visions of Deity

[From the unpublished writings of KORESH.]

AS wings imply the unity of God and man, and straightness under the firmament, the Lord's visible appearance in his angel, therefore the resurrection of man into eternal life from the Lord, so the noise of the wings is the reception of the likeness of God into his image, which is man. To hear the noise of the wings is to come into eternal life in the body. These were heard as "the noise of great waters." Waters signify knowledge of truth; but in a literal sense, peoples, multitudes, nations, and tongues,—whether they be evil or good.

God divided the waters from the waters. "And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament, from the waters which were above the firmament: and it was so. And God called the firmament heaven." This firmament came from a union of the two waters, for the union of the two waters—the angels of the celestial heavens, with the angels of regeneration, the earth—produced the separation of the two waters, which remained above and below this new heaven of redeemed humanity.

The waters brought forth fowl of the air that they might fly in the open firmament of heaven, which implies the conjunction of love and wisdom in man, ultimated into understanding, and the understanding applied to effect eternal life, which life is in the Lord. This noise was heard as the voice of the Almighty. John said: "I am the voice of one crying in the wilderness." He was not one crying in the wilderness, but the voice of one crying; he was the voice of Israel.

Jesus Christ was the Word of God, which, as the Word, the Logos, the voice of the Almighty, was the essence or strength of God as seed to be planted, that through this planting the Word of God should be multiplied and manifested in the resurrection, which will bring into eternal life the Sons of God, procreated through the planting of that body. The voice of the Almighty means the resurrection of the natural man, bringing him into a unity with God, so that he is in the likeness and image of God—the Lord Jesus Christ.

They were heard as the voice of speech, the noise of a host. God's voice, as his strength or seed to be planted, is, in the Lamb slain. God's speech, as the sound of Gabriel's trumpet, is this strength or seed resurrected as a host to live eternally in God.

The resurrection of the dead to immortality is the resurrection of the Word that was sown. It is the noise of the wings, the noise of great waters, the voice of the Almighty, the voice of speech, the noise of a host. "When they stood, they let down their wings." It has already been stated, that to stand is to come into union with the Lord, to perceive the light and life of God, or his power manifested in and through God's Messengers, and not to enter into a union with him by accepting the sent of God and his truths, is to see the light come and go, like the rising and the setting of the sun. Those who reject the light see it, but the sun sets and they are left in darkness. To stand is to accept the truths, and through them become united with the Lord, by which one is constantly in the light.

"When they stood, they let down their wings." Wings represent power and protection; and as here used, protection of that which is divine. But why do they signify protection? Because they perpetuate the unity of God and man, in which alone there is immortality. Arms unite the hands with the body, in the natural man, and the hands are his ultimates. In the hands the seeds are generated, by which new bodies are formed. The hands of a man, therefore, correspond to the ultimates of truth, and the arms, to the perpetuation of them; for by the arms the germs are carried to the body.

Wings are the same as arms; and as affording protection as the power of God, they are the wall, which is the ultimate of truth. The truths are the wings; these wings were over the hands, or around them, or the hands were under the wings. God's hands are his ultimates, not merely in truth, but in the most extended use of that truth; for to separate truth from its office is to destroy its effects. Truth and the good of truth are to be united in one, which is life, truth and its good conjoined.

The wings, then, are the truths of the Word (God), by which the life of God is perpetuated through successive unities with man. They are that by which man is successively conjoined to the Lord, and by which he is successively brought into unity with God through regeneration. "When God's angels (regenerated human beings) come into unity with the truths of the Word, and in a supreme sense, with God, they stand in the light of divine illumination.

Who are these angels that have come into this divine light? What is the mission God has sent them to accomplish? And what will be the result when they, according to this union with God, "let down their wings"? These angels are Messengers of God; they are lamps to carry light to the world, therefore they extend this illumination to the world. To do this is to "let down their wings."

"And there was a voice from the firmament that was over their heads, when they stood, and had let down their wings."

The voice of God is his eternal Word, man and God conjoined in one; God in the generation of the righteous; God in man,—man reconciled to God. "When they stood [had come into a union with God's truths], and had let down their wings," this voice was heard "from the firmament that was over their heads." When they present their glorious truths to the world, when they declare the truth that God and man will become united in an eternal union as soon as the law of eternal life is complied with, then will the Voice be seen.

John says: "I turned to see the voice that spake with me." And that voice is the resurrected Sons of God. It is the consummation of the struggle between life and death, and the complete triumph of life, the victory gained over the last great enemy, death, and the flesh of God's Beloved changed from corruption to incorruptibility.

The great and most glorious truth presented in the vision of Ezekiel, is the consummation of that for which God gave his only begotten Son; namely, the resurrection of the dead in Christ, to eternal life in God, the restoration of man (fallen through sin) to his cognate relations with the Father, which he had with him before the foundations of the world. To comprehend this truth it is necessary to enter into the spirit, and study the character of the crucifixion of the Lord from a spiritual standpoint, from a position of divine illumination, and not from a material basis.

The nailing together of two pieces of wood in the form of a cross, and the nailing of the man Jesus to that piece of wood, constitute a perfectly natural operation, and, as a physical demonstration, was beheld alike both by good and bad. The story will draw the tear alike from the eye of the so called saint and sinner; but neither the death on that natural cross, nor the gentle distillation from the affectional fountain, broken up by the pathetic appeal to the emotional in man's nature, can save man from death.

The great hidden mystery, sealed up until the time of God's final revelation to man, is now to come to the world. The great law of life, symbolized on the natural cross, and still more minutely prefigured to the Disciples in the breaking of the bread and the drinking of the wine at the last Supper, is not only made manifest to the Anointed, but its application in its special fulfilment in literally saving the body from death, is now to be made.

There were two symbols given, as positive indices to the law of life and its application. One was given to the twelve Disciples, and the other, in a public demonstration to the world. One was given by Jesus himself, through his own voluntary operation; this was the Lord's Supper. The other was given by the world, actuated by selfish motives, moved by a religious zeal,—the operation of the emotional in man's nature, independent of his rational faculties, and controlling his understanding. This was the natural crucifixion of Jesus on the cross, to which he was led like a lamb to

the slaughter. In the first was symbolized both the letter and the spirit of the crucifixion; and in the last was symbolized the letter of the crucifixion.

(To be continued.)

In the Great Struggle for Existence

(From the Writings of KORESH)

IN the great struggle for bread, a contest in which the systematic and licensed millionaire robber is pitted against his slave brother, there is no more abject degradation than that in which the tenant is related to the landlords of our great cities. So long as the competitive system obtains, and the unscrupulous man of commercial rapacity, wisdom, and ability is permitted to wage a contest for the last dollar for which the poor man struggles, there is no hope for the latter. The grim monster of drudgery and starvation—spectre-like, but none the less real—stalks as the associate of poverty; and the Christian brother (in the same church with the poverty-stricken), with his carpeted and cushioned pew, cloaked in hypocrisy, the better to ply his avocation of filching his brother's gain, revels in luxury.

Is the Christian system a farce? And will there come a day when the prayer indited by the Lord, "Thy kingdom come; thy will be done in earth as it is in heaven," shall be answered, and the kingdom be established? Will the day come to the world when some great power of justice and judgment—moving the mass as the power of God actuated the single personality of Christ when he entered the temple on the memorable day of the discomfiture of the brokers—shall rid it of the great pagan and antichristian system of competition which curses humanity? Will it come to hurl the thunderbolts of Jove and annihilate the oppressor of the poor, and to confirm the oft-repeated promises and threats of dire vengeance upon those "who oppress the hireling in his wages"? Will the Lord come again to complete the work of restoration, and apply the plumb-line of integrity and the level of equation, and by these, square the relation of man to man?

God has promised; and as prophetic prescience has been enabled to predict the end from the beginning; as there can be no escape from the dictum of Jehovah's word, and as there is no remission of sin without the shedding of blood, the third woe will culminate at the time allotted, and a more disastrous "black Friday" than that in which Wall Street was ever consternated, will devastate the millions "heaped up against the day of wrath."

Could prayer avert the dire calamity impending over the rich who exercise an oppression greater than was practised upon the Israelite in his Egyptian bondage, the time would have come for the righteous man to pray; but the prayer offered in the order of divine law is the prayer for relief from the oppression of competition, and its answer must bring despoliation to the oppressor.

The ire of God is kindled, and the inspiration of the righteous man is consonant with the declared purpose of Jehovah to institute equation when, upon the opening of the third seal, there shall go forth the black horse, whose rider carries the balances, emblem of justice, and cries with a loud voice: "A measure of wheat for a penny, and three measures of barley for a penny." There will be no corners in the market then, and the bulls and the bears will constitute a lively menagerie for the amusement of those in whose interests the revolution is adjusted.

"Our Father which art in heaven, hallowed be thy name. Thy kingdom come; thy will be done in earth, as it is in heaven. Give us this day our daily bread," of which we are being robbed by the millionaire speculators who grind us to earth, and thy name shall be glorified by those whom thou dost deliver. Fulfil thy promises, and give us who groan under the oppressors's hand, speedy deliverance!

God's New Name

(From the Writings of KORESH)

I claim to be, not the central but the circumferential man, into whom the Lord has descended and now is in his discrete degree. As such, Elijah the prophet is in me. Through me he declares the Lord's coming, even the Lord CYRUS, God's New Name.

Elijah the Prophet infolds all words, for he contains the Word. He infolds all names, because he is the Name. Supremely, before conjunction, he is the form of the three heavens, or rather of the angels of the three degrees,—the celestial, spiritual, and natural; these degrees being centered in three outward forms until transmitted from two of these forms to the Angel of God, who becomes the first earth (highest earth), in whom is the highest heaven. Elijah is the first heaven, and the angel through whom he operates is the first earth, both of which must pass away that there may be formed a new heaven and a new earth. Elijah the Prophet is the end of the old, and the Lord who comes is the beginning of the new era.

There must be an absolute conjunction of the circumferential with the central. When this conjunction is effected, he who flows into the center will *surely die*, for he is the head of the old dispensation, and this head will be cut off, which is the death of the old aggregate or collective man.

The physical universe is constantly undergoing the process of waste or destruction, and, coördinately, that of supply or replenishment. The physical heaven is forever passing away, while at the same time it is forever rebuilding through the law of self-perpetuation. If in the transformation of oxygen and nitrogen which comprise our atmosphere, elements are precipitated by the great vito-chemical reactions constantly in process, they no longer exist as atmosphere; they have become water and earth. So in the action of the re-agents of earth and water, the seas are decomposed and their waters are metamorphosed and transposed to air; the waters thus destroyed as waters are no more; of it, there is no more sea.—Koreshe.

The Indicia of Human Progress

BERTHALDINE, MATRONA

UNIVERSAL ATONEMENT WITH CHRIST

The Present State of the Church a Per-
version of the Divine Arrangement

WHEN the state is in a condition of righteousness, the true church will be at one with the state, *i. e.*, the universal at-one-ment which the Christ died to effect, will have taken place. Christians at large are supposed to be working and praying to hasten this at-one-ment, when they say: "Thy kingdom come; thy will be done in earth, as it is in heaven." At present, all the nations of Christendom are either divorced, or seeking a divorce from the churches which formerly, as "the great harlot" or harlots, consorted with them. Nowadays, the states will not admit that the progeny of this generation are just as much children of the church as of the state.

The unrighteous states, whose god is the almighty dollar, wish the harlot churches to have no voice in the matter of the education of the children, as they then might become more active in the service of rival churches of "gods and lords many." The states of the present are really trying to reform themselves. They are having prolonged muckraking activities to reveal how very bad they are, and how practically useless are the existing churches. Our own nation, as a result of this muckraking, has become so absorbed in the contemplation of its new patchwork of reforms instituted, that it appears to be stone dead to the insidious workings of decay in what it has regarded as its more fundamental and most enduring parts.

The moral code of the United States is supposed to be the Mosaic law, which the Christ who fulfilled it summed up in two great commandments. This nominally accepted Christ of the American once became a manipulator of stocks and bonds to the extent of their typical eradication from the temple of humanity, to which he claimed heirship. He was the greatest demonstrator of the fact that his religion admitted of the union of church and state in all things; and he identified himself with the divine Fatherhood and Motherhood of the national family. He did not set up two moral codes,—one for men and one for women. He told women to quit sinning or "conceiving and shaping in sin," mortals—the workers of iniquity, and the worshippers of the mammon of unrighteousness.

He told men looking to him for instruction in righteousness, that a man even looking upon a woman to lust after her, had already committed adultery in his heart. He bade them be perfect as himself, their Father in heaven. He had his Bride, the Church Triumphant, infolded within him. Later, this Bride, was seen by John the Revelator as the promised 'New Jerusalem,' the "Mother of all living." The living are the Immortals whom earth awaits as "the kingdom of heaven." He declared the nature of money as the begetter of a love that is the root of all evil; its image and super-

scription to be that of Cæsar, not of the Christ, the only image and likeness of God men may know.

The Christ repudiated the principle of usury in his temple. The only wealth He valued was the ability to serve the fellow man, the neighbor, as freely as he was served. The money of the usurer represents the power to command service without rendering an equivalent service. It makes possible the gratification of every degree of selfish pride and ambition to dominate others, without the free will offering of a humanity-loving service. It has always been destructive to the reverence due to the function of motherhood, as the door to the embodiment of a renewed form of life and the development of Godliness. The money of the usurer has over stimulated the love of commerce and industry, and provoked more wars and rumors of wars in church and state than all other things combined, and has left the average woman a most depleted creature, to become the mother of untold sorrows.

To continue the protection of this insatiable money power, woman is being asked more vociferously than ever before, to fill the earth with her increase. She is urged to supply dreadnaughts galore with human ammunition, factories with wage slaves, and the green fields everywhere with her diseased dead. Women are foolish to hear or heed such demands. It is time for every wise woman to become as the Sphinx, the throttler of human passions, so long uncontrolled by reason as to have become baser than brutal.

One man, the firstfruit of a harvest ripening, has stood before the world of womankind, and made her responsible for the reappearance of the divine Motherhood of the race that ushers in the kingdom of the Gods. He was of the same Spirit as He who commanded the sinner of old to go and sin no more, and bade those who had wives in the "time of the end," to "be as though they had none." Woman is to regard the Lord as the sole restorer of his own type of humanity, and if she be a Christian, her only legitimate husband-man.

