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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

The Ten Fundamental Principles of Truth, the Means of its Attainment

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

THE SUPREME heavenly existence must be attained through the last principles or ultimates of the lowest degree. I mean by this, that the most external science is the key which unlocks the door to the most internal life. The true science (knowledge) of the most external works of the creative power, is the key to the science (knowledge) of the highest or most internal activity and use of being.

Desire for internal and spiritual existence, to insure the attainment of its goal, must be directed by the wisdom (science) of that desire. Desire for the higher life can in no wise obtain but through the destruction of the desire for the lower or natural life. This principle has been stated in this form: "Whosoever will save his life shall lose it." If he will gain immortality he must destroy mortality.

Every downward tendency of the thought (desire) must be eradicated by the substitution of an aspiration toward the goal to be reached in the struggle for life. It is not by restraint alone that the passions are to be subdued, but by the substitution of another love, which will sink the old passion into insignificance as compared with the new attraction. If man would reach the goal of his inmost aspirations or desires, he must kill out effectually the descending process of active force, and this cannot be accomplished except by the use of the killing instrument. What is it that kills? It is the letter of the *Logos* (Word or Speech) in its scientifics. "The letter killeth, but the spirit maketh alive," and before the spirit can make alive the letter must kill; so we must use the letter or the science of the Word to accomplish so desirable a purpose.

There are ten fundamental principles of natural truth, or truth in its external application. These are embraced in the ten commandments or words of the covenant, and comprise all principles in their origins, though, as set forth in the covenant, they are purposely obscured or hidden, only to be revealed in this, the culminating dispensation or age of the series.

The ten natural principles or truths are again alluded to in Ezekiel xxviii: 13: "Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created."

The ten precious stones signify ten principles of truth; but more than this, they will be represented by two personalities, each one of whom will be the embodiment and center of operations extending into a special domain of universal empire or government. The first stone mentioned, which in the King James' version is called sardius, is *odem* in the Hebrew. *Odem* is from the root A-dam. *Odem* signifies red. Adam, the name of the supposed first man, means red or ruddy. Edom, from the root Adam, was the name given to the descendants of Esau. The word Esau means hairy, and hair signifies ultimates or last principles, involving also first principles.

If we compare this with the analysis of the solar spectrum, we find the last or lowest line of the prismatic ray to correspond with the name of the first precious stone mentioned; namely, sardius, so called from its red or ruddy color. What has this to do with the first principle of the covenant, or, as it is called, the first commandment? "And God spake all these words saying, I am the *Lord* thy God, which have brought thee out of Egypt, out of the house of bondage. Thou shalt have no other gods before me." Let it be noticed that God spake, saying, "I am the Lord thy God."

A careful analysis of the word Lord, as distinct from the word God, may reveal a truth not usually conceived to be embraced in the term God, and in the conception of God as Spirit. Yehovah or Jehovah has three letters, one of which is represented as the final letter of the Word. These are: *yod*, which implies hand—the hand; *he*, which signifies window or means of

observation; and *vav*, meaning peg, nail, or hook. *Yod* as a numeral denotes 10; *he*, 5; and *vav*, 6.

The first letter of the word Jehovah denotes 10, and the second letter, the division of 10. The name of this first letter is hand, and the hand is the extremity of the arm; that is, the arm in ultimates. The arm signifies power, and the hand, that power in ultimates. The four letters of the Logos or Word—*yod*, *he*, *vav*, *he*, are symbols of the four verbal expressions of Deity; viz: Noah, Moses, Jesus, and CYRUS. We say verbal expressions of Deity, because the verb is the living word, or that which constitutes the vitality of speech. The vitality of the universal expression of Deity, which expression is humanity, is the living Word. This living Word involves all words, and is therefore called the Logos or Word. This means God's expression or speech to man.

The word *Logos*, from which the term *Word* is translated, is derived from *legein*, to speak. Jesus was called *the Word*, because he was the manifest voice of God expressed from man. He was the living bread which came down from heaven; but man is not to live by bread alone, but by *every* word that proceedeth out of the mouth of God. The Lord Jesus was only one Word. Another expression of God is another Word, and by every expression or every Word, man's life is to be perpetuated. The Lord said he would come again. His coming will be a new expression or a manifestation of God's new name.

This name will be written upon the one who overcomes; for we read in Revelation: "To him that overcometh will I give to eat of the hidden manna [the conserved potency of a chaste life], and will give him a white stone [separated and crystallized divine truth], and in the stone a *new* name written, which no man knoweth saving he that receiveth it." (Rev. ii: 17.) "Him that overcometh will I make a pillar in the temple of my God; and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name." (Rev. iii: 12.)

God's hand (the ultimates of God's power) is his own humanity whenever manifest, whether in Jesus, or the Messiah (Anointed one) of any age of the world. God's power resides in his visible expression, or in the ultimates of his being, the ultimates being in the visible divine human.

The first of the ten principles, as set forth in the covenant, is the existence of the unity of the Godhead in man, or the unity of the Godhead as man, the God-Man. "Thou shalt have no other gods before me," implies the cognition of the Jehovah, Lord, manifest in the flesh as both the offspring of God and man. The Lord Jesus, who was and is Jehovah, was called the Son of God, and also the Son of man, because he was the mutual offspring of the reciprocal or coöperative action of both God and man.

It is only through the cognition of the principle that God is man, that he will be looked for in a man

who can and does overcome. "Him that overcometh will I make a pillar in the temple of my God; and he shall go no more out: and I will write upon him the *name* of my God, and the name of the city of my God, New Jerusalem, which cometh down out of heaven from my God." The New Jerusalem is the doctrine of the new dispensation, and this doctrine will be given, first, through the one man who overcometh for the world, and through whom it will be made possible for the world to overcome.

Immortality in man will be the consequence of the removal of the conarium or the pineal gland of the brain. This gland is called pineal from *pinus*, the pine tree or cone. It is the center or pivot of that kind of brain copulation which causes the thoughts of the mind to descend into the body. In other words, it is the cause of all sensuous determinations of the mind, and therefore the cause of mortality. The removal of this gland is "circumcision at the hill of the foreskin," typified by the circumcision of the Israelites after they had passed the river Jordan into the border of the promised land, before they had taken possession of the land. Its removal is accomplished through the application of the ten principles or scientifics of life.

The first principle is summed up in the cognition of the manifest Sign of the Lord's coming (this Sign being the Messenger of the Covenant, which means Messenger of conjunction), and through him the outpouring of the baptism of fire, by which the firstfruits of the resurrection are to be manifest. By a cognition of the Lord God as the God-Man, man is enabled to merge into the conviction and consciousness of his final divine relationship, because when he becomes conscious of the fact that God is man in the perfect state, it is not difficult for him to see the possibility of becoming a Son of God through regeneration.

Man, the unregenerate man, cannot even approach unto immortality, to say nothing of attaining to it in his mortal or so called finite state. God only hath immortality, for Paul says: "Which in his time he shall show, who is the blessed and only potentate, the King of kings and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see." It is only when man is transformed to a Son of God in the complete regenerate state, that he can enter into such glory. As man unregenerate, he is not, neither can he be, immortal.

The great, fundamental truth, namely, "Thou shalt have no other gods before me," implies a knowledge of the Lord God. This embraces a knowledge of all the essentials of both love and wisdom, with their manifest and perfect form in complete unity. This first law is the law of attraction. The second great principle, and one of the ten natural stones which comprised the covering of the Anointed Cherub, that is, the Christ Cherub, is death. The Hebrew word is *pitedah*, and is rendered topaz. The literal meaning of the word is stench. It involves the idea of hate, and consequently of repulsion.

"Thou shalt not make to thee any graven image."
"Thou shalt not bow down thyself."

To bow down is to descend into the hells, which involves the law of reincarnation or reëmbodiment, and therefore the constant creation of graven images or forms of life. Wisdom aggregated is the white stone, which is all truth. Truth does not exist without its form in man. Truth cannot dwell alone. God, the life of truth, must exist together with it, and these must have their embodiment, which is the perfect man, made in the image and likeness of God.

Error or fallacy is inverted truth; this is also a stone. Its form is a graven image, the unregenerated man, which, truth inverted, is continuously making to itself by bowing down, that is, by descending through the operation of sensual thought and desire, into reëmbodied manifestations. The law or process of reëmbodiment is the process of passing through the hells. It is a common complaint, "I do not like the idea of reëmbodiment." Why should it be liked? This is not the point. The question is, is there any evil or fallacy in the spirit and soul when it leaves the body behind to pass to corruption? If so, then the tendency of that fallacy and evil is downward, and it seeks through the channel of lust (sensual or natural desire or desire for natural life) to return to the flesh-pots of Egypt; in other words to formulate other bodies of flesh.

As the first law, attraction, tends to draw to a focus or point, and thus produce combustion, in which is involved expansion, (heat expands,) so the second law, repulsion, is the throwing off of wasted atoms. Repulsion is repellant touch or contact. In physics, it is the law or principle of pushing away; but in mental action, which is the higher degree of sensation, it is sensate displeasure, called hate.

The universe is a structured whole, comprised of material and spiritual entities. The reflex of the motions or activities of the universe, which we call function, is the opposite activity of that which tends toward integralism. There can be no motion without something in motion. It follows that all the qualities, kinds, and degrees of motion, are so many qualities, kinds, and degrees of substance, all of which are tending either toward integralism (wholeness) or toward disintegralism or unwholeness.

A reflex of something in motion toward integralism, is the flowing back by repulsion, first, and another or secondary attraction, second. This flow back, or reflex, is the same substance inverted; that is, turned bottom side up, or upside down; in the one case flowing upward, and in the other, downward.

A physical force (a substance sublimated from matter) may be of one quality, and flow toward the sun; or it may be of another or inverted quality and flow from the sun. It is the same substance, but transformed to another mode of motion, with the opposite or inverted tendency. It is just as much a substance when flowing by repulsion from the sun, as when flowing toward the sun by attraction.

As a physical force may be inverted and not lose its

substantiality, that is, remain a something, so mental or spiritual force may be inverted from its flow toward the spiritual sun, and flow from the center toward the circumference downward or outward, and still remain a substantial thing or entity, but an inverted thing, and therefore a fallacy.

Darkness is not, as some suppose, the mere absence of light. It is a force, a substance. As *photos* is the name of something, and that something is light, so *scotos* is the name of something, and that something is inverted light, or light upside down, which is darkness.

The second principle of the covenant is hate (repulsion), both as shown by the analysis of the second statement of the Decalogue, and as also manifest by an analysis of the second stone, which constituted the covering of the Cherub. In the words of Jesus this principle was given in the following formula: "If any man come to me, and *hate* not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." (Luke xiv: 26.)