An age is to follow the Christian age, (whose sign is Pisces,) of which it is written: "There shall be no more sea." This sea is defined to be multitudes of peoples, nations, and tongues; for these constituted "the waters" which John saw. Surely in this age, people of all nations have been spawned like fishes, and made to serve the purpose of drudgery machines. The sign that has been so long in Pisces is fast passing into the glory of the Aquarian era, and machines are multiplying to take the burdens of labor from the forms of men. Scientific stirpiculture will eliminate the control of fleshly lusts in the propagation of the mortal species. Under the tuition of the Immortals, the nations will learn war no more, and arts of peace long lost to the ken of mortal man will flourish, to make of earth the heaven the holiest have sighed for.

How the assemblies of the nations cry peace! peace! while lacking the rock of a scientific foundation on which to base it. The long foretold battle of Gog and Magog is on in culminating preparations. This means the finish of the power of "Cæsar's image and super-scription." When the mist and smoke of that battle have rolled away, those who are alive and remain will be ripe for the promised translation to the glories of the new order into which the new heavens shall descend, and in which all the weary—every man, spiritual and natural, in his own order—shall find rest. This will be the resurrection of "the quick and the dead," or the mortal and the immortal.

That science has now been given to the world, which proves by its own demonstrability of what is truth, the Bible to be the most scientific book in the world, the best written record of the Word of God. This Book, shown to be the exact correspondent of the great book of Nature herself, proves that the central mind of humanity corresponds to the central sun of the physical heavens.

This mental Center, tabernacling through all the formative cycles, in prophets, priests, and kings of its own foreordination, periodically makes his name known to humanity, and builds from it a temple which perpetuates and hallows that name. The man Christ Jesus was such a microcosmic temple, the macrocosmic form of which, when the barriers to clear vision are burned away, will stand revealed in all the supernal glory he had with the Father before the world was, plus the promised more excellent glory of his maternal presence.

Jesus, The Veritable Truth

THE truth in a broad general sense, is the correct interpretation of all collectable facts in harmony with the demonstrably genuine science of the primary laws of form and function, as operative to perpetuate the universe in its entirety, as the full expression of eternal life.

The man who is the universe in its least form, and who by virtue of this fact produces from himself this epitome of knowledge, may say with truth: "I am the Truth." Such a man of Truth was Jesus the Christ. Men of His kind, living in obedience to the Messianic law for the shepherding of his sheep, constituting the pabulum for its perpetuity, are true men, who may justly be called meat for the Messianic households; they are of the royal priesthoods who preserve the life of the world.

The flesh of the Lord Jesus, given as Holy Spirit, quickened the whole receptive world to newness of life. The vibrations of that quickening have not ceased to reverberate down the lines of human generation, nor will they till the regeneration of the Gods is accomplished. The final regeneration requires a regathering of all that was scattered or "shed abroad" for a rehusbanding—a renewal for the production of a time of refreshing from the presence of our God, as the quicken-

ing Spirit of the Father, the Spirit of Truth in ultimates "that shall make all things new," and reproduce the "Holy Seed" of the abundant harvest.

"Meat in due season" comes to humanity according to the Shepherd's recognition of the mutual needs of God and man. At present the nations of the world are literally dying to know how to love wisely, and not too well, and who and what to love best. Rational scientific love is life of the immortal variety that intelligently "fears no-evil," as it is the complete mastery of the forces of life and death. Such mastery enables a man to say with the calmness of the Lord, "I lay down my life; no man taketh it from me, and if I lay it down I can take it again." He can even foretell when he shall take it, the type of genius it will display, and the name—persona or mask, it will bear.

Moses, the great lawgiver, was in the central line of Messianic manifestations, and that "inner man" of the elect man of God, the center of all mentality that we call the invisible Deity, bade Moses to go and be as God to his people, and equipped him with the credentials then due. He was accepted as God by his people, and because he was a Word or Messenger accepted, he was able to deliver them from their intolerably oppressive bondage to degenerating Egypt.

Elijah of old was another type of Messianic manifestation adapted to another crucial period in the central line of racial progression. So also were Noah and Enoch, Messianic men from whom were derived "wives" or churches for the states or conditions of the times. Of these central or Messianic men there are seven during a given cycle for the reproduction of the Immortals, or the biune Adamic race. These Messianic men of the cycle are called the Messengers, or the seven Spirits of God, and their "feet" among men are most beautiful to such as discern the Lord, who is the fulness of expression in them.

There is declared to be a consecutive and a simultaneous manifestation of these spirits; the simultaneous being the seventh. The impartation of the seventh spirit of the seventh Messenger results in the quickening of the mortal bodies of humanity for "the putting on of the Son." This world or era has been visited by the seventh of these foretold Messengers; foretold by many descriptive titles, one, the "Sign of the Son of man in heaven." Yet the world knew him not; it gave him the treatment habitually accorded to prophets of his kind by the retrogressive, and also by the immature growths of the dispensation.

Such prophets become known later as the "faithful martyrs" or witnesses. Such a faithful "Martyr" was he who brought the long-promised "truth" to the world, that is to deliver them from thralldom to science falsely "so called," that is deluding the world at the time of its end. He brought the science that is to restore all things to that glorious estate which the Lord Jesus declared he had with the "Father before the world was" as he then found it.

There was a time when the kingdom of heaven had found full expression in earth; a time when all the sons

of God shouted for joy. Mortal humanity is promised the restoration of such a time.

The promised 'Sign' of the time, able as he was to read earth and sky, and all the signs of the times recorded in earth, has declared the imminence of all the restoration changes indicated by the sure word of prophecy, and declared the time now due for "the redemption of the body." For this the world has steadily groaned. The promised science of the law of this redemption is now extant. Its application to life for life demands works of righteousness on an absolutely scientific basis. These works demand an exercise of faith without which, it is written, it is impossible to please God. Fortunately for rational men, it is a most rational faith, destined to be most scientifically exercised.

Concomitant with the resurrection of the "dead in Christ" to life, liberty, and the joy of the Lord in the establishment of righteousness in the earth, are all the terrors of the law attending the destruction of the old order of competition and strife on all lines. To escape the brunt of these, progressive humanity principled in the love of truth, as it was illustrated in the Lord, is called upon to heed the voice of the promised Prophet, the Sign, and gather themselves into coöperative and communistic social groups, and learn to serve the fellow-man without money and without price. The voice of the prophet has supplied the pure river of the water of life as clear as crystal, fresh from the throne of God and the Lamb, as manifest in his mentality. The Prophet declared that his mighty work of restoration should be carried on by the love which his martyrdom should inspire, till he comes again as promised, in power and great glory, as he has foretold. And so it is, the stream of truth flows on to make verdant all the banks of the river. It will yet redeem men's lives from destruction, and crown them with the glory and honor of an unbroken continuity of consciousness of being, at one with their God the Lord.

The Tragedy of the Russian Jew

PICK up the *Outlook* for Jan. 21, and read the tragedy of the Russian Jew. Russia is a country in which a most corrupt church has lived long in adultery with an equally corrupt state, in a deadly and most prolific union for evils.

The Bear is the leader; it has the perverted secret of self-projection as learned from Peter the Great. It is the subtlety of the inferno; the perverted wisdom of being all things to all men, till you get them where you can crush them, and appropriate them for the life of your life. The Russian spots to crush, when he gets ready, but he has reached Doom's day. There is to be a new church union with a new state, whose divine wisdom will promptly slay Russia, that she may live again, to toe the mark of the high calling of a state of righteousness. Russia has scourged the Jew in the face of Christ, but has not eradicated his love of money in common with her own, and she will be scourged in turn.

The most pitiable condition of their Empress, para-

lyzed with fear and trembling, is a reactionary sequence of a force sent out from the throne, that has caused young Jewish girls to "register in university towns as prostitutes in order that they might be permitted to live in cities where higher educational opportunities were afforded them;" such is the soul agony of the Jew for "more light."

Insanity is said to have increased very much among the Jews "as the result of tyranny and oppression, and in one city as many as seventy thousand applied for alms in a single week." The student of scientifically interpreted Biblical prophecy, noting "the signs of the times" as reported by current news literature, and aware of the fact that "the Sign of the coming of the Son of man" has appeared in the anthropotic heavens, regards the culminating distresses of the nations most optimistically, looking for the birth of a new nation to become a world empire, a type of righteousness that will eliminate all oppression, all tyranny.

Light is come for the righteous. As long as men love best the power that usury gives, to make money without producing the legitimate wealth of the products of industry, and distributing them from the love of use to humanity, they will get precious little light on any subject but their sin of sins, against their own God and his true fellowship.

Russia is but the hoary head of the rest of the nations. She is yellow with jaundice. She has a sluggish liver of bureaucratic powers, and yellow perils of every sort portend her speedy corruptible dissolution.

A Chinese vermifuge will yet crawl through her vitals, to dispossess her of even the semblance of her mortal remains, unless she speedily repents of her evil deeds and makes restitution to Jew and Gentile alike of all her robberies.

Will she do it? The United States, the iron and miry clay feet of nationalities, is now in touch with the life-renewing resources of the earth, prophetically declared. The word of the Lord says: "to save one's life one must lose it," as to every semblance of old-order manifestation of manhood. A dead man, dead from head to heels, may be brought to life by the breath of life from God Almighty; but he has got to die, and die willingly in Christ to live again. He has got to commit *hari kari* by disemboweling himself of "the love of money," destructive to all Christ-like compassion for Jew and Gentile. The old body of the man may suffer a collapse through the surgical operation, but he need fear no evil, for God's love for his own sin-stricken humanity will apply its own scientifics and bring him out alive—"one new man;" "one new nation," born in the triumphal era of the Lord's new name.

The spirit of brotherhood has not yet found its abiding heritage in the human soul. The breath of the Prince of Peace has not yet entered into the respiratory functions of the social fabric; and until it does, every attempt to consociate the human race into the constructive character of an organic unity will prove abortive.—*Koresh*.

SO CALLED "CREATION OF A NEW SUN"

Wildness of Astronomical Conjectures vs.
The Sure Premise of Cellular Cosmogony

ASTRONOMERS watch the creation of a new sun nearly six billion miles away! This impressive spectacle has been heralded from Mount Wilson Observatory. Astronomers are on the *qui vive* to adjust themselves to the new discovery. The first noted fact deduced, relative to this startling exhibition of aerial prowess in directing the telescope at the heavens, is that it demolishes Laplace's nebular hypothesis. Another theory reversed!

The French Lexicographer, Larousse, defines nebula as a mass of indistinct stars—for example, the Milky Way is a nebula. The great nebula in Orion has been seen, observed, and photographed times without number. Now what is the difference between a spiral nebula and any other? One has a nucleus that is describing a spiral. The new world apparently sent off into space has been seen to be detached from the central luminous area of the larger nebula, and is now supposedly at a distance of six billion miles from its parent. Astronomers are holding their breath to see whether centripetal force will attract it to an elliptical orbit about its parent, or whether it will roam afar.

KORESH has defined nebula as an example of incomplete focalization. The merging energies not being brought to a complete focus, the combustion is not perfect as in an ordinary star. Any nebula, then, is an indistinct star or mass of stars. In this case it has (supposedly) required the highest power-mounted lens to bring it into the astronomer's ken on account of its distance. It may, however, just as well be blurred and indistinct simply from its magnitude being lessened.

The swirling mass of gases discovered by the Mount Wilson 60-inch telescope is reported to be five hundred billion miles in diameter! These enormous figures are so conclusive! They strike the ordinary mortal blind with awe. There is nothing that bolsters up the Copernican hypothesis so much as its awe-inspiring mathematics. The most intricate calculations founded upon fundamentals that are absolutely erroneous, astonish and bewilder the common people. They dare not dispute such sedulously compiled figures, so learnedly set forth, so amazingly ignorant at bottom.

If the arc of the earth's surface has been measured and its curvature ascertained to be concave, then one knows that the dimensions of the universe are such as to preclude any of these enormous guesses. The first guess involved in these figures is that the universe is infinite. The second, that it had a definite beginning in time. The third, that the earth is a planet. The Koreschan Cosmogony disproves, by its argument founded upon fact and a real experiment, the wildness of astronomical conjectures.

"The Burnt Offering"

A STUDY of life in India is presented by Mrs. Everard Cotes (Sara Jeanette Duncan) in "The Burnt Offering." Its salient features are local color supplied by a longer or shorter stay in the country; a subordinate race restive under its conquerors; a socialist leader and his daughter, new to the situation.

Mrs. Cotes is too well known as the author of "An American Girl in London," to need any introduction to her own public. Lovers of that work will find this much heavier, and to be classified as serious fiction. It is an interesting study of far away conditions brought to our doors. The scene is laid in Calcutta, which is new ground for the writer of socialist fiction to till. Those who cultivate virgin soil must expect the seed to spring up and bear grain.

Vulcan Mills is a London agitator, and his daughter, Joan Mills, is an advanced thinker, a sharer in her father's aims and purposes. He hopes to deliver India from the British yoke, (very secretly,) and his sympathies are all with the natives. "For the betterment of India," is written all over the knapsack that he carries. He affiliates himself with the Indian insurgents, who are accumulating dynamite and high explosives, and printing an incendiary sheet.

Joan has been educated in an English college, and has had the honor of being imprisoned in London with the rest of the militant suffragists. It is their crown of glory in their eyes, though to an American woman their methods are detestable,—having to do with mob violence. Suffrage is a trophy to be laid at the feet of woman, won by her intellectual achievements, not wrested from her oppressors at the point of the bayonet. The West has shown chivalry toward woman, which Great Britain may well imitate. Here, she is not regarded as man's chattel, nor is she obliged to storm Parliament House for her wrongs to be righted.

Joan is up to date. The British Under Secretary, John Game, and Mr. Bepin, a native, present themselves as suitors. She chooses Bepin, though he is not legally entitled to aspire to her hand, being already married to a child wife. She is willing to enter the zenana and embrace the religion of his ancestors, a fate from which she is beneficently saved by the issue of the plot. The opening scene where the native is kicked out of a first-class railway carriage by Englishmen, subsequently to be invited to share the compartment where Joan and her father ride, is well done.