Orthodoxy gets around this by saying He did not mean hate them, but that he meant love him more. He did mean hate. He also meant the father of whom he had before said: "Ye are of your father the devil." If a man is born in sin and shapen in iniquity, his father is the devil. From this father man must turn. As God has a Bride, through whom the process of regeneration is operative, so the devil has his female consort, through whom the process of sensual generation is operative, and they both have their children, who are the brothers of all who are born in sin. Man's own life, which he is called upon to hate, is the life derived from beneath. Man has a double origin; one is from beneath, the other from above. Said Jesus: "Ye are from beneath; I am from above: ye are of this world: I am not of this world. * * * I proceeded forth and came from God. * * * Ye are of your father, the devil."

As man has an origin from beneath, in the order of sensual generation, so after the germ of regeneration from the Lord is planted in him, he begins to be regenerated from the Lord. The life derived from beneath he must hate, which is his own life, because it is only through the repulsion from this lower life that he imbibes the higher, therefore the significance of the statement: If a man will save his life he must lose it. Not only must a man hate the lower life in himself, but he must hate the lower life in his parents, brethren, and children; these lower lives comprising the relatives of the various degrees of the lower life in himself. It is the higher life in himself, which must hate the lower life both in himself and in the others.

(To be continued.)

The law of development provides that the germ planted shall pass into disintegration before it can reproduce itself in its multiplied fruit. Hence the necessity for the church to pass into declension, while the seed planted should be subject to the laws of gestation, multiplication, and reproduction or reincarnation.

Marvelous Symbolic Visions of Deity

[From the unpublished writings of KORSH.]

LET US examine carefully the character of the last Supper, as portraying in symbolic language one of the deepest laws of creation; the very principle of immortality. It will be noticed, first, that all the characters, as actors in this most wonderful of symbols, were male. Jesus was male in sex, and then the twelve chosen to participate in this sacrament were males. It would seem that the woman was of but little moment in the strange, mystical operations of God with men. These thirteen men were gathered in an upper room, to commemorate the death of Jesus the Christ.

Jesus took the bread, blessed it, and brake it in pieces; this he did, symbolizing his broken body. He poured out the wine, and passed the cup to his Disciples. Of the bread He said: "Take, eat; this is my body." In the original it is, "Eat ye all; all of it." Of the wine He said: "Drink ye all of it: for this is my blood of the new testament, which is shed for many for the remission of sins."

The symbol does not end here. The representation of the broken body and shed blood of the Lord was taken by the Disciples, and through the natural processes of digestion, assimilation, etc., they became actually the flesh and blood of those who partook of the sacrament. The Disciples, thus constituting the body of Jesus Christ, the church, did show forth his death until he comes. They thus, as He declared, did show forth his death until his final resurrection, at the last great day, in his saints.

Remember, this was not a symbol of the natural, but of the real crucifixion. Bear in mind also, that this, as well as the crucifixion on the cross of wood, by his enemies, was but a symbol. Keeping this prominently in the mind, we will make the application. The real crucifixion did not take place until after the translation. The body of the Lord was not broken, only in symbol, until after his resurrection from the natural tomb of Joseph.

John said: "In the beginning was the Word, and the Word was with God, and the Word was God. * * * And the Word was made flesh, and dwelt among us." It cannot be disputed that this Word, made flesh, was the Lord Jesus, the Christ of God; and if it be true that this Word came to be sown, as the promised seed, then, as declared in the parable of Jesus, he constituted the literal seed of God which the Father was to sow, that it might, in the resurrection, after a long process of reproduction (regeneration), bring forth God's eternal Sons. These Sons were to be regenerated from those seeds of God already sealed in Jesus;—for in him were sealed the twelve thousand of each of the twelve tribes of Israel who were to stand on Mount Zion and "sing the song of Moses and the Lamb."

When was this seed sown? In the translation of Jesus, the body raised up and prepared for God's sacrifice entered the eternal crucible of regeneration. This body was literally dissipated, broken in fragments; and on the day of Pentecost, when the Disciples were gath-

ered together of one accord, that Holy Spirit which came and filled the house, and which they heard as the noise of a mighty, rushing wind, was none other than the broken body of Jesus, which they received. This was the Spirit, the Comforter, which could not come to them if Jesus the Lord did not first go away. "If I go away," said He, "I will send you the Comforter."

Jesus was the Son of God; but he was more than this, for he said: "I and my Father are one. * * * I am in the Father, and the Father in me. * * * He that hath seen me hath seen the Father." But this triune personal manifestation of God had three natures—soul, spirit, and body. This was manifested to Peter, James, and John, in the transfiguration, when they saw the three visibly presented—Moses, Elias, and Jesus. This was the one person, the Lord Jesus Christ, openly presented to their view.

The external manifestation, the Lamb of God, the seed, was to become the sacrifice; and in the translation this Paschal Lamb was taken by the Disciples of Jesus, to be literally assimilated, to die in them, until, in the resurrection of the dead, he should be raised with them and in them, a hundred and forty-four thousand,—twelve thousand of each of the twelve tribes of Israel, who had received the seal of the living God.

This is the male side of the question, and the symbol thus given was exclusively male. We will now examine the second symbol—the death of Jesus on the cross of wood, his burial, and his resurrection. In its structure, this cross was composed of a perpendicular and a horizontal piece of wood. He was nailed to the cross; his arms and hands extended to the horizontal bar—his body dropping entirely below this bar in his death. To the horizontal bar his hands were nailed, he being pierced at these two points of natural generation, the two points where two of the four male germs of natural generation are developed. His feet (two other points of the generation of the male seed) were also pierced, but they were fastened to the perpendicular bar.

So far, then, this symbol presents the destruction of natural generation in man; for the four points, in which are produced the four male seeds, are destroyed. The death of the natural man came also with the death of these four points. In this manifestation of death, nothing is yet considered above the horizontal bar. The Jew and the Greek, as represented by all below the arms (male), are only as yet considered. Is there still a great mystery concealed, to which that piece of the perpendicular cross extending upward, points? And does that mystery concern the woman who, so far as any symbol points, is yet untouched, in the organs of natural generation?

Jesus was gestated in the womb, and brought forth by the natural processes of birth. But His conception came through spiritual impregnation, and his crucifixion demonstrated that the curse was removed from man; but not until the woman also should be freed from the curse, could the man be redeemed (resurrected to life), though he were now saved, and his life hid with Christ in God.

In the office of Mary Magdalene, in her ministrations to the Lord, both before and after his crucifixion, let us search for a solution of this problem of life, a revelation of this concealed mystery. It will be remembered that the fountain from which Mary bathed the feet of Jesus, was the fountain of divine love, gushing forth in tears, and that she wiped his feet with the hairs of her head. She also took an alabaster box of precious ointment, and anointed His head; this "she did," said Jesus, "for my burial."

This is a wonderful symbol of the mission of woman in connection with the salvation of man. The tears flowing from Mary's eyes represent the Water of Life as flowing from the female; and their being poured upon the feet, is symbolic of the power that will ultimately raise the humanity to immortal life. This Water of Life is divine love flowing from the breast of the forgiven woman. This love is to be moulded, through the wisdom of the man, to living flesh.

The ointment with which Mary anointed the head of the Savior, symbolized the relation of the office of divine celestial love to wisdom, and the channel through which the man should become impregnated from the woman, in bringing immortality to light. The ointment indicated the extreme office of love, for it is the symbol of the good of celestial love, or the ultimate use of this love to humanity—the resurrection of the body.

When the power of darkness had completed its work in shedding the innocent blood of the Christ of God, who, in the agony of despair, folded to her grief-stricken breast the lifeless form in which had been enthroned the eternal Jehovah? It was woman,—she from whom there had been cast seven devils. Who was first at the sepulcher when, on that ever-memorable Sunday morning, the stone was found rolled away from its door, and the spot where the Lord had slept was left vacant? It was woman,—the same from whom the infernals had been exorcised, the same who had anointed the Lord for his burial; she who had symbolized her own office in the sacramental rite she performed before his crucifixion, her own office as the fountain of inspiration through which must be generated the divine love, the only power capable of resurrecting the dead.

In the extension of that part of the cross above the horizontal bar, pointing heavenward, above the crucified Man, was the symbol of that which in that day was only shadowed forth to the world in a mysticism, to be revealed only in this last time, when the Shepherd shall come to gather his flock.

Little did the world comprehend the significance of this language: "I have meat to eat that ye know not of." Little did the world know of the wonderful truth, that in her who completed the fulness of iniquity, signified by the number seven, there could reside the enthronement of the fulness of life, as a fountain of love welling up and supplying the hidden manna, in which was contained the power of regeneration!

In Mary was stored the reserve force, the well of love, the potency of the Lord's resurrection. Not only did she contain the hidden, treasured manna, but in her

mission she symbolized, in her special relation to Jesus the New Jerusalem which John saw coming down from God out of heaven, "prepared as a bride adorned for her husband." She was a symbol of the New Jerusalem, first, because she had fulfilled in her the mystery and fulness of iniquity, for she represented the adulteration or falsification of the seven spirits of God, the seven wisdoms, which, separated from love, had become Lucifer; the seven devils which were cast out of her by Jesus. She was a symbol of the New Jerusalem, because she represented the love of the Bride for the Bridegroom; and as the Bride, she was prepared (through her love and desire for him) to meet Him, as the husband arose from the tomb, on the morning of his resurrection. She was the first to greet Him as he came forth from his grave.

Now, as we approach the new, dawning day, indicated by the Day Star which has already made its appearance in the celestial heavens; as we approach the morning of the final resurrection, and are finding a fulfilment of John's vision; as Zion's new song strikes the ear and vibrates, with sweet and measured accents, the harmonies of celestial love, and thrills to responsive action, and to spiritual and celestial consciousness, the form of the Bridegroom now awaking to eternal glory, we are impelled to make specific inquiry into these great mysteries.

John saw the New Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband. But why coming down from God out of heaven? Because her Husband was crucified on the spiritual cross, and the time has come for his resurrection. How has she been prepared? In the spiritual world she has been passing through the forty-two stages of evolution, as function, while he in his grave (the external church being the tomb in which he has been sepulchered) has been passing through the same number of stages of gestation in the womb of regeneration, to bring forth the form. She has passed through these stages of functional activity; she has been cleansed, during this period, from her iniquity; she has put on her beautiful garments, and now comes to hail her long-expected husband as he comes forth from his long sleep, that the two may be united in one flesh, in whom may dwell (for this is his habitation) the Lord of Glory.

The portion of the cross above the horizontal bar pointed as a symbol, to this function of woman, her mission as the fountain of the life force which was to redeem man and restore him to God's favor.

THE END

At the equinoxial, the central star has its vertical center directly toward that point of the earth on the equatorial axis which begets and librates the forces of generative preparation. The vertical of the sign Aries is in the vortex of the central star. This accentuates the blending of the forces of the heavens and the earth, wherein the storms arise.—*Koresh*.

The Perpetuity of God and Man

(From the Writings of KORESH)

IT IS often said that there are many things in Koreshanity in common with theosophy. It is for this reason that we take the opportunity to point out some most radical differences. Koreshanity teaches that there is a center, also a circumference, to everything that has structural being. In the individual man there is the heart—the center of circulation, and there are extremities whence the blood is returned to the heart. All that flows from the heart as the arterial blood, is returned in the form of venous blood. There exist the center and circumference of circulation. This is as it should be, for there must be a perpetuation of organic life.

In the universe—the great cosmic egg, there is the central star, and at its circumference we have the rind or shell of the cosmos. The central star, the stellar nucleus, is the supreme physical center and pole of the physical universe. There could be no other stars, were it not for the central star; all other stars are reflections from the central star. All energies flowing from circumferences converge to the central star, and through that stellar center they pass interiorly to a more refined circumference. The physical universe has its poles and axis, without which there could be no continuous existence.

The anthropostic world—the world of man, has its center and circumference; it has its poles and axis. This fact in law gives to Koreshanity a phase of its specific character, because in Koreshanity there is a recognition of the principles involved in the laws of form and function. The anthropostic Center of life came into manifestation in the beginning of the age; he came in the form and function of the man in the individual form, because the Godhead is the Man. He came in the least form of the universe, because the astral nucleus is the all of the universe in the form of the individual man. From this Man come many—the multiplication of the one in the many.

The 144,000 Sons of God constitute the full number in the external manifestation; this number comprises the Temple, the House of God. In this House there are millions of those who have attained to the perfection of the Deific state; these are more ethereal in their quality. Within this interior there is a vast, and still more refined interior. The number is so great that a man can neither count nor comprehend the number, even though it is limited according to the laws of ultimate and prime limitation. The replenishment of these interior states comes from the circumferences, and is transited through the central manifestation. There is always a center, and this center of any interior degree takes its external and inflowing nutriment from and through the manifestation of the Son of God, as he is raised up in the natural world.

Every sphere of existence, of whatsoever plane it may consist, whether of an interior or an exterior, has its center and its circumference. The center is its least

form, and in it there is operative the most active function of the universe of that plane. The circumference is of the greatest form. From the light center there is reflected the dark radiation. The spiritual entities of the dark (false) radiation are in the dark, and do not know that there is any center; therefore they deny the existence of a personal God, an individual Center, who is above all the numerous spiritual entities which they think are deities, which are not deific beings at all, but diabolous beings. There are millions of these, as well as of the Deific entities of the interior degrees of existence.

The first principle of the Koreshan code is, "Thou shalt have no other gods before me." On reaching the ultimate or natural plane of existence, and the fruition of that domain, the center of the domain will first be produced in the perfection of the Messenger of conjunction. This is an external manifestation, and its recognition is the first demand of as many as are to be baptized into Sonship.

The reason why there must be an objective Divinity before there can be a baptism into life, is because there must be a central point for the inflow of the energies to a state of polarization. There must be one tangible point toward which the flow of the affections is directed, before there can be a theocrasis, thence the baptism. There never was an overshadowing, nor ever will be, except through the tangible manhood, and from the theocratic dissolution of the personality, the overshadowing of the Spirit.

One of the special phases of the Oriental religions is, that in the evolution of the race there is a continual ascension of the race from what appears to be the creation of new entities. According to the Eastern conception, it is perpetual progression with no corresponding retrogression. It is because there is no knowledge of that most wonderful law of unitary conjunction, which provides for the inflow of mental identities into the consciousness of identities that have eternally existed. There is a definite and fixed number in the universe, beyond which there can be no multiplication. These entities are perpetual, because they are the entities of eternal life.

The perpetuity of these eternal lives is consequent on a perpetual supply of nutriment, which flows into them through the arch-natural source of their pabulum; they are replenished from the fruit of arch-natural immortality. When the fruits of perfection mature, when the humanity is ripe and purified from all that is false and evil, then the fruition of the men in the immortal flesh is food for the eternal and Deific beings. It is then that the absorption takes place, and the fruit from the arch-natural humanity is taken into the interior degrees without the ordinary physical death. When this absorption takes place, there is no increase of the number in their interior degree, because the personality absorbed is blended with the individuality of the eternal consciousness of the interior being. The two become one, and yet there is no loss of individual identity; neither is there any addition numerically, to the number of those who are eternally in the spiritual

world. No man can be an eternal being in the future without having been eternal in the past. Yet there must be provision, in the economy of the universe, for the eternal progression of the indwelling entities of being. If a spiritual entity living in the interior life had no means of supply, there would be an end of variety in the explorations and exploitations of life.

When an eternal entity has reached the limit (for there is a limit) of amplitude, it becomes young by the absorption of a new creation from the arch-natural sphere of development. It renews its strength—mental and spiritual vigor—and rejuvenates its consciousness and its career. The central Divinity does this also; hence the manifestation of the infant God, as he was in the beginning of the Christian dispensation. The reason that God takes upon himself his infancy, is because he would otherwise pass into desuetude and decay. He becomes young, and rises up in humanity that he may be absorbed into the central ego of Divinity. This rejuvenates the Godhead. It is by virtue of this law that the central Godhead is perpetually resupplied with an heir to the eternal throne. The creation of the Son of God from the human race, to sit upon the throne of David, which is the throne of God, is a constantly recurring necessity. So the resurrection of the Son in and from the race is not the unique thing that it is conceived to be by the common theologian.

One of the most wonderful laws of eternal perpetuity, is that by which the fall of man is provided for. From the highest to the lowest, there is a constant descent. The activities of every realm of being result in waste. There can be no friction of the activities of life without the casting off of waste material. The waste of any sphere is its precipitate, and the precipitate falls. In the greatest activity of an eternal being, at the time when it feeds upon the fruit that the arch-natural life has developed and provided for its sustenance, it absorbs its pabulum and precipitates a corresponding waste. Were this not true, the being would become hypertrophied. It cannot increase its quantity nor quality, therefore it must precipitate a waste equal to the supply. This waste is the worn out mentality of the supreme spiritual entities. They are conscious beings, having reached their maturity in Deific amplitude.

When the new and young arch-natural manhood has entered into the highest sphere of its being, the antiquated spirit descends and unites with another order of ascending beings. When this occurs, the descending being forgets the sphere from which it has descended, and becomes conscious with the entity into which it has flowed, and with which it has become one in the descent. By this process the ascending sphere comes into a higher consciousness, while at the same time the descending consciousness is only conscious of being the ascending spirit.

This mystery can be told, but it cannot be comprehended without illumination from the enlightened one. In this double process we have the rise and fall of man. These two conditions and directions must inevitably exist in order to maintain eternal life. This is a never-

ending process. These two directions of determination have been eternally operative. The coming of the Son of man in the beginning of the Christian dispensation, was only one of innumerable millions of just such occurrences; and the fruition of the arch-natural men now to appear at the end of the age, is but one of a never-ceasing display of recurrent fruitions.

The Genuine or Divine Marriage

(From the Writings of KORESH)

OUR doctrine is, that only in the true marriage is immortality perpetuated. Jesus said: "They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more; for they are equal unto the angels, and are the children of God, being the children of the resurrection." (Luke xx: 35, 36.) The angels in heaven are in the perpetual relation of conjugal love, which is the state of perpetual marriage; therefore they do not marry, nor are they given in marriage.

The whole fabric of Christianity rests upon the doctrine of the fall of man. If man did not fall from his Eden estate, then the Christian idea is a fallacious fabrication, not worthy of the slightest consideration or notice. If man did fall, then it may be worth while to compare the two states, the Edenic condition, and the condition of man after the fall, and his expulsion from the Garden.

Before the fall the woman was brought to the man, and they were united, so as to constitute the twain one flesh. This was a state of such absolute conjunction and unity that there existed but the one form, embracing the two principles; namely, the male and female. After the fall they were expelled as two forms from the Garden, and a curse was pronounced upon them. We need only consider the curse upon the woman. It was, that her desires should be unto her husband, and he should rule over her; that her conception should be multiplied, and she should bring forth children in sorrow.

That we be not accused of mistake in this statement, we will quote the passage in full: "Unto the woman he said, I will greatly multiply thy sorrow, and thy conception: in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." (Gen. iii: 16.)

The multiplication of sorrow and conception, that is, the multiplication of children through child-birth, and the subjection of the woman to the husband, are the result of the curse. If the Messiah came for anything, he came to redeem man from the curse. If we are not correct, we hope the theologians will step forward and define the curse, and show us the purpose and nature of the Christ's redemption.

Before the fall of man, and before the man was driven from the Garden, he was commanded to increase and multiply and replenish the earth. If he was commanded to increase and multiply in his fallen state, we

would like to be shown when and where the Lord gave the command. There should be no confounding the command of the Lord that was made to the man in his Edenic state, with the curse that was pronounced upon him and the woman when Eden was lost to them, and they were driven from the presence of the Lord.

Sin came through transgression, and death by sin. Man is yet in the fallen state, and still under the curse. If a portion of the curse was, that the desire of the woman should be to her husband, and he should rule over her, then the woman is under the penalty of the law, and subject to the curse so long as the man dominates.

All the marriage laws made by man are founded upon the provisions of the curse, and not upon the commands of the Lord,—as may be readily perceived by a careful comparison of the laws with the Biblical statement of the fall of man. That union of the male and female through which was established the higher and divine conjunction of the two principles of man's being, constituting him an integral structure, and through which the man was induced to leave his father and mother and cleave unto his wife, is by no means to be regarded as the foundation of the law of man governing the institution of marriage. Let us examine both statements and compare them with the so called sacred, man-made ordinance.

"And the Lord God caused a deep sleep to fall upon Adam, and he slept: and He took one of his ribs, and closed up the flesh instead thereof; and the rib, which the Lord God had taken from man, made He a woman, and brought her unto the man. And Adam said, this is now bone of my bones, and flesh of my flesh: she shall be called woman, because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." (Gen. ii: 21-25.)

In this is noted the relation and state before the fall. If in this case there be any subjection, the indication is that the subjection is on the man's part, and not on the woman's. After this came the transgression, and the expulsion from the Garden. Now let us examine the curse. "And the Lord God said unto the woman, What is this that thou hast done? And the woman said, the serpent beguiled me, and I did eat. And the Lord God said unto the serpent, because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. Unto the woman he said, I will greatly multiply thy sorrow, and thy conception: in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." (Gen. iii: 13-16.)