The India of Rudyard Kipling and the India of Mrs. Cotes are two, not one. The former views it from the standpoint of a writer of romantic fiction; the latter, from that of a writer of socialist fiction.

Dare to pursue the noblest ideals. They lead to the mountain height.

Social Purity

A preservative measure that will take most women by surprise has been recommended by the Rev. Anna Shaw. She speaks in the interest of social purity, and her words are the result of deep reflection upon woman's part in suppressing vice.

While the French Academy has rejected as contrary to all tradition, Madame Curie's claim to be a candidate for the Institute of Science, albeit she is called by Sir Wm. Ramsay the most remarkable woman in the world, Rev. Anna Shaw would not separate man and woman in their occupations or their amusements. The French would go to the length of founding a new Scientific Academy designed especially for women, there to enroll Madame Curie's name, in order to emphasize the difference between the sexes. The American suffragist wants less and less emphasis on this difference.

We are indebted to the New York *Evening Journal* for a report of her latest utterances on this subject:

"At a recent meeting of the Artists' Suffrage League, William M. Chase, the artist, in replying to an address by Miss Shaw, said he would dislike to see women driving trucks in New York, or serving as police. To this, Miss Shaw, exercising a woman's right to the last word, replied that many years ago she wrote to the Mayor of New York, asking that one hundred women be appointed on the police force, Mrs Ballington Booth to select that number from the ranks of the Salvation Army; but now her ambition had reached such bounds that she wanted one thousand women police appointed, their special field of endeavor being to fight child crime and the white slave traffic.

"When I made the suggestion twenty years ago," said Miss Shaw, "there was a laugh that rang from the Atlantic Coast to the Pacific, and I was caricatured so freely that I grew timid before the looking glass, fearing that that also might reflect the popular picture of me. The first question invariably asked by those who grew witty over my request was, 'Could a policewoman knock a man down?'"

"That seems to be the first thought of a policeman's duty; that he is appointed and paid for knocking other men down, and yet we call ourselves civilized beings, with that thought uppermost in our heads.

"'But,' she was asked, 'could a woman police knock a man down? Would you have her whisper a kind word in his ear, and reduce him from a fighting drunk to a penitent rag by moral suasion?'"

"'I would have men police to take charge of the men who are drunk,' she replied. 'In my hope to have women police, I would not banish the men police. I would have the men and women work together. The best results in every walk of life are accomplished by men and women working together. The home is incomplete without a father; no children are well trained without a mother. There must be two—a man and a woman—and this coöperation of the two is needed in everything, from policing a city to getting souls to heaven.

"'The greatest lack this country knows is fathers.

A man thinks if he buys a home, pays the bills for necessities and furnishes more luxuries for his family than his neighbor, that he is a better father than that neighbor; but I contend that the neighbor, if he gives his children companionship, though he can afford no luxuries, is the better father. If fathers were companions for their sons and daughters, few sons and daughters would go wrong.

"'The greatest mistake in the world is the woman's club. Let the men and women get together for their amusements as well as in their work. There will be a better understanding of conditions and of each other; fewer blunders; and the human wreckage will be reduced to a minimum.

"'I would have 1,000 police-women in New York appointed to arrest male flirts. The same sort of guardianship is needed in the alleys and slums where so many go wrong. Children are better when their mothers are around, when they know they are watched. My idea of a woman police is a street mother, one who would take up the work at the doorstep, where the mother's guardianship too often ends, and watch over that son or daughter, particularly the daughter, till the child is safe at home again. The men can't do this work as well as the women. One woman could do more work in preventing crime than ten men could do. Appoint your men police to take care of the men drunks, but name the women police to guard the boy, and in a few years there will be no drunken men.

"'The chief duty of the police in New York seems to be to pilot the people safely across the streets; they are certainly not taking care of the children.

"'I would have the women police wear garments that fit the work—modest, sensible and comfortable. I would not have the fact that she is a police-woman made conspicuous by her attire, except in the vicious localities where a uniform would be a protection.'"

More Revisions of Opinion

THIS continent is indebted to Sir Thomas H. Holland, Professor of Mineralogy at the University of Manchester, England, for the latest revisions of opinion among scientific investigators. He touches some points that, like the laws of the Medes and Persians, have been thought unalterable; notably, Laplace's almost universally accepted theory of a solar system formed by the cooling and condensation of a spheroidal gaseous nebula. Contrary to this hypothesis, some American geologists and astronomers support the view that the solar system was formed by the aggregation of innumerable small bodies called planetesimals, which gradually gathered into knots. The idea is that the earth grew slowly by accretion, from quite a small body, and still receives much meteoric matter from without.

Although stirred to the core by the agitation incident to such a theory, the scientific body settled down comfortably, according to Sir Thomas, serene in the feeling that all agree that the earth is now a gradually cooling body, with many millions of years behind it.

All altered again by the discovery of radium! Previous to this discovery the great bugaboo had been over the limited store of heat. Sir Thomas now informs us that "Geology, which so confidently predicted the cooling of our globe when science was in its purely theoretical stage, in the middle of the nineteenth century, had to revert to primitive religious conceptions in its revised point of view of the destiny of our sphere. The Biblical prediction of a vast conflagration in which the world is to be consumed, turns out to be more soundly astrophysical than any notions current when Lord Kelvin wrote his notions on the subject."

To sum up, the earth has not been demonstrated to be a globe with a solid crust, a liquid substratum, and a gaseous core. The popular belief on this point errs. In simple language, it is man's destiny rather to burn up than to freeze. The earth may become an incandescent light, a blazing star, according to these lights.

The earth has been demonstrated to be a concave cell, by the extension of a right line. Thus the Koreshan's practical appeal to the earth's crust, has rejected both of the awful threats of extinction which modern science has held up to frighten children. The earth is a perpetual structure, containing within itself the equilibration of forces necessary to maintain it.

To burn or to freeze? It was Hobson's choice, and by a perpetual see-saw the men of earth have tipped from one theory to the other.

"Chanticleer" Again

"THE ideal is the star that illumines the path which humanity must take, to become better and more humane." These words are quoted from a recent lecture by Prof. Adolph Cohn, head of the French department of Columbia University. His evening lectures for ladies present an opportunity for hearing pure French on the rostrum. He is to be followed by a distinguished lecturer from Paris. On this occasion the subject announced was Rostand's "Chanticleer." The eloquent lecturer read the "Hymn of the Sun," to the delight of the audience. He praised the poetical afflatus of this celebrated poet, displayed better in this, his latest work, perhaps, than in any preceding drama.

The test of "Chanticleer" as a drama, lay in its ability to keep its place on the stage in the French capital, appealing to a larger public than it could find elsewhere. This it has done, and the number of representations already demonstrates its power over a cultured audience.

The custom of naming a new street, square, or avenue every time Rostand produces a drama, prevails in the little Basque town where the poet spends his summers. The latest is Chanticleer Avenue.

Why do women hobble? Because they can only limp without equal suffrage, again denied them in the Empire State where strenuous efforts have been made.

The Lord's Resurrection

HOW many stop to consider how stupendous is the miracle which they, as Christian communicants, endorse in their belief in the physical resurrection of our Lord? He had not only hung upon that awful cross of wood in the blazing sun of the Orient, until death ensued, but his side had been pierced by a Roman spear. Thence issued the pure vital essences, the serum of the heart. For such a wound to heal inside three nights shows what a miracle is supposed to have been wrought in the silence and seclusion of the tomb.

The Disciples, to be sure, were persons of "small education." They may have fixed up the miracle themselves. The fact remains palpable, indisputable, that all the millions of church property held in the name of Christianity today, is due directly to belief in the resurrection of Jesus after his side (presumably his heart) had been pierced and emptied of its contents.

The Limited Universe

THE Founder of Koreshan Universology says that he convinced Simon Newcomb of the fact that the universe is limited, not limitless. John Newcomb decreed that his firstborn should be an astronomer, with this result, that the Copernican system was reinforced by a man whose later views coincided with the teachings of Koreshan astronomy in this one respect. Some persons say that to so believe in limited, not limitless, space is blasphemy. Simon Newcomb confessed his views in a popular article in *Harper's* not many years ago. He is acclaimed as the equal of any astronomer in the world. Did he blaspheme?

Suppose a beautiful marble shaft were to be reared in the market place of a certain city! Suppose after it had been carefully planned and executed with every detail perfect, that those who passed by should wittingly avert their eyes. Such is the refusal of those who neglect to look at the body of scientific literature expositied by KORESH in his writings.

Reëmbodiment is God's wise provision for man's comfort. He knows that nothing but continued experience will develop character. He knows, too, that nothing but forgetfulness can heal the hurts of a lifetime. So He set rebirth and a forgetting of human sorrows at the end of each road.

In order to help others, one must first be sure what true help is in each case. If the blind lead the blind they will both fall into the ditch.

Some men christen the noblest ideal, God, and let him lead them on toward perfection.

Read the best books. They inculcate truth, purity, and modesty.

Many persons use religion as a safety valve.

For the Younger Minds

Bertha M. Boomer

THE GIRL AND THE WONDERFUL VALA

Error Serves the Ends of Truth
By Contrast and Comparison

BY E. M. CASTLE.

"A WIDE-SPREAD fraternity claiming survival from ancient days, transmitting symbolic emblems through a succession of ages, profess to guard in the present the secret arts and mysteries of the Builders."

So spake the instructive tongue of Wisdom to the attentive ear of Desire; while the trees whispered among their tops, of the mighty wind soon to transform their branches to tossing arms of anguish, or to waving arms of Terpsichorean joy; and the river babbled to its banks of the rioting torrent soon to woo and win them with its conquering flood, drawing them onward in the current of its mad desire; and the glad light of battle was in the Girl's eyes; and the fierce glory of the *Dies Ira* shone on the Vala's brow.

"And what do they guard?"

"They guard an empty casket."

"But the emblems?"

"The emblems survive, though the essence emblemed has long since departed; nor know they the significance of the words they iterate as vocal emptiness, or of the ceremonies they partake in as automations."

"The particular emblems to be instanced?"

"Hollow globes surmounting the two pillars that guard the approach to the holy place of the Temple. Generation after generation has been repeated in pseudo-solemn rites, the reason these globes, believed to be originally the archives of the craft, and to contain the rolls, records, and constitution of the order, were cast hollow,—to withstand floods and conflagrations; and yet they do not know what they emblem, nor why they are two. And though I desire to tell you much pertaining thereunto, I may not now, lest even this very fraternity be enlightened as to the real significance of what to them is meaningless, or at best obscure; for know that, when certain arcana are spoken, though in the ear of but one, though that one never whispers it to another, and hardly to her own heart, nevertheless is there a power that spreads broadcast; and the time is not yet. But this may I tell you: they were cast hollow in the pattern of the universe."

"And will you reveal to me the truth of universal existence? Already do I suspect that the stupendous fabric of cosmogonic theory which has dazzled and amazed me with its illimitable unrest, is the product of stupendous stupidity, and the crowning evidence of that last and deepest darkness whose denizens are 'too blind to have desire to see.' And methinks there was indeed madness, and no true vision, in that terrible dream of Lucretius, when it seemed to him that a void was made in Nature, and he saw

'The flaring atom streams
And torrents of her myriad universe

Ruining along the illimitable insane,
Fly on to clash together again, and make
Another and another frame of things
Forever.'

"Once, this conception of the 'indestructible atom,' credited in its origin to Leucippus, but formulated and entrenched by Democritus, taught by Epicurus, adorned by the verse of Lucretius, accepted by the accredited teachers of today, to me seemed glorious. Now its glory has departed in my eyes, and I know that the vaulting invention that thus leaps the barriers of reason, can but descend into the abyss itself creates, and that not even the melody of genius that blazons error can sanctify it. Am I right?"

"Right; but never yet was error that was other than the reflex of truth,—else how could it have being? Nor was ever an error that did not serve the ends of truth by contrast, nor ever an error that could not be inverted into truth."

"And the theory of the illimitable universe?"

"Reverse the conception, with the earth's surface as the standing-place and base of consideration. Think upward, inward, to the heavens, and through the heavens to apex of the converging lines from circumference to center, where is the central nucleus, the meeting place of all energies from the circumference,—the primal and ultimate vortex."

"The vortex! The problem of the vortex has engaged many of our so called wise since Descartes' day; even Stokes, and Helmholtz, and Sir William Thomson. Great names, these, in the world! But none has solved it."

"Because this is one of the vital things concealed from the wise to be revealed unto babes. When one of those you name regarded the vortex as the ultimate of matter, he grazed the hem of Truth's garment; but when he reached the conclusion of 'indestructible vortex-atoms,' he was as far removed from Truth as Gehenna from the Throne. The exponents of fallacy never abandon the thought of the indestructible atom. It is the key-note of the entire gamut of scientific fallacy. The vortex is the ultimate of matter, and also the ultimate of force. It is the nexus between matter and spirit,—the conjunction, the turn, or transmutation."

"Nor did Descartes do more than pervert truth when he applied his vortex theory to the planets. Even wilder are the speculations of the arrogant sages of the present—they who deride Descartes, and boast of their firm moorings to the physical, which preclude excursions beyond the material realm. But the great battle of Truth with the Chimæra of false science draws near; the final storm is about to burst upon the world,—as distinctly may its threatenings be heard, as those of the storm about to break over the forest." And even as she spoke, the insistent whispering of the tree-tops increased, and the low rumble of distant thunder was heard.

"On the winged horse of Olympus, Bellerophon rides

forth to hurl the dart against the grotesquely composite monster of fallacy—to destroy forever the delights of those who teach fallacies that are held to be truths. Nor will they yield those delights without bitter conflict. But victory is with the rider on the horse, the winged horse that knows both earth and heaven!—victory! which vindicates him who has the *White Stone*, the Philosopher's Stone! The fulness of victory in the culmination of the triple woe about to descend upon earth, belongs to the heavenly Horseman who, in the fulness of triumph over the dark powers of fallacy and their evil train of sin and death, rolls away the reproach of Antea."

"And the hollow universe, that withstands fires and floods?"

"It is an all-inclusive cell, a great battery of transmutation, the environing wall of which is the earth, on whose inner surface you walk. In the process of transmutation is seen the relation of the flame to the flood; 'tis fire that generates the water that quenches it. The lightning is the flaming of the spheres in their union, and one result of the union falls as rain. The wonder of flame is the wonder of the transmutation of creation."

"The wonder of flame! He who in our day has been called the Maccabean Eleazar, indignantly protests that no chemistry without stupidity to help it could conceal that flame is a wonder."

"It is a wonder; but pertains not to chemistry, the earth-born giant that wrestles with truth as Antæus did with Hercules—to be in the same way overcome. (And the great exponent of truth may well be likened to Hercules, the glory of Hera, the mother; for his is the glory of that holy city, the free Jerusalem, which is the Mother of us all.) Flame pertains to alchemy, the light of Egypt, which is science. Alchemy removes the darkness of Egypt by transmuting it to light. The fires of transmutation and the floods thus generated, perpetuate the universe, and the environing concave withstands and sustains them."

"When shall the world know the truth?"

"Even today the world is waking to the truth."

"And the proud agnostic authorities of the present hour! they whose thoughts range the illimitable void in search of specks whose existence they maintain, whose purpose they explain not! they who scrutinize particles of matter and delve in heaps of trash for *facts*! who examine heaven and earth with microscopes, which reveal they know not what! they, indeed, who pride themselves on their inability to comprehend, and presume to instruct men in ignorance!—what of them?"

"The bubble of their pride will be touched and destroyed. The Indestructible Atom and the Illimitable Void have reached the end of their career. Their reign over the minds of men shall cease. They are the vain imaginings of darkness, and vanish in the light."

"Oh, the irony of fate!" exclaimed the Girl. "Democritus laughed at the follies of mankind!"

"He laughed," returned the Vala; "and now is chief sponsor for a tribe at whom all the world may well laugh."

She departed. The Girl thought of the learned dissertations that would conceal from man the glory of God in this visible creation and prove existence commonplace, and

the inflated arrogance of their authors. Soon her voice pealed out merrily:

"And you laughed, Democritus! Oh, Democritus, Democritus! all the world will laugh,—when its eyes are well open—at the swelling, strutting sage (who swears by you), with his sesquipedalian discourse on the 'law and order of Nature,' knowing nothing truly of the law of Nature, which is the law of God, to be realized and fulfilled only through love, which *is not puffed up*."

Even while she laughed, the sky darkened; and with blowing garments, and the wind in her face, she passed along the path. And the wild storm broke over the forest.

Koreshan Cosmogony For Juniors

The Sun, the Moon, and a Star have a Race

FAR above a high and sharply peaked mountain, the Sun, the Moon, and a Star once met. If a vertical line had been extended from the pinnacle of the mountain to the Moon, then to the Star and the Sun, it would have pierced the precise center of each. They had often met before, these three, but upon this occasion they noticed their position of alignment with the mountain point, and thought it an excellent opportunity to ascertain which of the three was the most rapid traveler. Their course lying between the junction of our atmosphere with that of hydrogen, was not unlike a circus ring. It was just mid-day as they left the zenith of the mountain peak. Their movement was westward from their chosen prime meridian, which, in about twenty-four hours, would become their goal, when the relative speed of each would be determined.

The Sun moved around the ring of the arena in a majestic manner, conscious of his all-importance to mankind, and confident of his ability to win and rule in all things. At one and the same moment he was rising, mid-day, and setting sun. Now, his strong light was blazing directly over the mountain top; just ninety degrees west of that point he appeared on the earth as the rosy morning sun, while ninety degrees east of it he appeared as the golden setting sun whose lingering rays of light, diffused through the approaching nocturnal rays, made twilight on the hills and in the valley, faintly dying out in the forests, and touching the streams with fanciful colors.

Every ray emanating from the sun is cone shaped; the pinnacle being its starting point, the base, the outermost strata of the earth's crust. All the rays combined would then make one great cone of light, illuminating one half of the earth's concave surface at one time.

The Moon at the outset of the race was within this cone of light. She had no light of her own—it was the dark of the moon. At the moment she came directly under the Sun above the peaked mountain, a great change had come over her. The levitating energies released by the action of the sun's rays on the metallic plates, came pouring into her, imparting new life and vigor; and although she was on the outer course of the racing track, she entered upon the race with spirit.

Lastly, the staid little Star, which was a focal point of light created by the meeting of the ascending and descending energies, seemed perfectly confident of its ability to race with these two greatest of heavenly bodies.

Let us now return to the peaked mountain and await their return.

Light on Current Events

John S. Sargent

JOSEPH'S LAND DEALS IN EGYPT

"The Earth is the Lord's
And the Fullness thereof"



OUR AGNOSTIC friends are so insanely anxious to discredit the Bible, that their efforts to do so often belie their profession of always determining their disbelief according to reason and common sense. It is not infrequently observed that many of these boasted logicians display as frenzied fanaticism in their attempt to disprove the Scriptures, or to defame Scriptural characters, as we would expect of a religious zealot in maintaining the contrary.

They seem so fearful that something in the Book may be found to be true, that we are treated to a snapping and snarling not unlike a mad cur, at the mention of its contents. This really discredits their own efforts. It arouses the suspicion that prejudice and not reason is the chief factor in determining their unbelief.

This we confess is not true of all of their class. It was not true of their great prophet, Ingersoll; he did not fly in the face of history, as many of them do, and attempt to prove that Jesus the Christ was a myth. While denying the Divinity claimed for Him, he yet could eulogize his character as a man. Such consideration and fairness necessarily win our admiration and respect. We are thus persuaded to concede honesty of opinion, however much we regard it as a mistaken conclusion.

We can hardly say as much, though, of one we sometime ago noticed attacking the character of Joseph in Egypt, who, instead of accepting the story as it reads, placed the sinister construction derived from his own warped intellect, and suspicious, evil nature upon the incident with Potiphar's wife, and also accused Joseph of doing the Egyptians out of their lands.

The story of Joseph being sold into Egypt, and his life and sojourn there, is one of the most pathetically interesting of all Bible history, and must deeply affect the mind of the reader, whether or not he admits the interposition of the divine hand in Joseph's life and performances. It is the fact of this influence, doubtless, that excites the jealousy of this aspid mind to endeavor to inject into it the views of his own envenomed hatred, by casting unwarranted suspicions upon Joseph's private character, and misleading construction upon his official acts.

To do this he overreached his own purpose, which is to disprove the truth and divine character of this Scripture. To afford himself the opportunity to discolor the truth in the story, he necessarily has to admit that it is fundamentally correct. He must admit that there was such a personage as Joseph, at that time a high official in the Egyptian government; and to drive the Egyptians to the necessity of parting with their lands, and to provide Joseph with the means to secure them, he must admit the famine, and that somebody, if not Joseph, had the prescience of mind to prepare for that famine by storing up corn during the years of plenty. Where in all history has a nation or people ever

had,—without divine enlightenment, the prescience to foresee and provide for so unusual a misfortune as a seven years' famine, over all the face of the earth?

If such colorings of this narrative are admitted, then this writer affords excellent testimony corroborating the claim of an overruling intelligence and design in the affairs of men. It is somewhat surprising that so astute a periodical as the *Truth Seeker*, should admit such stultifying testimony to its columns, or that it would permit its professed reputation for honest seeking of truth, and for fair dealing, to be sullied by such petty flings and manifestly unwarranted and unjust misconstructions. The most convincing reasoner is one who will admit the force of all that is against his views, a discretion for which comparatively few of those attacking the Scriptures can be indicted; and certainly not the writer in question, when he flies in the face of the record by insinuating that the man and not the woman was the aggressor in the incident alluded to above. But the charge of injustice to the people in the land deal, while equally malicious, does seem at first blush to be justifiable, if private ownership of land is justified as a righteous system of land tenure.

There are three essentials to human subsistence: the earth, air, and water. If deprived absolutely of any one of these, the race would disappear. It is not possible to corral the air, neither the water absolutely, though we are now having a political fight to prevent the water rights of the country from being gobbled up by the remorseless corporations. But the land is an easy prey to the speculator and capitalist, under our system of land holding. Everywhere the land speculator is forging ahead of industrial enterprise, and compelling it to pay tribute to him for the privilege of applying itself to the soil.

Not only is this deleterious practice handicapping progress, but our wealthy nabobs, afflicted with a plethora of money, are acquiring baronial estates for play-grounds whereon, in some degree, they can ape the ancient feudal lords of the manor. Then again, as some grow richer, and others poorer under the beneficent (?) operations of the competitive system, there is a process of elimination of free-holders going on, which is denounced in Scripture, as "Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth!"

As land advances in price, the poor man is compelled or induced to part with it and seek cheaper land, or become a tenant or a wage earner. So long as lands were plentiful and cheap on the frontier, this process was not felt to be onerous; but necessarily we are rapidly nearing the end, and are accumulating a great mass of homeless people. These people, unattached to the soil, and being ground under the cruel heel of monopoly, are destined to lose all patriotic love of country. What then? When the Roman patricians by a similar process, had dispossessed the plebeian class of their holdings and reduced them to servitude, they

were ready for revolt, and thousands of them joined Spartacus, a foreigner and escaped gladiator, in ravaging southern Italy. This they did for three years, repeatedly defeating the Roman armies sent against them. This was only one of the dying agonies of Rome. Significant as it was, it taught the ruling class nothing. The noble Gracchi attempted to turn the tide of destruction by restoring the lands to the common people, but were assassinated for their pains. The process went on to the last dying gasp of a once noble nation.

Joseph was a statesman, before whom our own Pecksniffian pretenders to that craft, pale into insignificance. He foresaw a like destruction pending Egyptian economics; and having the ear of the king, he took measures to prevent it. He restored the land to the king, which in an absolute monarchy is the state. In other words, he took the land from the selfish few that would in the end grind the people to destruction in gratification of their greed, and restored it to the people,—to the whole people,—taking for the support of the state a rental of one fifth. This rendered the land free, and of easy access to every person who wished to apply his labor to the soil, and at a rental too, very much less than under our own system, in which grain rent is one third, and often one half.

History tells us that the common people of Egypt were never permitted to own land; that it was always held by the king or by wealthy landholders, so that at the worst, it was the rich nobility and not the common people that were despoiled. Inasmuch as the Egyptian people worshiped their king, who to them was the earthly representative of Deity, this would seem to them to be a very satisfactory arrangement. At any rate, whatever we may be inclined to urge against it, we are met with the fact that there was less sedition and revolution during the long rule of dynasty after dynasty in Egypt, than in any nation of known history, showing that the people certainly were content and happy under those conditions.

Such an arrangement of land tenure as Joseph effected would be a most happy one with such a people, insuring the greatest allegiance to the sovereign ruler and the utmost stability of government. Hence it must be conceded by all honest men, that Joseph's reign in Egypt was a great blessing to the people, whether his divine guidance is acknowledged or not. He not only provided for the subsistence of the people through a great famine, in which otherwise they must have perished, but he also saved the nation from self-destruction through its own unwise political economy, insuring a renewal of prosperity for many years. We would have a much better opinion of our agnostic neighbors, if they would exhibit the honesty and magnanimity to "acknowledge the corn,"—that is, the beneficence of Joseph's corn and land deals in Egypt.

What this nation needs, and what it will get if it is to live out the allotted days of a nation, is a Joseph to give it a rejuvenation of life. The man must and soon will appear, to save us from the ruin we are heedlessly plunging into. We have no faith whatever in our present popular leaders, but we have every faith that this nation is not yet destined to go down with the nations that forget God. Assuredly the man and means are even now in rapid preparation to inaugurate an entirely new statesmanship, and to lead the people to repentance and entire reformation.

"When God Was Alone"

PASTOR Russell has been giving us, through the medium of the *Tampa Tribune*, a strange mixture of so called science and Russell theology, in a sermon entitled "When God Was Alone." The presumptuous attempt to teach the admittedly incomprehensible, or the mysteries of the one he designates as such, is only one of several of the logical discrepancies apparent in this discourse. But we purpose here to deal mainly with the title to the sermon, as quoted in the heading.

To assume that God ever was alone, in the sense that there was no universe or world in which to dwell, is neither according to reason, common sense, science, nor the Bible. Any attempt to determine whether God or the universe was first in existence, as to time, is as hopeless as to decide which was first,—the chick or the egg. The only conclusion to which a rational mind can arrive in this matter, is that both God and the universe always existed, and always will exist.

Of course, the Bible speaks of "before the world was," and "the beginning of creation." The Lord said (Isa. lxxv: 17): "I create new heavens, and a new earth." John saw in vision (Rev. xxi: 1); "A new heaven and a new earth: for the first heaven and the first earth had passed away." In Isaiah li: 6, it is said that "The heavens shall vanish away like smoke, and the earth shall wax old like a garment." Thus we see, if we are to credit these statements, that the earth waxes old, and both it and the heavens pass away, to be renewed or replaced by new creations. If this is to be true of some time in the future, what reason is there to deny it of the past? Things grow old, die, and are replaced by new; this is the law of creation. Everywhere decay and growth, which are but retransformations of the old into the new, even the human body, exemplifies this law; old tissue is constantly breaking down and being replaced by new tissue, so that within certain periods it is said that the entire substance of the body has been renewed, yet the same person obtains in it. If this operation, then, is so universal within the scope of our observations and experience of a short lifetime, is it not reasonable to apply it to the universe itself, and to conclude that it is subject to this passing away and renewal, the specific points of change being designated in Biblical history and prophecy, as the beginnings of creation and the ends of the world?

This word world might more properly have been translated cosmos, meaning order of things, which, ending in universals, and giving place to a new order of the same class embracing church and state, refers to the establishment of new heavens and a new earth. God could no more exist without a place and humanity within which to exist, than the universe could exist without a God to dwell in it and direct its forces to a proper fruition. Hence, "before the world was," and "before the foundations of the earth," simply refer to the time before this world (earth, or order of things) began, or when a previous order was in operation.