It is plain to be seen, therefore, that the present institution of marriage is regulated by statutes founded upon the curse, which was the sequence of that nefarious transgression of the divine law which brought upon the

world "sin, sickness, and death." The record of the fall of man is either true or false. The redemption of man through the incarnate Messiah, as a law of being and a doctrine of immortality, rests wholly upon the authenticity of the announcement that man did fall, and that through disobedience he was expelled from Paradise. Now, before any claim can be made for sanctity, as pertaining to the so called marriage relation and ceremony in the world, it must be proven that man has regained the Paradise of God, from whence the expulsion was made, and where the curse was pronounced.

Every particle of testimony that can be brought to bear upon this subject, proves that the effects of the curse are as completely operative today, as in any age of the world's history. This being a fact, there cannot be brought, as argument, any Biblical statement in favor of the marriage system as having divine sanction. If it possesses any special sanctity; if its relations and obligations embody any binding force for the benefit of the human race and the regulation of society, then those principles must be found in the provisions of the curse, and not in the divine command.

That the desire of the woman should be unto the husband, and that he should bear rule over her, is the express statement of God's curse upon the woman; and whether the statement be an authentic record, symbolic or allegorical description, or a mere fabrication, the fact still remains that the marriage institution exists; that the woman is bound by it through man-made laws favorable to the man; and that legally, and in every other way, he does bear rule and control the woman's desires; and also, that the legal provision of the statutes of the world as pertaining to this question, have their origin in the provision of the curse as recorded in the Bible.

We do not question the justice of the curse, and the necessity for its perpetuation until the restoration of man, but we do object to the false position taken regarding the origin of the existing relationship, and the laws regulating it. The fact that the human animal is to be perpetuated through all ages, through the exercise of the sex functions, regulated and restrained through man-made statutes, we do not dispute. But that there is *not to come* a time in the world's progress, when the firstfruits of a regenerated harvest will rise above the power of the animal passions and propensities, we do dispute. That time has come, and already the cry goes up for deliverance from the curse of the law.

It will be argued that the Christ came in the beginning of the Christian age to free mankind from the curse, and that all who believe in him are delivered from its bondage. The Christ came to deliver from the sequences of disobedience; namely, sin, sickness, and death; but that deliverance was not to be consummated until he should come again at the culmination of the age, to restore through the resurrection of the dead.

Said Jesus; "Whoso eateth my flesh and drinketh my blood, hath eternal life, and I will raise him up at the last day;" by which is meant the end of the Chris-

tian age or dispensation. The eternal life does not come (although the germ of immortality was planted in the beginning of the age, through the operation of the Spirit) until regeneration completes itself in the resurrection or reincarnation, when deliverance is attained. Therefore Christ's redemption is not perfected until the end of the age; but when the age is consummated, then the firstfruits of the age will rise supreme over the animal nature, into the glorious liberty of the Sons of God.

Those who prefer to continue in the line of the animal life, will continue to propagate through the animal propensities; while those who desire to arise out of the propensities of animal life into the divine conjunction and unity, will overcome the passions. We have no desire to interfere with the home institution, as inaugurated by man, and as established upon the provisions of God's curse. So long as human conditions make it necessary for man to be bound by human law, we desire to see those laws enforced, and the animal man subjected to a bondage that will restrain his propensities to evil.

Only such as have arisen above the propensity to do wrong, and by such exaltation of life have become a law unto themselves, are expected to step out of and above the sensual determinings. We say emphatically, that immortality can only be reached through the overcoming of the sensual flesh; and that the purpose of the animal life and propensity in man, is to provide the means through which the generating man may reach the beginning of the regenerative life, through which the regenerating man may, by successive degrees of development, be carried forward, through the laws of sensual propagation, and by a succession of reëmbodiments reach the final condition of perfected reincarnation.

Co-ordinate Factors of Evolution and Involution

THE highest creation possible is the union of the male and female in the biuneform. This character of life was manifest in the personality of the Lord, who was identical with the Adamic man in the first creation. Jesus was Bride and Bridegroom; and because of these characteristics he attained immortality in the body, overcoming death, which enabled him to pass out of the body. He comprised the firstfruits of the resurrection because of his biunity. When He passed out of the visible and tangible sphere of action, he did so by absorption into the central and visible nucleus of affectional and intellectual consciousness.

The evolution of the new genus of men about to be ushered into birth, is the product of the Lord's evolution and subsequent planting in the race. The most advanced thinkers of today accept the doctrine of evolution as a scientific conclusion. No sensible man can conceive the doctrine of evolution without its coördinate involution. There can be no evolution until there has been an involution of that which is to be evolved. If it be taken for granted that the doctrine of evolution

is true; that the unfoldment of the universe is according to the order laid down by the advocates of the hypothesis, that the mineral kingdom produces the vegetable, that the vegetable produces the animal; and that man proceeds from the animal through the operation of such a law, then it is most reasonable to suppose that there can obtain a superior kingdom and genus to the present race of men, and that such a race or genus should develop under the operation of the same principle of law; and that, therefore, during the progress of human development, there should proceed from the human race the product of an involution in which should appear the supreme manifestation of such a fruitage. It would be reasonable, also, to suppose that in this new development the processes of inception and gestation would be of a modified character, embodying a higher application of the principle of inception.

The record of the Lord's conception (inception) agrees in every particular with this logical and legitimate conclusion, from the premise laid down for scientific evolution, with its essential coördinate, involution. Jesus was the natural manifestation of a new genus, the involved product of the human race, the firstfruits of the new order. "To all that believe in his name, gives he power to become the sons of God." The reason for this is, that those who believed in Him at the beginning of the age were receptive—through the law of attraction—to the spiritual power proceeding from him in his theocrasis (translation); they being impregnated in the will by the Deific seminal essence proceeding from him. It has required the entire dispensation to fulfil the period of gestation necessary to bring to the new birth. To become the Son of God is to be like God; this is not only a most reasonable conclusion from the logic of science, but a recorded prediction to be verified in all who believe.

The miracle, the wonder, the astonishment—different words meaning the same thing—is, that men who pretend to preach by virtue of divine authority; who profess to teach from inspiration, and are called of God (claims made by nearly if not all who assume to be ministers of the gospel); that men upon whom are conferred the title and degree of Doctor of Divinity, should be so consummately ignorant of the principles pronounced in the laws of involutionary and evolutionary progress, and so clearly stated in the Book which constitutes the basis of all their theological and religious conviction. Mankind dies because it has not reached a knowledge of the principles of immortal life. One man discovered and applied the new law; thousands of men, because He was planted back in the race, will come to its knowledge and will make the application.

The Holy Spirit was the descending and precipitate essence of the Lord's body. This was the seed of God; from it the new genus will come forth now, at the end of the age. God's people may rejoice that the elixir of life is revealed; that the laws are rediscovered through which its application may be made to the renewal of human existence, and that this mortal may now put on immortality, and this corruptible may be transformed to incorruptibility.

The Indicia of Human Progress

BERTHALDINE, MATRONA

THE LORD JESUS, A MAN OF THE PEOPLE

Self-Mastery of One's Personal Forces
Greater Than the Conquering of a City

THE TERM "working man" seems to be monopolized of late by the wage slaves of competism. Nineteen hundred years ago we find the heir of the world declaring, "My Father worketh hitherto, and I work." So the Lord, legitimately the richest man in the world, has identified himself with "the workingmen." He was a capital and labor-union man. He represented himself as having at command legions of angels, or secret service men, whom he might call into action for the reclamation of his throne, yet he preferred to rely wholly on the rectitude of his manhood for potency equal to the promised "restitution of all things." His ability to sacrifice his life in the flesh, and take it again, was his winning card. As to His life in the flesh, he declared: "No man taketh it from me," and if I lay it down I can take it again." He attained such self-mastery of his personal forces that he could at will dissolve his body and impart its transmuted elements as Holy Spirit for the life of the world. The Almighty, it is declared, would have all men to be saved and to come to the knowledge of the truth. As truth-made freemen, men may choose their Master. It is the chief delight of a truth-made freeman to serve the best he knows. Men dearly love a leader who is to them a hero—(the English for El, commonly translated God). Freemen love to rally round a flag, to lift up a standard, and to fight to the finish and win.

The Lord Jesus came into human society, to fight its mortal enemies till ready to appear as the sublime peacemaker, and the founder of that kingdom which a dispensation ago he declared to be not of it, but of one to come at its end. This capital and union-labor Man moved in the society of his day as a friend of publicans, tax gatherers, and sinners, common violators of the law. He was equally at home in the homes of rich and poor, befriending both. His chief apostle also, declared that he "knew how to be abased and how to abound." He could sing in the prison of the criminal, and be eminently self-respecting at court. Our working Lord was emphatically in for a square deal with all men, so he proclaimed his platform of righteousness to be the Decalogue summed up in two commandments, and he instituted communism as the best form of obedience thereunto.

The communistic institution of this Christ and Lord union man grew wondrously under his Pentecostal blessings, but it being at that time just for "seed," it had to die in this world to reproduce itself, plus a supply for all its needs when reproduced in harvest fullness. So came the great falling away, and the revelation of the man of sin, the first result of the adultery, and the now reigning house divided against itself. The end is not yet. Knowledge has yet its work to do. The

Almighty and men are near ripe to reason together. According to knowledge, works meet for repentance are next in order. "Behold, I come quickly," saith the Lord, "and my reward is with me." The reward for every man is according as his work shall be. It is given us to know that in the time of the end, the price of a day's labor shall be "a measure of wheat." If the working man calls no man master but the Lord, his portion shall be as his Lord's, the heir of all.

The prodigal returning from swine feeding and wallowing in the mire is represented as being so humble, that he said to his father, "make me as one of thine hired servants." This attitude was acceptable, and having no savor of "Uriah Heep," the father found pleasure in loading him up with good things beyond his expectations. That is one of the Father's special privileges. People who can make a genuine divine use of special privileges, have a moral right to them. Nowadays the so called "privileged classes" lack wisdom to be moral in the use of privileges. They seem to have forgotten how the Lord arranged for the union of capital and labor. As for the laborers, they are perishing for the lack of knowledge, and are every whit as forgetful of the Lord's methods. So the parties of the first and second parts stand off and glare at and abuse each other.