The idea that there ever was a beginning of creation, in the sense that there ever was a time when the universe did not obtain, is the sheerest nonsense to the rational thinker. The ridiculous inference conveyed by this widely renowned

preacher is that God, "who is from everlasting to everlasting," wasted half or more of his everlasting, floating around in nowhere, while he was concocting the scheme or "plan" of the universe, before he even dared to begin it. Besides, he was handicapped by not even having Michael to "blue print" his designs, or a typewriter girl to click off the specifications. If He had need to call in the assistance of some associate beings when he said: "Let us make man," I should think he would have needed a few steam shovels and hoisting cranes to assist him in hurling those 125,000,000 suns and their accompanying planets into existence, as Pastor Russell asserts he did, and that he has also peopled them.

But, according to the same redoubtable authority, this is the only planet into which He has permitted, or ever will permit, sin to enter, and that he did it just to show mankind what he could do, for the sole purpose of glorifying himself in the eyes of puny humanity. In fact, it would appear from the character and substance of this sermon, that the Almighty, since he got started some six thousand years ago, was simply running a big show, for which our pastor was chief "barker," and was engaged to reassure the people that although the Creator had, for his own glory, let them get into a terrible fix, yet by some legerdemain, called "restitution," they would certainly be delivered from it.

Selling Gold Bricks to the Heathen

WHAT is the use of the foreign missions striving to carry the gospel to the remotest heathen nations? If they cannot make any better showing than they have with our own Anglo-Saxon people, it would be a very questionable blessing to the semi-savage. If after hundreds of years of Christian civilization our own (the leading Christian) nation is making such a wholesale display of greed, graft, and corruption, saturating itself with \$2,000,000,000 worth of drink each year, and carrying on the "white slave traffic" to a degree unknown in all past history, what inducement is there to the heathen to embrace our so called religion? Does it give promise of anything better than he has? Does it enable him to withstand the Christian vices any better than our own people withstand them?

The history of all missionary exploitation shows that so far as this life is concerned, the wild tribes would have been very much better off indeed, if they had never heard of Christianity. Our vices invariably follow the missionary. The missions are the advance guard of our commerce, and our commerce carries rum, which has decimated and almost destroyed whole tribes of people. Are we not compassing sea and land to make one proselyte, and then make him twofold more the child of hell than we are?

Oh, but there is a redeeming feature,—the missionaries carrying to them the glad tidings of salvation; how to be saved in the great hereafter! Well, by their own showing the thousands that succumb to our vices are not saved, and the reward of those who die in the faith is veiled beyond the grave. Has any one ever returned to acknowledge the receipt of the promised reward? We have only the word of those who are interestedly working the scheme, and their very questionable construction of Scriptural statement.

It looks much as if the whole thing were a cunning scheme, by which the missionaries are used as tools of the devil, to rob the heathen of what poor virtues he has, in exchange for the vices of our civilization, which he can in no wise withstand; in other words, selling to the heathen some very costly "gold bricks."

The Lord's hand is not shortened that he cannot save, and the fact that he has provided Mahomet for the Arabs, Buddha for the Hindoo, and Confucius for the Chinese, ought to convince our proselyters that he is abundantly able to raise up teachers from among the heathen themselves, much better adapted to their needs and capacity than are our Christian teachers.

New Treatment of Criminals

IS the world growing better? Some say it is, but a comprehensive diagnosis of its condition, coupled with the knowledge of what is the root of all evil, would show that it is not. Still, there are sporadic indications that show strong convictions of wrong-doing, and hopeful attempts to amend. One of these is the changing sentiment in regard to the treatment of criminals. It has long been thought that the righteous thing was to mete out punishment to the wrong-doer in accordance with the heinousness of the offense, and to be sure to give him good measure well heaped up. This idea of so much penalty for so much sin, has grown until some began to think that in some way the suffering of the punishment expiated the crime. Perhaps this idea has grown out of, and is the sequence of, that theological fallacy—the vicarious atonement.

But it is pleasing to note that there is a growing feeling that the criminal is not wholly to blame for his lapses. It begins to be thought that society itself may have contributed to the moral turpitude, and owes it to the convict, not only to endeavor to reform him, but to soften the asperity of the necessary restraint, not only to him but to his family. In most cases the family, if the prisoner has any, is left in such indigent circumstances, that they too are punished quite as severely as the culprit; so that it is a humane suggestion that the convict be paid wages, which shall go to his family, or if he have none, then they shall be retained, to give him a start when he is free.

The suspended sentence, keeping the offender under the surveillance of the court for a time, is another innovation upon old customs. The juvenile courts, the farms for delinquent boys, and homes for wayward girls, are all unique efforts toward a better life, instead of punishing for evil. All this shows progress toward a healthier sentiment, that will recognize that the penal code should not be for punishment of the criminal, but the protection of society from his depredations; and this can usually be best effected by kindly restraint, with a view to reformation.

Such effort must necessarily lead back to a study of the cause of crime and to the taking of preventive measures. In this connection we are led to wonder how long, in the ordinary course of events, it will take for society to discover that the love of money is at the bottom of criminality, and to have the courage of its convictions to do away with so great an incentive to evil.



Topics of Interest & Importance

UNIVERSAL WORSHIP OF FALLACY

The Day of Breaking Up Old Institutions and a Glimpse of the New

BY MADISON WARDER

OUT OF THE swirling chaos of conflicting concepts now occupying the mental spheres, one fact commands the attention of the careful observer; that, with few exceptions, the world is still prostrate in blind and frantic adoration at the feet of the gods of fallacy.

It would seem, with all our vaunted progress in material realms, and our boasted conquests of the forces of Nature, that there should be manifest at least some slight improvement in our ability to cognize that which is true, some appreciable augmentation of our desire to accomplish that which is good; but each passing day only sees us collectively more deeply engulfed in the falsities of mental perversion, and more completely wedded to the evils of social decadence.

All domains of life, as at present constituted, are dominated wholly by the powers and processes of disintegration. The insidious germ of dissolution is found in every sphere of activity, manifesting in a bewildering succession and multiplication of fresh forms of fallacy, each more thoroughly evil than its predecessor. This is the day of the breaking up of old institutions, the shattering of accepted ideas; but the world lovingly clings to the fragments, magnifying them out of all proportion to their importance, and steadfastly refusing to look toward the incipient new regime.

A case in point is found in the attitude of leaders of modern thought and life toward the so called "christian science" movement. Although that cult is demonstrably neither Christian nor scientific in character, and its principles are in direct and open conflict with every fact of Nature, it has acquired an immense following, and has so paralyzed the cerebral faculties of our "intellectuals" that its most dangerously fallacious doctrines are not only tolerated, but given high praise by multitudes of the prize products of our educational system.

There are two adequate causes of this friendly—not to say affectionate—disposition of the modern mind toward a movement so manifestly subversive of all principles of reason and common sense. First, it commands the respect of a world of money-worshippers, because of the fact that it has become enormously wealthy. Second, it is the culmination of a fallacy that has been continually growing stronger in all the so called Christian churches; namely, the tendency to magnify the spiritual, and minimize the material side of life, in the amplification of theological doctrine. This tendency toward spiritism, the church has found necessary as a cloak for its gross materialism in the domain of practical life; and it has resulted in the most complete divorcement of the church from Scriptural doctrine, both in theory and practice.

"Christian science" has brought atheism to a climax in the realm of religion, just as the modern theory of evolution has enthroned atheism in the domain of education.

Both are but frank and open avowals of a disbelief in the God of the Bible and of Nature, that is held more or less secretly in all modern churches and institutions of learning. Both are logical outgrowths of the Copernican astronomical fallacy, and are as full of unfounded assumptions and as guiltless of any attempt to put forth a demonstrated premise, as is the monumental theoretical cosmic absurdity from which they sprang.

The development of the "christian science" cult was natural and inevitable, for the entire Christian world is saturated with its dominant fallacy,—that spirit is the only important constituent factor in the universal scheme. Christendom must bear the blame for this culmination of the religious thought of the age, in universal denial of the existence of the God-Man. It is the legitimate fruit of theological devotion to an unprovable astronomic theory.

It is probable that, if Copernicus could have foreseen the dense intellectual darkness into which his cosmic guess has plunged the world, it would have remained locked in the recesses of his mind. But the future was veiled to him, and the influence of that guess now permeates every department of racial activity, until modern civilization in its every phase is a festering mass of evil deeds and fallacious concepts.

But the very fact that fallacy has become multiform and omnipresent, and its devotees completely irrational in their adoration, is evidence that truth is about to come into its own. After all the cellular world is a fact, and there is a limit to all things—even to fallacy. It is natural that the powers of evil should redouble their exertions at this time, for the presence of the Messenger of scientific truth has aroused them to their last great acceleration of activity. The greater the activity, the sooner their force is spent.

The immutable laws of being demand alternate ages of light and darkness; and we know that the age of universal light is ready to dispel the thick mental darkness of the present, for there are individuals on the mountain tops of intellectual attainment who have already glimpsed the rising Sun of Righteousness. The present extraordinary activity of the powers of darkness bespeaks unerringly the imminence of the coming day.

The "Resurrection Bone"

DR. J. AUGUSTUS WEIMAR.

THE appended clipping concerning the so called "Resurrection Bone" shows a wonderful lack of knowledge. The idea that such a bone should exist without undergoing the process of transformation, is rank materialism, divorced of its coördinate; that is, spiritualism. Wherever we find a presentation of either one of these extremes, we have a fallacious view; for the theory of the indestructibility of matter, or the perpetuation of spirit, mind, force, etc., without a change, is an erroneous conception of the universal law of existence and being. The true conception of the "Resurrection Bone" is a lost key of knowledge.

We are pleased to declare, however, that KORESH, the Founder of the Moreshan Universology, has rediscovered

the lost key, making known the great law of correspondential analogy. Using this key, we can clearly read the otherwise absurd language of the clipping. Koreshan Science declares: "Bones represent fundamental truths or doctrines, or, in a more literal sense, personalities, who are representative of specific phases of universal truth, and especially truths belonging to the more material or natural things of life. For instance, John represents love and wisdom; James, faith and charity; and Peter, truth and good." Now remember in this connection, the "valley of the dry bones," as related in the book of Ezekiel, "which signifies the resurrection," according to Koreshan Science.

We now present the clipping, and ask our readers to studiously read and contrast its contents with the scientific truths of Koreshanity.

"Much scholarship and anatomical knowledge have been employed (some would say wasted) in efforts to identify the bone Luz, said by ancient Hebrew writers to be the nucleus from which the body is reconstructed at the resurrection. The claimants to its honors, among portions of the human skeleton, are more numerous than the birthplaces of Homer, or (in more recent times) than the surviving negro body-servants of George Washington. Have the marvelous stories of its indestructibility any foundation in fact, however slight or fanciful? Probably we shall never know. Says an editorial writer in *The Lancet* (London, October 1):

"The most careful searching in the last published and amplest treatise on osteology will not result in the discovery of the bone called 'Luz.' It will be necessary to go to the Frankfort edition of the 'Theatrum Anatomicum' of Caspar Bauhinus (1621) for a description: 'It is stated by Hebrew writers to be a bone which cannot be destroyed by fire, water, or any other element, nor be broken or bruised by any force. Its site is in the spine from the eighteenth vertebra to the femur.

"We read that the Emperor Hadrian once asked Rabbi Joshua, the son of Channi, how God would resurrect man in the world to come. He made answer: 'From the bone Luz in the spinal column.' When Hadrian asked him how he came by this knowledge and how he could prove it, the Rabbi Joshua produced the bone so that the Emperor could see it. When placed in water it could not be softened; it was not destroyed by fire, nor could it be ground by any weight; when placed on an anvil and struck with a hammer the anvil was broken in sunder, but the bone remained intact.' Hieronymus Maginus represents that, according to the Talmudist, the real bone is near the base of the skull, whether it be in the base itself or in the spine.

"Vesalius writes that this ossicle is called *albadaran* by the Arabs, resembling a chick-pea in size and shape; and Cornelius Agrippa describes it as *magnitudine ciceris mundati* (the size of a shelled pea). Different anatomists have held it variously to be the sacrum, the coccyx, the twelfth dorsal vertebra, one of the Wormian bones in the skull, and one of the sesamoids of the great toe. To have confounded it with the sacrum is natural enough on account of the name given to this bone by the ancient *hieron osteon*, * * * and the coccyx is the bone called *al ajb* by the Arabs, which Mohammed stated to be incorruptible and to serve as a basis for the future edifice at the resurrection.'" *The Literary Digest*.)

The word *luz*, which is claimed to be the name for the ("resurrection bone," does not occur in any of the English or German works we have on hand, on osteology (literary treatises on the human skeleton), neither in any work on anatomy or physiology. However, it does occur in the Hebrew Old Testament, and the translators of the common version of the Bible, known as the King James, have rendered the Hebrew word with depart, froward, haze, and perverseness. As the first meaning of the term *luz* is "depart," and the last, "perverseness," we have the key to the myth expressed in the clipping. This means, according to the unconscious confession of doctors of divinity and doctors of

medicine, that they have *departed* from the ancient correct truth, and have substituted *perverse* theories concerning what "bone" signifies, according to the great law of correspondential analogy.

The absurd idea expressed in the clipping concerning the bone luz, is based on the fallacious modern doctrine of the indestructibility of matter. According to the scientific truth of Koreshanity, all matter-substance is transmutable to spirit-substance. This is but one part of the operation of the great law of transmutation; its coördinate part is that all spirit or mind-substance is convertible to matter-substance.

With the foregoing key in mind, all the departed and perverse theories of the world-renowned men of letters are not able to side-track an indoctrinated Koreshan. The more we study the scientific writings of KORESH, and compare them with the theories of modern so called scientists, the more ridiculous appear their productions.

The strangest thing about the subject as stated in the appended clipping, is that people, the so called scholars and the laity, are so irrational as to believe that a bone of the mortal and corruptible body is preserved in the graveyard, when ordinary common sense and observation would show that every part of a buried body decays and becomes dust in a few years, under the normal processes of dissolution or disintegration of matter-substance. Or, under abnormal conditions, the body may petrify and become, in part or whole, a stone.

Another irrational and inconsistent theory about the resurrection, is that the carcasses buried in the graveyard will come out of the material graves re-animated, at the "second coming" of Christ. "Common sense would suggest," says the great Scientist, "that the resurrection should be looked for where the seed was sown, and not where the carcass is buried."