Both parties are now planning for the foretold fight to the finish, called the battle of Gog and Magog. Fortunately, although there are commonly made but two grand divisions of the competitive, industrial world, the Almighty indicates three to be active in the time of the end. The party of the third part the Lord especially provides for, by indicating for it a way of escape and "a city of refuge." This party will not busy itself much longer trying to reform and patch up the old order. The competitive system, the new nationalists, suffragists, socialists, etc., are trying to do that which seems practicable and easy to exercise faith for, and does not interfere much with their idols of church and state, and leaves "the golden calf" firmly fixed in their midst. To come out of the competitive system and be led by the Lord to a place apart, and to do as did the Israelites of old, return to the law, and turn as did the primitive Christians to the testimony of Jesus Christ and institute a new order of things, seem to the majority an absurd and utterly impracticable move.

The science of the cross of Christ, and of the brazen serpent lifted up by Moses in the wilderness, is now being given to the world through the agency of THE FLAMING SWORD. Around this standard of the Lord's election is the rallying ground, for everything worth saving from the old order. This world has had about all the disciplinary benefits provided by the prolonged militant discipline of competism, with its endless wars for commercial supremacy. The Christian era with all its adulteries had to be. It has had its divine and dia-

bolical uses, and it has its timic end. There is, however, at the close of each dispensation a period called the lap of the ages. One can be defined at the end of the Jewish and the beginning of the Christian eras. During this period the heralds of the new and the defenders of the old orders get in their most strenuous work. The call to the new order goes forth; its Prophet's voice is heard. The promised Sign is given. The Truth due to determine wisdom's way is declared, and the "day of judgment" is set. Progressives and retrogressives fall into their life lines, scarcely realizing what they are doing. The Jewish church confronted such a "judgment seat of Christ" at the beginning of our era. Modern Christendom is confronting one now.

Multitudes want freedom from the thralldom of the old order, but find the price of admission to the new, as yet too great to pay. Hence the new begins, age after age, with the same precious few. Generally an awkward squad in the eye of the reigning powers. This awkward squad the Lord has to drill into a sort of Gideon's band, which he sets to work on the frontiers of society. With this little army, the Almighty makes way for a new form of progressive liberty. In the footsteps of these pioneers, the generations yet unborn follow on to see their leaders revealed in the glory they create, as their devout worshippers. All who were begotten Sons of God in the beginning of the Christian age, are however to become the firstfruits of the new order. They are a fixed number. Such are alive today, and will be induced by the rational processes of the Lord to accept the science of the Decalogue as the divine light of life, and will call upon the name of its Prophet as the Lord's promised New Name. By this Sign, the Sign of the Prophet Jonah, they will be led to depart out of the Babylon of competism, to assemble themselves together in groups as coöperatives and communists. In these new social groups the law of the Lord's life shall become the rational animus of all their social service, and will be scientifically exercised and upheld by the wisdom of experience. Every group will require as resident directors, the two famous bears, bear and forbear. The bear will be a famous symbol with all striving for the attainment of immortal manhood. It will remind of Him, who was "cast down but not destroyed," because destined to be "lifted up" again the last day, as the Lord of the harvest.

Some Facts of the Various Rich Classes

MR. Henry Martin Townsend is one of our industrious rich men, who evidently enjoys keeping his record clean according to the light he has. He is busy just now giving *Everybody's* some facts about the various species of the class called rich. We like to have the facts from one of the general family. No one should pass wholesale condemnatory judgments on any class of people without having the facts presented by the best representative of the class, as well as by its worst enemies.

It seems to be a fact that there are many varieties

of rich people; also as many varieties of the poor. They all need to be heard from, before much can be said about their relative righteousness. Some of the most admirable people we have ever known have been of the so called rich; others equally lovable have been of the decidedly poor. There are idle poor and idle rich. Their use must be to heap up energy for the truly rich to spend in philanthropy.

The longer one contemplates social conditions in the competitive system, and inventories all its evils upturned by the muckrakers for the general inspection, the deeper grows the conviction that this *system* is "the corrupt tree," having its origin in the love of money, which is the *love* of being regarded as the guard and criterion of commercial uses; i. e., the power of making of the earth a heaven or hell as we see fit. The money of the usurer enables a man to do this, not alone in the domain of secular commerce, but in that of sex, and also of religion. Man likes to have his word, law, rather than that of God Almighty.

The Lord God Almighty is unique; the Alpha and Omega. He has his evenly balanced light and dark sides; namely, his voluntary and involuntary powers. So you say, have all created beings. The Almighty, however, takes precedence of all men in that supreme thing which is his own particular glory. He knows the sum total of all truth about himself and all creation. He therefore as a man, "the first man Adam," can set up a standard of moral integrity according to knowledge that can be represented in all the earth by the plumb-line for its rectitude. He can do this in the supreme degree by clothing himself with the attribute of personality—mask or covering, according to his needs for the use he will at the time perform. His personal appearances are periodical. At this particular time He wills to experience the special pleasure of enabling men to know God, as He knows men. He enjoys receiving their friendship and devotion as much as he enjoys winning them in the exercise of his wisdom, in the art of maturing them by creative processes to become his fellow beings, joint heirs and co-workers.

God transmuted the fruit of his own mentality to the flesh of the man Christ Jesus. Through this He communicated by doctrine and life the philosophy of the Decalogue. This Decalogue is the Almighty's standard of moral integrity, his covenant of life. Those who received its philosophy were not then matured to receive its science, hence the age of salvation by grace, for their maturing. Now at the end of the dispensation "knowledge is to go to and fro in the earth," and men may "become as Gods knowing good and evil," from the Almighty's scientific standpoint. When the Light comes which was "sown for the righteous," by the Lord Jesus, it is personified by the greatest Scientist of the age, who determines the boundaries of his inheritance, the universe, with a plumb-line.

To all who received the man Christ Jesus for what he claimed to be, he imparted the begetting spirit of the Father. The begotten could then be called the generation of the righteous, for those whom He begat were

destined to "become the Sons of God." Those begotten ones know that in due season they will reap if they faint not, all that God knows, for they are to be gathered as one into his eternal storehouse of knowledge, the source of life, the Mother of all living.

Now when men commonly called rich and poor reach the state of utter weariness with the competitive system, and rationally prefer a system of divine communism projected in the perfection of harmony, by an absolute science of all the laws of the universe, they may have the kingdom of heaven established in earth. This means for all men a superabundance of all that science and art can produce from the intellectual and material resources of the universe, with the least possible expenditure of labor.

When men actually accept the science of the law as expositied by Elijah the Prophet, its restorer, as the message of his final covenant, completing his salvatory work with men, they will see the salvation of their God in themselves. His name shall be written in their foreheads. They will then maintain well defined lines of social orders that will utterly obliterate the lines of what we now call Christian civilization, and we shall witness the rapid rise of something worthy the name of our Lord and his Messenger. The subdued hells of the present generation are to constitute the foundations of the new heavens and the new earth. Bad as they are they have and have had their divine use. From them the gods have extracted, under divine spiritual culture, the wisdom of experience for the maturity of the most discriminating judgment. This will shortly enable all men to marvel at the coming wonders which God will have wrought by his self-sacrifice in earth.

In this new civilization, the rich and the poor, as one new man will worship together, the Lord known to be the maker of them all. All men will know how to live "the simple life," as well as the most ornate conceivable, without having their fraternal relations with others in any wise disturbed. The greatest variety in unity will display the versatility of divine creative effort in a simultaneous order, characteristic of the great sabbath of rest. God teaches that there is a time and a place for every thing, both consecutively and simultaneously.

The False Guards of Commercial Uses

FROM the "Triads of St. Paul" we quote: "Three men that will please God! He who loves every being with all his heart: he who accomplishes everything beautiful with all his strength: and he who seeks knowledge with all his whole understanding." This triad was found quoted as a prelude to a chapter of a charming story called "Fraternity," published by Harper Bros., and most enthusiastically endorsed as an uplifting inspiration by J. Pierpont Morgan.

After reading it with pleasure, we fell to thinking in this wise. Surely a man who could endorse so cordially a story like that, ought to be ripening to lend first aid to the destruction of fictitious money, that chief preventive of fraternal human relations. He should be clear-

headed enough to recognize the advantages of a demonstrated premise as a basis of logical reasoning for the solution of problems vital to human welfare. He should joyously dedicate his wealth, material and spiritual, to the founding of a new civilization that will admit of a scientifically ordered commercialism, of a fraternal character requiring no money, and therefore priceless. If the wisest of men ever born has told us the nature and location of the root of all evil, it is our business to take the axe and end its cancerous penetrations into our social vitals. This same wise one identified the coin of the competitive system as a thing of Cæsar, the pagan opponent of every people whose God is the Lord.

Let the Lord's people everywhere, begin to form fraternities for the elimination of the social vice of usury in all its forms, from all their commercial service. This vice is permitted by the use of a falsifying representation of the nation's wealth. A non-interest bearing check system servicable only to facilitate regulated exchanges of the products of use, is perfectly feasible to people seeking only the fraternal well being of society. Such a system has been tried on a small scale for small fraternities, why not try it on a national scale. Let the nation be born in this our day, that shall turn every usurer into a producer of serviceable wealth. Let it have no class minus the right to be self-respectingly happy.

If all the would-be social reformers would begin to work for the relegation to the shades, of fictitious money, the false guards or criterions of commercial uses, sex, secular, and religious, the transformation of the grand man of sin would be rapid beyond belief. Get down to the business of eradicating all social evils by removing the most visible exciting causes, interest-bearing bonds, mortgages, bank notes, and deposits of gold and silver coin—every implement of the usurer, that prime usurper of God's love for humanity. It is divine love for humanity that makes people saints, instead of sinners; saviors instead of destroyers.

Take up the Lord's own war cry, "Destroy the money power! How? By fraternally destroying the necessity for any use of money. Take up his cry, then cry to him for strength to keep it up, in thought, word, and deed, till naught is left to "hurt and destroy in all his holy mountain." This is practical, feasible, salvatory Christianity, for all Christians of every name and nation to lend a hand to promote and perpetuate. When that variety prevails, the nations will learn war no more, but instead, every art and science that can add to the sum total of human welfare, which is the most excellent glory of God.

J. P. Morgan has his opportunity to enact the part of "the unjust steward" whom the Lord commended. Evils are necessary in the timic aspect of things. They have their uses, divine and diabolic. That Lord of Creation who overcomes all evil, because of his divine wisdom in his use of it, in the service of his fellows, to make them "joint heirs of all things" with himself, is the Lord of lords, and the King of kings, whose right it is to forgive sin, to loose and to bind, to call, justify, and glorify whomsoever he will.

KORESHAN UNIVERSOLOGY

Summary of the Universe (Limited) Providing the Largest Sphere of Activity

THE MOST beautiful, the most rational, and the most elaborate system of scientific lore has been promulgated under this attractive title. It contains a summary of the universe (limited), and it advances man to a larger place in its activities than all the anthropological treatises can provide for him. He is the logical continent of its forces on the natural plane, when he has arrived at the point of being its central star. Such a man was the Lord Jesus. The involution of such a man would cover a vast number of pages, were it to be written out in detail.