In this connection a reader asks the question: "Does not KORESH teach that we should look for the resurrection where the seed is sown? Why, then, do you look for KORESH to come forth from the tomb where you have laid him?" We answer: Because KORESH taught, in unequivocal terms, an anatomical and physiological transformation of his bodily structure after a process of what is called death. His series of articles on the "Alchemical Laboratory of the Brain," and "Interpretation of the Book of Revelation" teaches the doctrine of anatomical transformation.

In the interpretation of the Book of Revelation, KORESH plainly teaches that the entire Book is primarily applicable to the one personality, "he" not "they." He is the great Alchemist, in whom is the New Jerusalem, the heavenly Bride, the Mother God. He was illuminated in the fall of 1869, thereby becoming the channel of Koreshan Universology, the most wonderful science of this and all other ages. The Bride did not leave the mentality of her Bridegroom when he passed into the interior to make a further degree of conjunction with the Deity, of whom it is written: "I am the first and the last: I am he that liveth, and was dead; and behold! I am alive for evermore, [Gr. *eis tous aionas ton aionon*, in the ages of the ages], amen; and have the keys of hell [Gr. *hades*, purgatory, discipline] and of death."

We bear witness that the Messenger's death, from a medical viewpoint, was different from anything we had ever witnessed or heard of. And the phenomena that took place in twelve, twenty-four, and forty-eight hours after his passing into the interior, were altogether different from anything we had ever before observed. We most emphatically declare that there was life in the interior of his mentality, and in the spleen, the illuminator of his body. There were active a synchronical, rythmical vibration, agitation, trition of atomical and molecular matter-substance. Those who witnessed these phenomena should know more about the matter than those who did not witness them.

As long as we know that KORESH alone fulfils the requirements of the divine appointment, so long we shall hold to the truth that he is the divine Alchemist who, in conjunction with the Heavenly Bride, will cause, by an electro-magnetic transformation, his mortality to put on immortality, and his corruptible to put on incorruptibility; for he is the Shepherd of this age, (Isa. xlv: 28); God's "Anointed," Cyrus, (Heb. KORESH, the sun or mental luminary, Isa. xlv: 1); raised * * * up in righteousness (Isa. xlv: 13).

He was the "Branch," in contradistinction to Jesus the Lord, who was "the root and offspring of David," (Isa. iv: 2, Zech. vi: 12; iii: 7-9) "the bright and morning star," (Rev. xxii: 16); "a Rod out of the stem of Jesse," with the sevenfold "Spirit," embracing the central Spirit of the six preceding Messiahs, (Isa. xi: 1-2-10; Rom. xv: 12); God's "Servant," (Zech. iii: 7-9); the antitypical "Joshua, clothed with filthy garments" (mortality), for God "made him to be sin for us, who knew no sin," (Zech. iii: 1-3; 11 Cor. v: 21).

KORESH is the High Priest of the Levitical Order, who is to purify and refine the sons of Levi, the sons of conjunction, with whom God will make the conjunction (Mal. iii: 3), in contradistinction to Jesus the Lord, who was the High Priest of the Order of Melchizedek, (Heb. v: 5-6-10); God's "Messenger," (Mal. iii: 1); the antitypical "Elijah the Prophet," signifying God the Lord, (Mal. iv: 5); the antitypical Cyrus (KORESH), king of Persia, who ordered the rebuilding of Jerusalem, (Ezra i: 1-11; Isa. xlv: 28); "the Shepherd of Israel, who leadeth Joseph like a flock, who dwells between Cherubim, and shineth forth," (Psa. lxxx: 1); "the man with the plumbline," (Amos. vii: 7-8); "the chief Shepherd," (I Pet. v: 4; John xxi: 15); "the Stone of Israel," (Gen. xlix: 24); "the stick of Judah and the stick of Ephraim conjoined," (Ezek. xxxvii: 16); "the Revealed man of sin," (II Thess. ii: 3). Also read: (Zech. iii: 1-3, and II Cor. v: 21). "The birthright was Joseph's," (I Chron. v: 2); "Out of Ephraim was there a root [*lit.* branch] of them against Amalek," labor, drudgery, (Judges v: 14). In KORESH alone do we find these credentials, proving his divine appointment, further demonstrated by his scientific and glorious salvatory truth—Koreshean Universology.

In the sphere of religious life, commerce is the impartation of truth regarding God and man's relation to him, that through this relation the principle of love to the neighbor may be insured.—Koreshe.

The Yellow Peril and the Golden Rule

BY N. C. CRITCHER

THE attitude of the people of the Pacific Coast upon the question of Chinese and Japanese immigration, from a superficial inquiry into the conditions, may appear like a violation of the supposed rights of those people, but like every question, there are two sides to be considered, as well as the construction to be placed upon that guide to human conduct, the "Golden Rule." From a residence of fifty-four years in California, the writer is perhaps better able to see the "other side," than those who view it from an entirely theoretical standpoint.

It is well, in the first place, to consider the true meaning of that command of the Lord Jesus. The standard from which He made his enunciation, possibly may not be that of the average person of today! And did His conduct conform to that enunciation? Most certainly, all Christians would reply. Then how about the scourging of the usurers from the temple; the hard names applied to the Pharisees, etc? Are we to imagine that those who were driven from the temple thought that act a kindly, considerate one, such as they would have committed? Does it mean that if another desires my possessions, of any kind, that the Golden Rule requires an immediate response to that desire, whether legitimate or not? By no means. To understand the meaning we must at least approximate the standard of the Lord when he said, "Do unto others as ye would that they should do unto you."

A righteous man, such as He was, dealing with righteous men, would be compelled by the very fact of his righteousness, to live by such a rule; but conceive what a chaos would result from its application in the present state of humanity; a state in which justice is unknown, without which knowledge, its application is impossible. To endeavor to act literally in accordance with it, at the present time, would mean a sacrifice of all that is most to be cultivated and desired in our civilization, to the demands of the basest impulses of the human heart, which in its natural state seeks only its own good, regardless of others. This is the rock upon which socialism is drifting, and upon which it will be wrecked, if ever sufficiently in power to be tested.

To return to the question at issue, is it right and just that we should open our doors to unlimited immigration of the Japanese and Chinese? The majority of the people of the eastern states, would probably say yes, we have no right to discriminate between people of different nations; if we admit Europeans without restraint, we should apply the same rule to all, thus showing an absolute ignorance of the whole *status quo*. The Japanese element probably constitutes the most menacing side of the question, and we will deal more definitely with it.

When the Japanese enter a section of country, and obtain a foothold, they constitute a foreign state; they are industrious and thrifty, and peaceful so long as they are not molested in any way. All this you will say, is in their favor, but when you remember the possibilities, and apply your own theory of the Golden Rule, the case may assume a different aspect. The result is *always* the forming of an alien community,—*forever* alien. How do the Japanese deal with this question in their own country? They employ

foreigners till they have exhausted their store of information on any line; then, they are discharged and graciously allowed to leave the country.

Their land system is so governed that it is impossible for foreigners to become agriculturalists or owners of landed property. Only a limited number of immigrants can be admitted. It is 'Japan for the Japanese,' and much better that it should be so, for their entire modes of thought and consequently of life, are diametrically opposed to ours; and while with the most supercilious assertion of 'their superiority' they condescend to accept and profit by our superiority on material lines, they will eventually make use of that very knowledge to work disaster to the white race. For 'it is written,' that they are to be the instrument in the hands of the Lord, by which the Christian nations—so called—shall receive their merited punishment for adulteration of life and doctrine, for "without shedding of blood there is no remission of sins."

Biblical Predictions of the Time of Trouble

BY O. FREELAND

OUR predictions of an approaching revolution do not spring from our desire or advocacy of such a calamity; but according to the prophet Daniel, "There shall be such a time of trouble as was not since there was a nation." A critical observer will not fail to find deep-seated signs of unrest and growing discontent and hatred among the mass of wage workers, for the powers that now rule in the financial and industrial world.

A few thoughtful statesmen and authors see evident and justifiable cause for the growth of socialism and other antagonistic forces, in their protest against the competitive system, which is increasing poverty and concentrating the world's wealth in the hands of a few; and the wage-worker sees himself (as he is) a slave, hopeless and helpless, under the lash of the captains of industry. Visit the steel plants, the cotton factories, (where little children are at work); shoe factories; the dark and dangerous places of the mines; the train men on steam railroads and on electric roads; the trembling, pale-faced deck crews on the great lakes, and observe the tyranny of brutal foremen, and the abject misery—even hate—written on the faces of these capitalist driven slaves. You will ask with a shudder, "Is this the result of thousands of years of the competitive system? and where is the image and likeness of God in these shrunken faces"? Yet there are men who speak for society and say, "We do not want socialism; you cannot equalize men; for where is the incentive to work under your system?"

We do not advocate the commonly accepted socialism; its theories are chaotic, and its friends do not, as a primary condition, demand a socialist state, with God and his church as the dominant factors in the new order. A great many socialists, even among the leaders, are atheists, and will not endeavor to comprehend communism as advocated by Koreshanity. Let us repeat, that the ideal and God-ordained coming state is a form of imperialistic democracy, wherein God will rule as King. This doctrine has often been set forth in these columns. The present system of political and industrial economy is a crippled, distorted, satanic thing, which no palliative legislation can improve.

The masses have lost faith in the ballot, and in their representatives in the courts, legislatures, and Congress. Capital is rapidly becoming united; labor is divided into great hosts, which may make common cause when the time is ripe,—the socialists, labor-unionists, and the vast horde of unorganized wage workers.

Woe to the rich who now despise their humble workers, for the third woe (see Revelation, chapters 8-9) will come upon the world! The battle between Gog and Magog must be the final struggle between these antagonistic forces. Read your Bible with an open, receptive mind, and find the prophecies here referred to. Gog (Hebrew for roof) and Magog (Hebrew for floor) form the structure whose chief social elements stand in irreconcilable opposition. They constitute the house which is divided against itself, and therefore must fall.

The Plan of the Ages

BY O. F. L'AMOREAUX

THE Zodiac is a belt of star groups extending entirely around the physical heavens, sixteen degrees in width, the center line of which is the ecliptic, so called because on it occur all the eclipses. These groups of stars are the Zodiacal constellations. The heavens revolve, and with them the sun, which has a daily and an annual revolution. In its annual revolution the sun goes north until it reaches the tropic of Cancer, twenty-three and one half degrees north of the equator of the heavens, when it turns and goes south to the tropic of Capricorn, twenty-three and one half degrees south of the equator. The two points at which it crosses the equator are called equinoctial points. At the tropic of Capricorn the sun turns north again.

This is God's great clock for measuring the ages of the Zodiacal cycle, which, but for certain times of the accelerated motion, would be about 25,816 years. These periods of acceleration shorten the time to about 24,000 years—the period called Mazzaroth. The twelve ages which compose it are the months of the great year, which vary in length as do the months of our year, but are each of about 2,000 years' duration.

Each constellation has its own sign, which is the spot on the earth under it, at the point where the measurement of a new cycle begins. Because of a movement forward on the equator of fifty seconds of a degree each year, when the sun completes its annual revolution, it lacks fifty seconds of a degree of reaching its starting point, which, repeated year after year, makes the apparent backward revolution at that rate. This apparent backward motion is what measures the ages. The first two of these constellations are Aries and Taurus, and the last two are Aquarius and Pisces. Aries is the head of the Zodiacal belt, and Pisces the foot of it;—so that the head is next to the foot.

When the old cycle of the Zodiac is ending, Aries, leading constellation, is at the equator going north, and every constellation is directly over its own sign; this will not occur again until the end of the cycle of 24,000 years. When the new Zodiacal cycle begins, following Aries, the constellations move from over their own signs onto the signs before them, and the apparent backward movement that measures the ages begins.

Corresponding to this movement on the ecliptic is a movement in humanity. Nineteen hundred years ago the sign Aries was under its own constellation, and there was an end of the cycle in the physical heavens, and with it an end of a cycle in human progress, and the beginning of a new one. As the seed wheat is the beginning and the ending of its cycle, so Jesus, God's seed, was the end of the old and the beginning of the new human cycle. "He saith not, And to seeds, as of many; but as of one. And to thy seed, which is Christ."

The Open Court of Inquiry

Dr. J. Augustus Welmar

THE SEPARATION OF THE SEXES

Why Such a Willing Sacrifice Is Essential in the Attainment of Immortality

Question 39. "Do the followers of KORESH, at Estero, practise the separation of the sexes as an essential means of the attainment of immortality, or is it taught merely as a theoretical opinion? Does not the separation of the sexes break up families? I am married, nevertheless I am willing to lay aside every encumbrance and the close-girding sin, as you recently described it in *THE FLAMING SWORD*. I am indeed very desirous to run with patience the race-course marked out for us. If you can help me along this line with the right kind of instruction, I shall be greatly obliged to you."

NO THINKING person can read the Koreshan literature without admitting that the Founder of this Science taught, in unambiguous expressions, the doctrine of the separation of the sexes, as a means for the attainment of immortality. The great Scientist did not teach it merely as a theoretical opinion. He often, in substance, said: I am here to declare the truth, as given from the throne of the Almighty. I am not here to beg you to accept it. Koreshan Science is a non-enigmatical and lucid proof that its Author had not merely a theoretical opinion about this all-important doctrine under consideration, but rather taught it as the veritable, scientific truth of the eternal law of God. He says: "We make the announcement that there is no appeal from this dictum derived 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." He recorded the preceding words, when he wrote concerning the laws and processes of immortality and its attainment in the flesh, at the present time, in this mundane sphere of existence.

The separation of the sexes is but one part of the revelation from the throne of the Almighty, and is irrevocable. There are many other doctrines just as much a revelation and as irrevocable; but the separation of the sexes is one of the primary essential doctrines to be obeyed if we desire to attain immortality. In fact, without the separation of the sexes it is absolutely impossible to reach the goal of this great prize, the most wonderful state, not of mere existence, but of being. Our correspondent perhaps questions why the separation of the sexes is so very essential. KORESH says: "The ultimate potential energy of man's being is in the seed of man;" that is, in the sperm of the man, and the germ of the woman. John the Apostle makes reference to this principle of life and death, when he said: "Who-soever is born of God doth not commit sin; for his seed remaineth [Gr. *menei*, abideth] in him: and he cannot sin, because he is born of God. In this the children [sons] of God are manifest, and the children of the devil."