The anthropologists have not yet decided whether man derives his origin from the anthropoid ape, or from his cousin, the missing link; but the majority regard him as passing through successive changes from amoeba to shell-fish, from shell-fish to early mammalian structure, and finally to have evolved into the heterogeneous qualifications of the cave man. Thence his descent from the ice fields of Northern Europe may be easily traced. All his future history comes from osseous remains. Bones never lie. This is the postulate of the derivative school of fiction, variously denominated.

Koresshan Universology relates that man has his origin in Deity; that while his physical structure from protoplasm to angelhood is in the order of an evolution, his mentality is derived from the Lord—the true missing link. The physical universe contains an exact correspondent to Deity. This is the sun. In its double projections, focalizing as it does at the junction of the atmospheres, it performs a double office. In its outer and visible light, it stands for love and wisdom, personified in the external world in the person of the Lord Jesus, the one and only expression of anthropologic being. The anthropos is the God-Man, and this term has no application to a particular individual except as he is representative of a genus or race, the God-Men. It was never applied by the Founder of Koresshan Universology to himself. He taught that he was the “man of sin.”

The sun, in its inner projection as invisible to mortals here, is the correspondent of what Emanuel Swedenborg meant when he passed into the spiritual world. He was its Messiah, its solar light, the institutor of judgment in the particular sphere of his own extraction, whence he derived the mental lumen that characterized him as the Swedish Seer. There is a time when the inner realm where Swedenborg instituted judgment, is devoid of the Lord's immediate presence. Then its sun has set. It corresponds to the time in the outer realm when the visible sun has gone down behind the horizon, or to night.

Emanuel Swedenborg died in London in 1772. He was buried in the crypt of the Protestant Swedish

church, Prince's Square, St. George's-in-the-East. On the petition of the Swedish Academy of Sciences, the remains were recently conveyed to Upsala cathedral.

Koresshan Universology assigns to every contingent its apportioned lot in primordial structure. It concedes to Emanuel Swedenborg more than the church founded in his name professes to accord him. It denies him most emphatically the honor of being the author of the System of Universology, founded by KORESH and bearing his name. The writer was recently assured that KORESH had appropriated the teachings of Swedenborg to his own use. This is false, and is absolutely contradicted, except in so far as the one involves the other.

The law of supply and demand regulates the revelation of truth to the age. The demand for physical science brought a thinker. The exposition which he gave of the physical earth is too sweeping in its assertions, to admit of the line of fallacies current under the head of mere conjecture.

The Kaleidoscopic Woman

SHE of the broad sympathies, of the noble heart, a benefactress of her kind; patient and easy to be entreated; not slow to anger, but swift to be appeased; the many-sided woman, she who is too thoughtful of others' comfort to be seen considering her own save as its necessities are forced upon her; she of the open hand and of the pure heart, swift to hear and slow to speak,—not envious, not grudging other people's comfort, but conservative of her own: not definite, perhaps, in her aims and purposes, except as they cover a wide scope, yet always, in her wildest aberrations, temperate enough to recognize defeat when it comes at the hands of another, known to be a personal Providence.

To be all things to all men was what St. Paul benignantly willed to accomplish. To be all things to all men *and* to all women is what the present-day women, with their papers to write, their speeches to deliver, their correspondence to arrange, their books to read, their classes to attend, their clubs to entertain, their husbands to be cajoled into instant subjection, their houses to superintend, their cooking to defend;—all these things and more too—yea, things unmentionable and unutterable, untranslatable into human language, must the modern woman bear, endure, accomplish, with quickness of wit and sweetness of temper.

What is man, mere man, doing in the meantime? Looking for her fault; trying to buffet her for her disposition and her failings; commenting with pity upon her frivolity and her extravagance; wishing that he could run the universe without her. The kaleidoscopic woman has her failings, but she is always brilliant, changeable in her words, forceful in her mode of action. She is nobody's housekeeper, nobody's drudge, nobody's mother, without being “guide, philosopher, and friend.” A suffragette? No, a suffragist. The typical

woman of the poets is familiar to most readers. Spenser has described her:

"She doeth little kindnesses,
Which most leave undone or forget.
And naught which sets one heart at ease
Or giveth happiness or peace,
Is low esteemed in her eyes."

His ideal woman must "make sunshine in a shady place."

Take all Shakespeare's women and blend them into one, then you have the twentieth century woman—adequate to all demands. Milton's Eve is too well-known and has held her place before the footlights too long to require much of an encore. She tamed our first parent, and contrived to make him follow her outside the Garden. The favorite, alike of novelist and poet, is embodied in Scott's apostrophe to woman:

"O woman, in our hours of ease, uncertain, coy
and hard to please."

* * *

But when misfortune wrings the brow,
A ministering angel thou!"

The red cross nurse springs from his lines. She lives in history, and will always live, triumphant over the battlefield. Scott considers woman in her relations toward man—what she is to him. Wordsworth has keyed his song an octave higher, and looking at her in her self-revelations, exclaims: "A spirit, yet a woman too!"

The biunity of Deity, the two-in-one, the man and woman conjoined in Divinity, is the highest doctrine conformable to the desires of those who believe that man and woman both find their complement in Deity. God and his church, chosen from among many, constitute the man and the woman in the highest nuptials.

✧

A Transatlantic View of Poe

MR. L. Cru, of the Normal College, France, in a recent lecture threw some new light upon the admiration with which Poe is regarded by the French nation. "There is," exclaimed Mr. Cru, "a veritable Poe cult in France, led by Baudelaire. Poe's influence upon contemporary writers has been very marked and also very wide. His imagination ranks him as a writer with the few original geniuses of the world." Instead of demurring at giving him a niche in the temple of Fame, the French would crown him with the ivy wreath. They have no sneers for him.

Edgar Allen Poe had a wild and stormy career. He tasted the bitter dregs of poverty. He was hounded to death by creditors. He had to escape from faults of temperament, if not from sins of the blood, into the airy realms where debit and credit could not strike a balance. He let his imagination run riot in the weird and the grotesque; the witch brood with grimalkin were at his elbow as he dashed off fleeting pages at midnight. Ringing through the haunted chambers of his brain, with brief lightning flashes of communication with intelligences of a higher order, the reverberations of thunder, crash upon crash, struck the inner ear.

Poe has never been described except as an erratic

writer; but his temporary aberrations were the brilliant lucubrations of an intellect devoted to rum. His panegyrist cannot gloss over this failure to rise above the sins of the flesh. God pity those who cannot forgive him. Temptation, disappointment, hope deferred, and manuscripts returned,—none of these could crush the poet in him. Men have striven for first honors, and have been rewarded by having secondary ones thrust upon them. Here was a soul pent up in matter, bent on retrieving himself for not having solid attainments for the future. Lo! while he wrote, dashing away his tears, heaven reserved the future for him. He was welcomed into the company of the elect in France and in America.

✧

The Hotel de Rambouillet; Its Aims and Results

ABOUT the year 1600 there was formed in France a circle of *beaux-esprits* driven together for political reasons, and all occupied with the task of purifying public morals. Their point of departure was the proposition that license in speech, having resulted from licentiousness in morals, the best method of reforming society, etiolated and vicious, would be found in purifying the mother tongue. Back of this main thesis hangs another—that literature is the expression of life.

To purify public morality the brilliant coterie that flocked around Catherine, Marquise de Rambouillet, as moths flit around a candle flame, addressed themselves to something more than literary diversions. Discussions upon words ultimately rejected, took up very many of the morning hours, for these wits were not lazy wits. They occupied themselves mornings with such solid work as this, while evenings were given to jests and madrigals—the improvement of their talents for conversation and for poetry. Their influence upon the French language was so great, that even the orthography of the most ordinary words is due to them.

A working literary democracy was thus formed in France, where the roturier and the peer mingled their efforts. Madeleine de Scudéry, the pioneer woman novelist, the Fanny Burney of French culture, the noted author of "Cyrus," was conspicuous with Madame de La Fayette; the grammarian Vangelas, and Madame Deshouliers, Voiture, Benserade, and Ménage, three assiduous cultivators of the Muse, were also attached to the beautiful Marquise, paying her devoted court in this drawing room of wits.

Besides completely revising the French language, grammatically considered, the habitudes of this charmed circle, in its ramifications foisted upon society a new fad. Phonetic spelling received its first impetus from three frequenters of the kindred salon of Mlle. de Scudéry. To Mme. Le Roy, Mlle. Saint Maurice, and Mlle. de la Durandiere, aided by Le Cler, their trusty advocate in spelling reform, modern French owes its orthography.

A specimen of the result of their labors is manifest

in the word *tete* (head). This was spelled *teste*, but the *s* being no longer sounded, the revisionists dropped it. The suppression of the letter has been indicated by the circumflex. So in *noces* (nuptials), the silent letter, *p*, was eliminated, giving the present orthography, *noces*.

Political intrigues and religious quarrels were predominant while these ladies toiled at *la belle langue*. They were all society favorites, but they left their mark on future generations; and today every student of French letters blesses them for the innovation which married sound with orthography.

Besides occupying themselves with literary tasks, begun in good earnest for the sake of ennobling society, the members of the Hotel de Rambouillet amused themselves by choosing piquant sobriquets. Madame La Marquise was called Arthenice, an anagram of Catherine. The three friends of Mlle. de Scudéry were known as Roxalie, Silenie, and Didamie.

The relation of life to literature has been shown, especially in this great movement of the French anti-chambers. The Marquis de Rambouillet lost his entree at court through his dislike of Sully, the reigning monarch's favorite. While he waited in the king's anti-chambers, Sully went through the charmed portals before him. Therefore the Marquis withdrew from Court with Arthenice or Catherin, his charming wife, and surrounded her with a little court of her own, devoted to the renovation of French morals. The reflex movement will be studied in another number.

Sufficient to say that the purification of morals through the purification of literature put into the hands of the people, might well be imitated today.

Cellular Affinities

IN a magazine founded by KORESH, and devoted to the promulgation of scientific views of a nature startlingly original and subversive of modern theories, space should include discussion of the most notable scientific articles of the month, also of the leading discoveries.

Recently, aviation received a double blow in the deaths of Moisant and Hoxsey. Their daring exploits in covering ground that had been marked out for them at an aerial height and pace that astonished the world, led to a double tragedy. Will these downfalls occasion a cessation of activities in this new science? Dark as the night is, the morning breaks. There is so much fascination in cutting the air, that no one need fear that the race of "birdmen is extinct."

The subject of cellular action has lately been made very prominent by a leading review apropos of Paul Ehrlich, the distinguished German. His work along certain lines has been so famous that the optimistic already report the most favorable results; indeed it is asserted that he stands for simply this in the future—no incurable diseases in *materia medica*!

His theory claims that each cell selects at will by a species of free will or foreordination. As the body is built up of cellular tissue, various drugs affect various cells or groups of cells of a certain character without

touching therest. Thus digitalis affects the pericardiac muscles; morphine and strychnine, the nervous system. By experimentation, this German physician has been enabled to forecast, as he believes, a new future for medical science. One must remember that this doctrine of affinities is not restricted to corpuscles in health, but that the basis of drug selection includes bacteria as well as parasites.

In proof of his doctrine of affinities, Ehrlich injected methylene blue into the blood of a live rabbit. The dye stuff took effect wholly in the nervous system, which was deeply colored, though no trace could be seen elsewhere. The rabbit was killed a few hours after the experiment was concluded, a startling confirmation. In consequence of his minute study of cell organization, viewed in its relations to human health, Paul Ehrlich was given the Nobel prize for medical research.

If one has discovered some means of restoring broken down cells, then a remedy exists for all diseases. Given injury to a cell, if it be not too great, the cell repairs itself and the amount of repair always exceeds the amount of injury. Nature gives generously. The stimulation of the light blood corpuscles carried on to an excess, revitalizes the blood. Thus is the secret of health explained.

Society with its charitable fetes is occupied with pathology. It is trying to repair wasted cells often by means of electric affinities. The doctrine of appropriation or of feeding is at the foundation of these studies and experiments. Dr. Ehrlich's experiments with feeding poisons to animals, have started many interesting lines of observation. He has imagined each live cell to be furnished with a "receptor" capable of taking in one kind of building material fed to the cell, while rejecting totally the other. The blood is revitalized when filled with "receptors."

Koresh Anticipated Modern Scientific Discoveries

ANY reader taking up one of the great American dailies not long since, would have seen the following simple statement referring to Sir Wm. Ramsay: "He saw the transmutation of radium to other substances."

Previous to the revival of the term "transmutation," as well as its acceptance as a fact in science—as long ago as 1870, KORESH taught that alchemy was true. He taught that chemistry, with its indestructible elements, was false. His statements have been verified by the latest investigators. Their results—obtained by experimentation in the laboratory—stand, but he led them all, both as to time and as to the boldness of his assertions. He made the plainest statements to a generation that said, "seeing is believing." They paid little attention to his discoveries crowding in upon a mind illumined. They toiled on among earthworms and strata; among chemical diatribes and semi-redundant theories; among solar hoaxes and development hypotheses.

Finally, one of their number, led by a woman,—"*dux femina facto*,"—found a "new combination of molecules and atoms." This was christened radium. It was an "element," but it possessed new properties. By and by one of them, watching it in its bodily disappearance, saw. And at last the host of scientists had to accept upon his dictum, because "seeing is believing," what KORESH had taught them from his laboratory, years previous.

For the Younger Minds

Bertha M. Boomer

THE GIRL AND THE WONDERFUL VALA

The Exercise of Divine Alchemy And Its Twofold Accomplishment

BY E. M. CASTLE.

“WILL YOU make clear to my understanding the meanings hidden in the myths of the Northland? Cosmic I conceive them to be—prophetic, historic, in the fullest sense anthropomorphic—yet runes indeed: but surely you who sang them, knew how to rist them; know how to expound them; will know how to prove them. Tell me of Odin and Balder; tell me of the weird Norna and the well of Mimer; but above all, tell me of him, the war god, whose chariot wheels roll in the thunder,—Thor, of the iron gauntlet and the crushing hammer and the mighty girdle,—Barbarossa Thor, of the truthful tongue.”

“Your demand is large,” replied the Vala, her face lightening with the rare smile that illumines without moving the features. “Child, how could you hear what I might say in response to a request so absolute! Yet something of Thor will I tell, and may it be in your mind another seed of knowledge, to grow and bear with what I have already planted there. And one day even you may wield this scepter of royalty, and be a teacher of your kind; and though many may curse you for what you reveal, some shall bless you for truth’s sake; and the curses will make you gentle, and the blessings will make you humble.”

With shrinking gesture the Girl responded: “What you tell is wonderful and beautiful, I know; and true I deem it. And well worth aspiring to is the goal it points. But what would a satisfied world care? or how endure to listen? And though it might be easy to ignore the hatred of the weak, and brave that of the strong, surely it is hard to be cursed by those one would befriend. Besides, I fear the indifferent world would scoff at this that to me is sacred; and sneers are hard to bear.”

“Hush! ’tis the coward thought of self that speaks. Rather do you fear that the world would scoff at you for holding it sacred. You see imperfectly; and imperfectly do you interpret your own feelings. Remember that the proud Paul of Tarsus, early Greek student, and later vain Pharisee though he was, could be so transformed by power from on high, that with neither fear nor note of defiance, he could preach a crucified Christ—a scandal to the Jews, and foolishness to the Gentiles; yet to those who could receive, it was the power of God and the wisdom of God. And many heard him who would not or who could not hear a greater. Even you may one day teach with power and tenderness, and reck not wounds to vanity, if but the message be received.”

The divine cadence of the Vala’s voice touched a chord in the Girl’s heart that vibrated responsively to the larger, higher being of the speaker; and the mind and heart that fear was contracting, again expanded to receive light and courage from above. And the Vala continued:

“To know means to see so clearly all things and all

relations as to realize the use even of hatred directed against oneself; and to be able to exercise the divine alchemy that turns hatred to love, and destroys enemies by converting them to friends,—even to make to oneself friends of the mammon of unrighteousness.

“Nor is the world satisfied. The hearts of men are full of undefinable longing, of desire for they know not what. Ever more intense is it, and ever more eagerly do they seek to appease it in blind, foolish ways. What they ignorantly seek, that may you help to discover unto them. With the possession of knowledge comes the generous desire to impart—else why should I teach you? For even you, Girl, eagerly athirst as you are, seem slow of comprehension, and patiently must I await your growth.

“Responsive to this widening desire for knowledge will spring another in your heart, the desire to give to others that they may become your equals in possession, and be true companions. As knowledge approximates integrity, so waxes the desire to bestow; and though he whom truth possesses must give himself in its bestowal, he knows not only the agony, but the rapture and glory of sacrifice. So have the world’s great teachers given themselves to the world, and their sacrificial desire has become the desire of their disciples, and so the world moves on forever.”

“Often have I read the words of Jesus,” said the Girl, “and readily do I recall his dwelling on the love which the Father bore him; and many times did he tell how that the Father had given all things unto him—that all things pertaining to the Father were his. And often did He speak of his own love for his disciples, saying that as the Father loved him so loved he them, and that to them he gave the glory which the Father had given him. Surely this is an all-bestowing love which gives not only all it has but all it is, so that giver and receiver become one—the Father one with the Son—the teacher one with his disciples.”

“This, indeed, is the mystery of influence,” answered the Vala. “The mind of the teacher flows into the mind of the disciple, becoming one with the receptive mind, metamorphosing it, changing its quality, until it approximates that of the teacher. And as thoughts pass over into character, so does the character of the disciple approximate that of the teacher. This is true in relative senses, because first true in the absolute sense in which Jesus gave himself, his entire material form becoming fuel for his desire to communicate all he was to God and humanity, leaving no residuum, as do other men, to be consumed in the grave by the slow fires of corruption. In proportion to the volume and intensity of love is the ability to communicate. And Jesus could give himself entirely because he loved supremely, and he could give himself wisely, for true love never fails to have wisdom for its guide.”

“You say He gave himself to God and humanity.”

“One implies the other; and this will you clearly see as your mind expands to the light. As the eagle has two wings, so has the supreme love two determinations—one,

the desire to know God by becoming one with him, the other, the desire to lead humanity to know him by becoming one with humanity—one to possess and be possessed by God, the other to possess and be possessed by the humanity that tabernacles God.

"You remember that Jesus summed up all the commandments in the command to love God, and what he declared to be like unto it—to love the neighbor. Love to humanity is the outward expression of love to God, as obedience to the law is the proof of its possession. You will grow into a scientific understanding of the fact that there is no inward tendency but is complemented by an outward tendency; nor can ascent obtain without a corresponding descent. The higher the tree reaches toward heaven, the deeper into earth do its roots strike."

"I know Paul taught the Ephesians that Jesus both ascended far above all the heavens and also descended into the lower parts of the earth, that he might fill all things."

"That he might permeate all things in heaven and in earth; even as Odin, the mighty spirit, whom the Skalds of the Northland sang,—he who hung on a wind-rocked tree and sacrificed himself to himself; who risted runes on so many things in heaven and earth! Yet are they all erased, mingled with the holy mead, and scattered far—to the Gods in heaven, to the depths of the sea, to the roots of the mountains, even to the heedless sons of men. But these are dark sayings, and you cannot comprehend them. Patience! You shall understand."

After a pause the Girl said, "Tell me further of this descent."

"As the truth passes from the mind of its author, and mingles with the substance of other minds, as it percolates through the mass, it gradually loses its potency through successive adulterations until nothing of its original character remains—until utterly vitiated. Still do men attribute the resultant deadly mixture to the primal source, regardless of the metamorphosis that has taken place. Thus has been adulterated the doctrine which Christ communicated to the world. Thus has he been betrayed. Thus has truth been transmuted to fallacy. Great, indeed, is the wisdom of language that *traitor* and *tradition* should differ in meaning but as the actor differs from his action, or the cause from its direct effect. And as with the truth, so with the life he gave.

"Yet is there hope!—for if man through gradual retrogressive metamorphosis can transmute truth to fallacy and good to evil, shall not God, by rapid progressive metamorphosis, from fallacy and evil recreate truth and good? Another Teacher! another Sacrifice! a wider, farther-reaching impulse! Blest indeed are you, Girl, that you may if you will, receive the utmost degree of truth! But the conditions of its reception must be fulfilled; for much is required from those unto whom much is given. And shall not all be required from those who would receive all?"

"Indeed would I know the truth!" exclaimed the Girl with fervor. "What is required?"

With the majestic tenderness of the Northland Skald, the Vala now addressed the Girl: "Wouldst thou know the fulness of Truth? Then be prepared to yield thyself wholly to its influence. Nevermore shalt thou think to

thyself—nevermore shalt thou live to thyself. All worldly wisdom must thou sacrifice; all earthly ties must sever. Yield thou thyself in obedience, and thou shalt be led to that supreme possession of truth—the confession of that Divine Human whom yet to thee I have not named. Thus will be committed unto thee the palm—emblem of victory over fallacy. First, truth victorious! And finally, as the confession of truth waxes to fulness, it merges into that most complete confession in the ultimate obedience to truth—which is immortal life in the flesh. Then shall come to pass that which God's Prophet saw—a great multitude of all nations and kindred and peoples and tongues with palms in their hands—victorious over the last enemy, Death."