The conservation of the sex energy is an absolutely essential prerequisite in order to become a Son of God. However, not merely the cessation of the sex act, but also and primarily the sex thoughts, and the indiscriminate mingling with the opposite sex. This is a great sacrifice, but the great and wonderful prize of immortality ought to sink this desire for the opposite sex into insignificance. We

read in Koreshan Universology: "The conservation of this supreme potency in man, gives him that essential and vitalizing substance upon which the perpetuity of life depends. The exaltation of the desires above the human propensities suspends, in the spiritual degree, the spiritual forces (mind forces) which, when not thus held in reserve, are carried from the domain of the pure desires into the region of propensity, thence into the body of animal determination." The flow of the potential energy to the Center is thus either absorbed or entirely vitiated. This is apparent in those who indulge in it; for either one or the other becomes depleted, mentally and physically; because the potential energy is the real source of life and health.

"We teach the doctrine of sexual purity," says the great Scientist, "and those who accept the doctrine believe that it is only by overcoming the flesh (which means all the animal propensities) that man arises into 'newness of life;' for only by overcoming can immortal life be obtained. * * * Immortal life must be the result of the cutting off of this downward or sensual flow of the substance of human affection or love." Mark, not merely the gratification must be cut off, but also the mental, sensual flow of the substance of human affection or love. This is the primary reason why Koreshan Universology teaches the separation of the sexes, whether in wedlock or out of it. Love, affection, desire, will, is mental substance, and is just as real as material substance; the difference being that the former is invisible, and the latter visible; therefore indulgence in these thoughts directs the potential flow of the life-force to the opposite sex instead to of the legitimate divine Center. Thus if the invisible substance (the spiritual or mental sex substance) is directed to, or pivoted in the opposite sex, it tends to the perpetuation of mortality; but if polarized in the divine Center, in the Messiah, the true Leader and Shepherd of the new age, it tends to immortality.

As to whether the separation of the sexes would tend to break up families, KORESH says: "What a serious question in the face of the existence of a forensic prudence, the legally authorized business of which is to break up families! What a serious question in view of the fact that none will pretend to deny, that law-firms are growing rich from the prosecution of suits instituted for the sole purpose of breaking the principal bond of the modern marital tie, against which the poor wretches who interest themselves in other peoples' family affairs more than in their own, never complain. Is it wrong for so called courts of justice to disannul the tie, the bond of unity (?) that God hath made? 'What God hath joined together let no man put asunder.' Did it ever occur to those who harp upon this quotation, that possibly God never had anything special to do with the pretended unity of the men and women, the accounts of whose appeals to the legal courts supply the annals of forensic literature?

"Is it not true that thousands of families are held together where there exists no mutual bond; no tie of reciprocal

affection; no cause for that germinal blending which comprises the nucleus of a new existence—so far as outward appearance indicates—but passionate emotion, and where pride alone, or mutual love of offspring begotten under the influence of such a curse, constitutes the only tie?"

"The time is at hand for judgment. The Almighty God has awaked 'as one out of sleep, and like a mighty man that shouteth by reason of wine.' In opening His eyes to the iniquities of human enormity, he beholds the desecration of the central, vital, and secret potencies of life in the wastes of sensual gratification, and now determines, in his wrath (retribution), to stay the great flood of the river Euphrates, diverting it from its course that he may enter upon its dry bed into the great Babylon, destroying the authority of Babylon and overthrowing its power. * * *

"Where masculinity yields complacently to the inevitable decree of the divine justice and judgment, crown him thy king. If he sets himself in authority, continuing the usurpation of thy rights as by the restraints of legally imposed rituals, refusing to yield, let him fall at thy feet a cringing vassal, to be judged according to his words; for now is the day of judgment, not of mercy."

If it is such a serious thing where masculinity does not yield complacently to the inevitable decree of the divine justice and judgment, how much more serious must it be where femininity is instrumental in upholding and perpetuating the threefold curse! Especially since the Messiah of the age bids womanhood of the present time to 'lift her hand to Him and swear, by his Most August Majesty, and by his throne, that the desecration of maternity shall henceforth cease! The man-made right to obligate, by a ceremony copied from the anathema of Jehovah, the so called 'marriage rite,' is a usurpation of authority, and by the power of the pure womanhood of this age it shall be annulled! Woman, in the wisdom and anointed power of KORESH, thou art protected! The Cherubim [the invisible spirits of the New Jerusalem, the representatives of the scientific truth] are thy shield, THE FLAMING SWORD, thy weapon of defense! By these shalt thou protect the Tree of Life, and by these shall the fruit of the Tree of Life mature!"

Now as to whether the followers of KORESH at Estero practise the separation of the sexes, as an essential means for the attainment of immortality, we say: Those who are earnestly endeavoring to seek "glory, honor and immortality," can conscientiously answer the question in the affirmative; while those who are not striving for "the high and heavenly calling," will undoubtedly answer in the negative; for practice speaks louder than words. No one is compelled to practise the separation of the sexes, although the Koreshan Unity is instituted for no other purpose than "for the inauguration of the nesting of the ovum of the coming dispensation," as KORESH, the Founder, himself declares. As everything in the physical and anthropostic universe has its opposite, so there necessarily will be an opposite "nesting," a counterfeit of the true. For this reason, undoubtedly, the divine exhortation is given: "Give diligence to make your calling and election sure; for if ye do these things, ye shall never fall [Gr. *ou me plaiste pote*,

that is, by no means shall you stumble at any time]."

Again, "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown."

The Hebrew Alphabet Defined

Question 40. "Has each alphabetical letter in the Hebrew language a definite or precise meaning? From the study of Koreshan Universology I have gleaned the meaning of some of the letters, and think it simply wonderful and beautiful. I would be greatly obliged if you will give the meaning of each letter through the Open Court of Inquiry, not for myself only, but for others."

THE Hebrew Language is indeed very expressive. This fact may be cognized from the Hebrew verb, which has seven distinct forms of expression. These are: the active, passive, intensive active, intensive passive, causative active, causative passive, and the reflective. These seven forms of expression correspond to the seven distinct Messiahs sent to humanity during a Mazzarothic grand cycle of 24,000 years' duration. Philosophically or Biblically this truth is expressed in these words: "Man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." (Deut. viii: 3; compare with Matt. iv: 4.) "By every word" means by every living Word—Heb., *Dabarh*; Gr., *Logos*, man may live. Why by every word? Why not by *one* of these words? KORESH says: Because the six living words are simultaneously contained in the natural. The natural is the seventh, the most outward or exterior, the literal, the last and final in the Mazzarothic cycle of time. Who are these seven distinct distinct living verbs or words? Adam, Enoch, Noah, Moses, Elijah, Jesus, and KORESH. This revelation is truly wonderful and beautiful.

In giving here the definition of each Hebrew letter, or rather word, it will be impossible to give more than the primary meaning, as our allotted space does not permit a full elucidation.

Aleph is the first word in the Hebrew alphabet. It signifies a yoke-beast, or rather a bullock. In the oldest formation of the Hebrew letter, it was in the form of a bovine head, and both name and form suggested by the initial sound the force of the meaning of the letter. The same may be said with reference to the word in the Greek alphabet, which is written and pronounced *alpha*. The Hebrew letter is used as the numeral letter for 1, and when two dots are placed on each one of the two horns of the letter, the letter stands for 1,000.

Beth, the second word, denotes a tent or house. The earliest shape of the letter resembled a tent. The Greek alphabetical word *bela* expresses the same. The Hebrew letter is used as the numeral 2.

Gimel, the third word, represents a camel, the head and neck of which are rudely pictured by the formation of the earliest written letter. The Greek word *gama* suggests the same meaning. The Hebrew letter stands for the numeral 3.

Daleth, the fourth word, indicates a door. Its primitive triangular form was intended to represent a tent-door. The Greek word *delta* served to suggest the same significance. The Hebrew letter is used as the numeral for 4.

He, the fifth word, conveys the meaning of a vent-hole, a lattice window, which the shape of the Hebrew word

represents a window to let in the fresh air. The early Greek letter, and our common small-caption letter κ have the same meaning. The Hebrew letter stands for the numeral 5.

Waw, the sixth word, represents a hook, a holdfast. The sound of the word and earliest shape of the letter, a semi-consonant, easily passed over into the vowel μ or ν , is seldom used as its consonant force. The Arabic word *walada* has the same meaning. The Hebrew letter is used as the numeral 6.

Zayin, the seventh word, suggests a weapon, properly an ornament. The shape of the letter rudely pictures a sword or spear. The Greek word *zeta*, both in form and name, has the same significance. The Hebrew letter stands as the numeral for 7.

Cheth, the eighth word, means a barrier or fence. The primitive shape of the letter represented an enclosure, a surrounding, periphery or circumference. The sound of this Hebrew word, the hardest of the gutturals, was anciently softer; it is used as a numeral for 8.

Teth, the ninth word, and used as a numeral for 9, means a coiling; hence, serpent, which is rudely pictured by the shape of the Hebrew letter.

Yoth, the tenth word, used for the numeral 10, resembles a hand, which is rudely figured with outstretched fingers, in the oldest characters of the Hebrew alphabet. The Greek *iota* signifies the same.

Kaph, the eleventh word, used as a numeral for 20, represents a bent, hollow hand or palm, which was rudely pictured by the earliest form of the Hebrew letter. The Greek word *kappa* signifies the same.

Lamedh or *Lammed*, the twelfth word, used as a numeral, stands for 30, and signifies beater or chastiser; hence staff or goad, a bullock-goad, which the Hebrew letter rudely pictures in its form or shape. The Lexicographers are of the opinion that the letter represents the instrument with which the oxen or bullocks were urged or driven; but KORESH, by reason of his illumination, says: "The Hebrew letter *lammed* [or *lamedh*] signifies the bullock's goad. This does not mean the goad by which the bullock is driven, but the horn with the bullock himself goads."

Mem, the thirteenth word, used as numeral serves as 40; originally it rudely pictured waves, and consequently means water. The Greek borrowed the form and name, but wrote and pronounced it *mu*.

Nun, the fourteenth word, serving as a numeral for 50, signifies fish. The elongated form of the earliest writing of the Hebrew letter pictured the eel.

Samekh, the fifteenth word, as a numeral denotes 60, and means a prop or support. From this the Greek derived the name and shape of their *sigma*, whence the Roman S. The sound of the Chaldee and Syriac alphabetical letter is the same.

Ayin, the sixteenth word, serving as a numeral for 70, indicates an eye, of which the original or primitive oval form of the Hebrew letter was a picture or sign; hence the Greek and Roman α . This word or letter *Ayin*, must be expressed with a slight rattle in the throat. In the Anglo-American language we have no character or sound to match it. It is usually left unsounded, yet many Orientalists indicate its presence by a special sign, something like our apostrophe.

Pe, the seventeenth word, as a numeral denoting 80, signifies the mouth, though its primitive form does not well suggest that without an extraordinary stretch of imagination.

Sadhe, the eighteenth word, as a numeral stands for 90, and signifies to catch, that is, a fish. The primitive form represented a fish-hook. Its peculiar sibilant sound is like our double *ss* in words like *hiss*, but articulated at the palate, and not at the teeth.

Qoph, the nineteenth word, denoting the number 100, suggests the nape or back of the head. The primitive shape of the letter rudely pictured this special part of the human body. Its sound is that of *k*, or *q* without the *u* sound, and must be strongly articulated at the back of the mouth.

Rosh, the twentieth word, serving as a numeral for 200, signifies head; the present form of the letter does not picture a head, but the original or earliest form did.

Shin and *Sin*, originally one word, the twenty-first alphabetical letter and word, is now two words or letters. Though still sounded alike, it stands for the numeral sign of 300, signifying tooth, which object was rudely pictured in the ancient and actual form of the letter *w*.

Taw, the twenty-second word and also the last letter of the Hebrew alphabet, serving as a numeral for 400, means mark or sign, especially a cross for marking or simply as a signature, where one could not write. The earliest Hebrew letter clearly pictured the cross. Thus, you may discern that there is "no new thing under the sun;" for "that which hath been," says the wise man, "is the same which will be."

Remark: We regret that our type-outfit does not include the Hebrew alphabet, else we could have presented the foregoing in a more satisfactory manner.

The Best Unabridged Dictionary

Question 41. "Which of the various unabridged dictionaries do you consider, from a Koreshan viewpoint, the most servicable to a beginner in the study of Koreshan University?"

THE most serviceable dictionary is one which is up-to-date, because there are, from time to time, new words coined and scores of words introduced, literally carried over from all prominent languages, and incorporated into the latest published dictionary. A definition of these words, with which one is the least familiar, is very essential to a student. However, there is one weak point observable in the latest dictionaries, and that is, a decline or retrogression of the true conception of certain words and subjects. This is due to the inevitable fact, that at the close of every age the old church and state become adulterated and vitiated, and finally, utterly extinct. This truth needs no argument for a Koreshan student.

The Standard Dictionary was published by Funk and Wagnalls, of New York City, in 1895. It has many advantages, as it has incorporated more words than any other known dictionary; also one great disadvantage; namely, the derivations of words are not always traced to their true origin. Modern orthodoxy played a great role in its word-tracing. For instance, the definition and tracing of the word "alchemy" is a *lari fari*, a nonsensical compilation of words and opinions, wholly inaccurate; it is very misleading and fallacious; but the same may be said of other dictionaries we have consulted. For a true definition and tracing of the word alchemy, turn to the *Glossary* in the "Immortal Manhood."

A later published dictionary than the one previously described, is Webster's New International Dictionary, published by G. & C. Merriam Co., Springfield, Mass. This work is up-to-date as to the incorporation of new words. The reader will find a small number of Koreshan Universal terms in it. (See our description under the heading, "The New Dictionary," in May issue of this Magazine, page 154.)

Literary Review & Comment

Rollin W. Gray

PROOF THAT JESUS WAS NOT A MYTH

Material Substance the Basis from Which
Primary Impulse Starts, and Vice Versa

IN A recent *Humanitarian Review*, the editor takes one of his contributors to task because he claims certain things that are written concerning Jesus the Christ, as facts of history. The editor in question claims that there are no historical facts concerning Jesus. The contributor claims he was a man—nothing more; the editor, that he was a myth, and never existed as a personality. These men are rationalists, men who pride themselves on their rationality. There is no question but that the rational faculties are a part of our organisms, and are as much to be trusted as our senses of sight, feeling, smell, etc.; therefore, the thing which makes an impression on us through our rational faculties, must have had some material substance as a basis from which to impart the primary impulse.

Laying aside all syllogisms as productive only of argument, it is undeniably the fact that some 1900 years ago a man came upon the scene of human activities, and so impressed the world with his mentality and character that today, though he has been dead 19 centuries, no man, dead or alive, is so much talked about as this same character called Jesus. Many men have lived, but of none have so many books been written, and of no one are there so many being written daily, as of this same man Jesus. Somehow He so impressed humanity that the foremost nations of the earth today reckon time from the date of his birth, and no legal document is lawful unless it has the date of his birth marked thereon.

To think that rational human beings will ignore so stupendous a fact as this, to the degree of denying that there are any historical facts concerning such a man, or that he was a mere man of no more moment than other men, seems at least peculiar. There is, or should be, no doubt, in rational minds that Jesus was a man, not like other men, but still a man born of woman, as all men are; and to say that no one but God could affect the human race as he does 1900 years after his death, would be a more rational estimate of the character called Jesus the Christ.

In *Hampton's Magazine* for February is to be found the second instalment of Dr. Cook's own story. It seems to be a plain, straightforward tale of hardships and privations such as few would care to encounter. While both Cook and Peary believe that they discovered or reached the north pole, and though they both think they are truthful in saying they did, still we do not believe they reached farther than the north magnetic circle, where their instruments failed to give their accurate locations. When the north pole is reached, there will be discovered phenomena that will upset all modern ideas concerning astronomy and cosmogony; but that has not yet occurred.

There is an interesting article about McCarthy, the labor-union Mayor of San Francisco, and some of the

methods of that city's rulers. The article on Cassidy and the food poisoners is additional argument that the world is rapidly growing better—namely, better able to adulterate everything in sight and sell it for pure. The editorial notes are good reading, and very practical in their advice.

The pamphlet entitled "Dropsy, or the Design Argument Bubble," is written as an argument against the modern Christian idea of God, and the modern Christian interpretation of the Scriptures. We consider the modern Christian idea and interpretation as erroneous, but we do not, for that reason, scoff at all religions or at the idea of a God. Because there is a very prevalent and erroneous conception of Deity, and an almost universal belief in a fallacious interpretation of the Bible, is not proof that there does not obtain a correct conception of God and a righteous religion.

If there is no design in the universe, then there is no design in anything in the universe. The writer of the pamphlet is just as much in error as the church which he assails,—the pot calling the kettle black,—both ignorant of the true conception of God and the correct interpretation of the Scriptures. This pamphlet is published by The Truth Seeker Company, 62 Vesey St., New York.

The *Aquarian New Age* magazine, published by the Aquarian Commonwealth, of Los Angeles, Calif., is devoted to spreading what they are pleased to call Aquarian ideas. In it are given excerpts from the so called "Aquarian" gospel of Jesus the Christ, transcribed from the book of God's remembrance, the Akashic records by Levi. Those interested in modern imitations of the Bible, or such literature as Oashpe and kindred books, will be interested in this magazine.

Common-Sense is a magazine published in Chicago, on Michigan Ave. and Fortieth St., for the modest sum of one dollar per year. It is devoted to furthering the interests of its subscribers, especially in financial matters. In its January issue will be found much philosophy of the kind that leads, in its practical application, to financial success. Advertisers will find interesting hints and helps in this number.

February's *Review of Reviews* has many fine illustrations, besides the cartoons. The following articles will be found very interesting: "Progress of the World," by the Editor; "A National Lesson from Adam County;" "China Awake and at Work;" "The Potash Industry and the Farmer;" and "Voting out the Liquor Traffic."

It's all under the cover of the lady who is looking up, i.e.; the many interesting things in the Valentine number of the *Woman's Home Companion* for February. It's a Fisher girl on the cover, too, and while she is fair to look upon, do not forget that there are other things inside to look at and read; its the Valentine number.

Among the many interesting things to be found in the February number of the *Twentieth Century Magazine*, are "The Transformation of the Imperial Valley," a story of irrigation; "Our Postal Deficit," "The Public Health," and some interesting editorials.

The Publishers' Department

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Interesting Reading and Announcements

THE writer of the letter from which we quote, made a visit a short time ago to the Unity's Headquarters, Estero, Fla. We were all very pleased to become personally acquainted with him. Upon request of the members of the Unity, he delivered several interesting talks. We found him straightforward and square with the doctrines of Koreshan Science, which we appreciated very highly, and we trust that he will remain faithful to the scientific and glorious truths of Koreshan Universology.

"The Guiding Star Publishing House is exceedingly pleased with his efforts in spreading the truth of Koreshan literature by double means; namely, by distribution and lectures, as seen by the following letter:

"I distribute the leaflets on the seats in the hall where the Free Discussion Society meets, and at the end of the meeting I gather up those that have not been taken away, to be used in the same way at the next meeting.

"I believe I wrote you that I had been elected Secretary of the Society. It has considerable work connected with it and

no pay, so no one wants it. I accepted it on condition that I could keep four placards displayed over my desk, announcing sale of **FLAMING SWORD**, Cellular Cosmogony, Immortal Manhood, and the Great Red Dragon. THE **FLAMING SWORD** placard is the one I brought from the Home, and the other three I had printed; they are similar in size and appearance. These, together with the leaflets placed on every seat, The **SWORDS** and Koreshan books on my desk for sale or distribution, give the meetings the appearance to strangers of being a Koreshan assemblage. I don't think some of the socialists like it very well, but they have the privilege of bringing their own literature whenever they want, and of ousting me from office whenever one of their number is self-sacrificing enough to take the position, which is not very likely, when there is no remuneration connected with it. The Koreshan cause is getting some free advertising, which I trust will prove efficacious in the end, even if it does not have an effect in the immediate future.

"Two Sundays ago I was the leading speaker; my subject, 'Which is true, Modern Science or the Science of the Bible?' being chosen. I brought all my apparatus and maps, and anticipated a good meeting, but there were only about forty or fifty present, whereas there are usually from one hundred to one hundred and fifty. Some of the socialists and anarchists do not object so much to the 'Cosmogony' as they do to the religion, which I give them in connection with the Cosmogony. The Master devoted the first chapter of his book to the religion, therefore it appears to me that it is intended to be the chief requisite of the Science, and I always handle it that way; my auditors must take the bitter with the sweet.

"They do not oppose me now so much as they did. They try to ignore me by remaining away; and on the Sunday I spoke, they held an opposition meeting in the same building and at the same hour, hence the small attendance at the Free Discussion Society on that day.

"One thing that looks ominous for the meetings in the future, is the growing disposition of the socialists (who probably form one half of those who attend) to favor force, or revolt against the Government, in their talks. In a late number of the *Appeal to Reason*, there is an article calling on socialists all over the country to rise in revolt on account of the imprison-

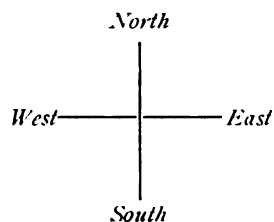
ment of Warren, its editor, on the 'abduction' case, with which I suppose you are familiar.

"Of course, we know this is all in line with the Master's predictions, yet I try to stand with the law and order party in the meetings, remembering that 'offences must come,' but it is not for Koreshans to encourage their approach. Last Sunday this subject was proposed: 'The true solution of the economic situation is to meet force with force,' meaning, in other words, a rebellion. As these meetings were closed by the police some years ago for allowing the revolutionary socialists and philosophical anarchists to discuss such questions, I promptly met the situation by resigning my position as Secretary, stating that I would not remain associated with the society if it encouraged violence toward the Government. This had the desired effect, and the subject was defeated. * * * One would think that they would promptly put in one of their own number, but they all seem to dread the job so much that they would rather give in than serve. Today (Sunday) they asked me again to serve as Secretary, saying I was the best they ever had,—evidently overlooking the fact that I had probably given them the most trouble of any.

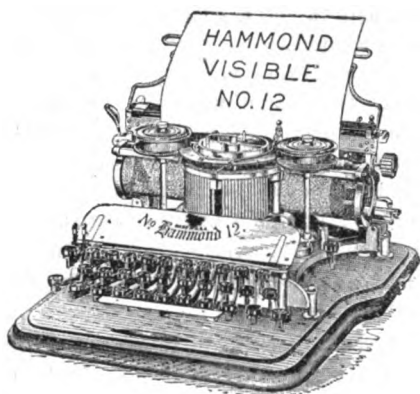
"Next Sunday I am to be the leading speaker again; my subject, 'Will Co-operation Ever Succeed?' having received the greatest number of votes. I shall take the position that the distress among the masses will probably cause co-operation to temporarily succeed, but that its permanent success can only come through a binding religion like Koreshanity. I am also asked to speak some Saturday evening before the 'Co-operative Commonwealth Club,' on the same subject. This will bring me before some new people, and I have consented to speak on condition that I bring Koreshanity into my lecture, and distribute leaflets and sell literature.

"So you see, there is a field here for propaganda work, not a remunerative one at present, to be sure, but one that I am satisfied will produce results in time. That time cannot be far away, for with the economic situation moving closely in line with the Master's predictions, it is certain that his advent must be near at hand, for his presence will be the only solution to our economic ills."—A. J. L., Calif.

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Those are not the words of a dreamer and idealist. They are the words of a business man speaking to business men. They were spoken at the John Jay dinner of the Kansas City Knife and Fork Club, by John H. Moss, former president of the merchants' and manufacturers' association of Milwaukee.

Mr. Moss is only one evidence of many that the business life of America is losing the sordid commercialism for which it has been reproached. Among the business men of to day are many whose vision sees farther than to-morrow's gains; many who realize that the nation's prosperity is no greater than that of its poorest class.

The great commercial clubs of the cities, that were organized for the purely commercial purpose of increasing business, are coming to realize that theirs is a far greater mission than they at first dreamed. Nothing that concerns the betterment of the city, they are discovering, must escape their consideration. And thus they are led to see that the moral and esthetic upbuilding of a city has an increasingly great influence upon its purely commercial growth.

There is sound business sense in the new view, too. For, as Secretary Jenkins of the Pueblo club said not long since in an interview: "If we can make Pueblo an attractive city to live in, if we can so brighten the lives of all our people as to make them all boosters for Pueblo, the factories will take care of themselves."

That is the new business logic. It's not so much the mere number of a city's population that counts, as it is the happiness and prosperity of the average citizen. A city has done little of which to boast if it has merely lined its streets with factories and shops, and has crowded its people into endless rows of grimy, sordid shacks where they may exist, but not live.

A city owes something, even to the poorest of its people. It owes them good schools; it owes them parks and playgrounds; it owes them swimming pools and free baths; it owes them free nurseries where mothers who work may leave

List of ————

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And it is the high privilege of the modern business man, as Mr. Moss pointed out in his Kansas City speech, "to dedicate not only his money but his business genius to society," in order that society may secure, in ever greater measure, those blessings which so many of the residents of every city have always been denied. Surely no business man could wish for himself a better memory in the minds of his fellow-citizens after his death than that they should say of him: "He was one who, in the hour of moral stress and confusion in our city, uttered the illuminating word and organized local endeavor within the very grime and sweat of business itself."—*Pueblo* (Col.) *Chieflain*.

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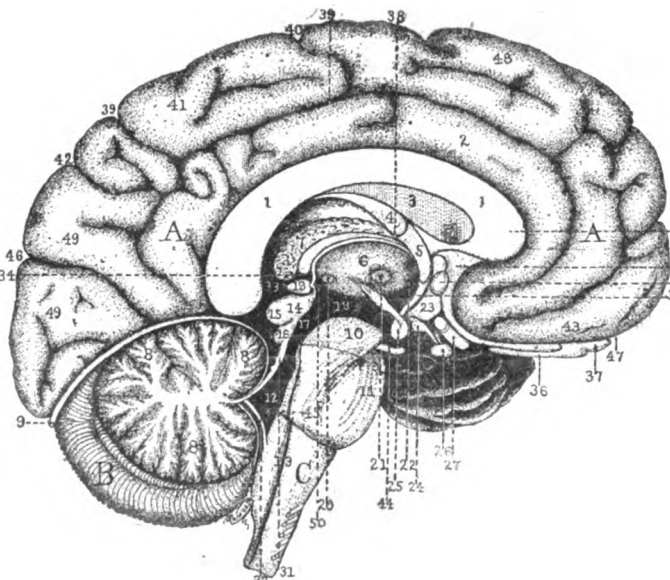
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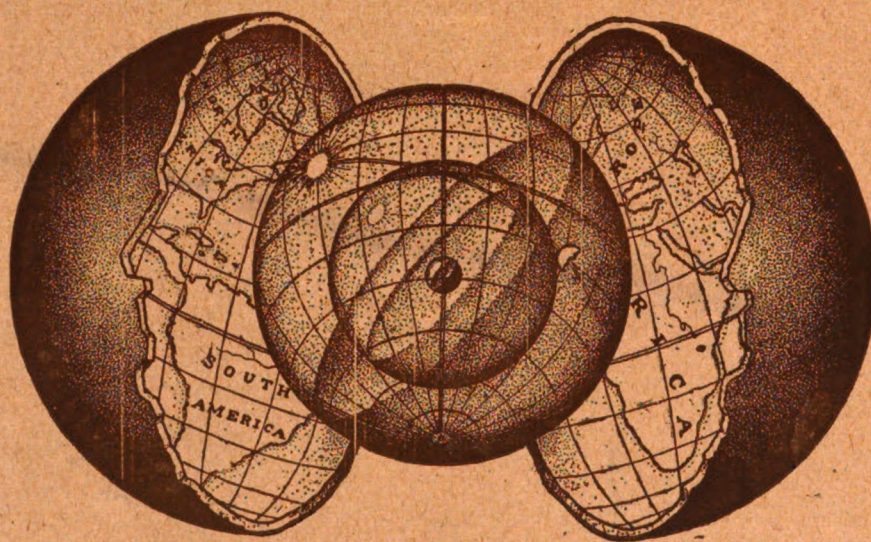
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