"And this shall be, soon?"

"Soon; yet well was it said of old; '*Palma non sine pulvere.*' For victory may not come until first the will, the receptacle of truth, is reduced to dust; and earth, the continent of the heavens, likewise. And this is the work of Mjolner, the mighty hammer of Thor. Well have you desired, above all, to know of Thor."

"Though in those ancient legends, Odin is called the source of knowledge—and knowledge would I possess—yet ever is my thought irresistibly drawn to Thor."

"And true is the attraction; for though Odin is the source of knowledge, Thor is the mouth of knowledge. Odin makes runes, secrets; but Thor speaks truth—reveals. His realm is Thrudvang, the field of truth; his house is Bilskirner, the shining moment. The meaning of all these sayings may you know. And soon shall I come again and tell you how and why Mjolner, the mighty, reduces to dust."

So saying, she departed.

Koreshan Cosmogony for Juniors

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

(Continued from February issue)

THE Sun, the Moon, and the Star swept around the convex sphere of the heavens, back to the zenith of the mountain peak. Which of the three arrived first? Which, but the little Star. It arrived about four minutes earlier, or about one degree in advance of the Sun. In other words, the Sun had slipped backward or eastward about one degree in its relation to the Star. However, the Sun reached the chosen meridian in just 24 hours, which is not strange when we consider that our clocks are set to his time. About 51 minutes behind the Sun, the Moon sailed over the same point. Thus the race ended;—the Star first, then the Sun, and the Moon last.

But let us note the relation they sustained to each other as time went on. The following day the Star was 8 minutes in advance of the Sun, and the Moon possibly an hour and three-quarters behind the Sun. The Moon is most irregular in her slipping away from the Sun, varying from about one-half hour to an hour a day. In 27 days the Moon had lost so many degrees that again the Star shone directly over her; and in 29 days she was even with the Sun, and had completed one lunation. So in traveling eastward the Moon was the swiftest of the three. In a year the Sun slipped back until he was almost even with the Star again, or, more correctly speaking, the Star had gained one revolution over the Sun. The Star had made 366 complete revolutions, while the Sun had made 165.

Light on Current Events

John S. Sargent

REPLY TO SIR HIRAM MAXIM

"The Word was God, * * * 'God is Spirit,'
And the Word [God] Was Made Flesh"

THE DISCUSSION on the subject of immortality, pushed to the front sometime ago by Mr. Edison's remarks, still goes merrily on, widening into various phases as it proceeds. Lately, Sir Hiram Maxim, of rapid-fire-gun fame, has been stirred up to take a few long range shots—all the way from London—at Mr. Rockefeller's parson, Dr. Aked, through the *Truth Seeker*. The Doctor, it seems, has attempted to wipe out Mr. Edison with a swipe of his favorite epithet, "gross materialism," to which Sir Hiram takes exception, and argues that the materialism emanating from Menlo Park is of the pure variety, while it is that fed on the Pocantico Hill's yellow-legged chickens that is "gross."

As to the outcome of this contest between these two mental gladiators, we are not concerned. If they repeat the Kilkenny cat fight until they completely chew up each other's pet theories, the truth will not be harmed thereby, for neither has it. But some of Mr. Maxim's remarks excite our interest, in that he comes so near to the truth, yet is so far from it, as in the following: "It is quite true that there are certain phenomena in the universe which do not appear to be material in their character, but is it not true that no phenomenon can manifest itself except through the agency of material things?" This is absolutely true; we can take no issue with him as to the facts, but only with the inference he draws therefrom. He mentions gravitation, heat, light, electricity, as imponderable, and declares they cannot exist, manifest, or exert their forces, except in the presence of, or in connection with, matter; but he contents himself with the idea that they are only a condition or attribute of that ponderable substance.

It does seem strange that a man so well versed in the phenomena of matter, and so familiar with all of its most intricate operations, could fail to observe that matter is always destroyed as matter, in the production of these imponderable substances. He cannot produce any of them without the combustion of some kind of matter. Even the thoughts that originate by mental process could not be generated except by the transformation of the finer essences of the food we eat, effected in that most wonderful and intricate laboratory—the brain.

So it is through the whole category of Nature; all the phenomena we observe—of heat, light, electricity, and magnetism, of growth and decay—are but the transformations of spirit to matter, and of matter to spirit. The thermal ray from the sun is not in the form or nature of heat, until in our atmosphere it meets its coördinate matter, when a combustion is produced that transforms the matter to heat, and the ray is precipitated as matter, while the matter consumed becomes heat. Thus it is with all the various radiations from the sun; and there is a constant reciprocal exchange of spirit to matter, and of matter to spirit. This reciprocity not only preserves the equilibrium

between the two, but it preserves also the equilibrium between the various parts of the universe,—the waste and replenishment always being equal. There being constantly converging as well as diverging radiations to and from the sun, its fires are constantly replenished, and will never be exhausted, as the "scientists" imagine.

Spirit and matter are complementary antitheses, as are heat and cold, light and darkness, etc., neither of which could have existence without the other. Spirit and matter are the two opposite manifestations of the one only substance; and their constant interchange is a wise provision of Nature, not only for the replenishment of the waste and rejuvenation of the old to the new, but for the facility and economy of shifting the location of ponderable substance to great distances. Instead of having to clumsily load boats and trains or air craft, with heavy material, as man would, Dame Nature sets her alchemical forces to transmuting the matter to spirit, when, by the law of attraction, it is carried thousands of miles through space and through matter, as if it (matter) were not there, until it reaches the place where it is needed, and is retransformed and precipitated as matter.

The personality of a man is made up of a congeries of spirit entities, which are attached or held by attraction to his flesh. At death these entities scatter and find refuge in the bodies of other living persons, as subordinate spirits, until, through the ordinary processes of Nature, they may be re-embodied. There can be no such thing as disembodied spirits going off to exist separately and apart from humanity. Such a thing is an impossibility.

In Sir Hiram's sarcastic arraignment of Dr. Aked's theology, it is not quite clear whether he (Sir Hiram) means to characterize the idea of three personal Gods in material bodies as "gross materialism," or whether the idea of any God in a material body, is meant to be a gross conception. But there can be no doubt that the idea of a material God creating a material devil, which he describes facetiously as having horns, cloven hoofs, India rubber wings, and shoestring tail, is in his regard decidedly gross. Well, so it is in ours;—that is, that kind of a looking devil. The earlier Christians made a very grave mistake in representing the devil in such a hideous caricature. Such a "critter" would have no standing in society whatever. Everybody, even the most simple minded, would be giving him the "cold face," while at the same time they would be falling into the clutches of a nice, suave, gentlemanly person, the guise in which the devil delights to disport himself.

Now, as to a God in a material body; I suppose that Sir Hiram Maxim's idea of a God, if he were to admit there was one, would be that he was altogether too ethereally high-minded and aristocratic to ever come down and dwell inside of, and in contact with, the things of his own creation. The fact is, God is a man, the perfect man; and as such he creates and recreates all things, not by eternal fiat, as orthodoxy would regard such an act, but because, as the seed-man of the universe, he is the *cause* of all things. From the sowing of Himself (his spirit) in humanity as

seed, he impregnates the race with the possibility of all that evolves therefrom; just as all that comes forth in the tree is evolved from the seed. The devil, being a necessary product in the process of creation, is so evolved.

Now before Sir Hiram takes up arms against this assertion, let him first consider whether or not he finds in his chemical processes, that usually, in producing the good,—the thing that he wants,—he also produces something, say ash, waste, or poisonous gases, that he does not want,—that he regards in a sense as evil. If this evil were to take upon itself personal human form, as in the higher creations of the Almighty, it would be the devil.

In our industries, it is a constant effort to find profitable use for all waste. Could we expect Deity to do less? Nothing, it is said, is lost in the economy of Nature. The God of Nature makes use of the evil as well as the good. In fact, evil is only imperfection; the evil person is simply one that has not yet reached the predestined goal of life. So God makes use of the devil; in fact, when he takes upon himself the sins of the world, he becomes, in his descending degree, the devil. Thus He was in David, when he (God) said to him: "I will make of him [David] my first-born, higher than the kings of the earth." Jesus being the first-born, he must once have been David—yet David was no small devil in his day.

This idea of Deific digression from the utmost immaculateness, will not likely accord with Sir Hiram's conception of what God ought to be and do, if he believes there be a God; and it would also very likely shock our orthodox theologians, although it is stated in the Book they profess to believe, and in the words of the Lord himself, in Isaiah xlv: 7: "I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things." But the Lord does not create evil voluntarily, as does man, but involuntarily, just as our friend produces evil things in his laboratory operations, because they belong to and are a necessary part of the process, and which could not be eliminated without abandoning entirely the beneficent end in view, even by the omnipotent power of the Almighty himself. God does things by logical processes, according to fixed and unalterable laws, which inhere in the very nature of things. He is all-powerful within the sphere and operation of these laws, but is powerless to subvert or dispense with their operations.

Sir Hiram is well aware of the ordinary processes of plant growth, from seed to seed again. First, the seed that falls or is cast into the ground dies as to its own life, and crossing its substances with the elements of the soil, it begins the development or the unfolding of a plant that eventually reaches the utmost amplification in the production of leaf and branch. Now if this process should continue without change, the plant or tree would wear out with age and die, or wither in the frosts of winter. There would be no savior for it, and its species would become extinct.

This would be the victory of the devil—the d—evil, whose power is that of death. But right along with the evolvment of the plant, or its progress toward utter perversion and death, there is a contrary process evoked, which in due course of time manifests in a bloom, a fructification,

and the production of fruit and seed. This is a tendency toward life, a renewal of that life sacrificed by the original seed planted, which, being the first cause of the plant, is the almighty to the plant's life, and by its victory over the tendency toward death and destruction, and the reproduction of itself—of seed, it is the savior of its species. Taking this as a sample of the order of creation, exhibited in miniature to our observation, is it not reasonable to conclude that the race, by the law of analogy, goes through a corresponding process, but, being a vastly superior and more complex creation, the periods of development from seed to seed again, stretch the confines of history from Adam to Jesus?

The story of Adam, his creation and fall, given in the allegorical style of ancient writings, was repeated in the manifestation of Jesus and the dissemination of his spirit in the race, which was his fall or implantation in the race for its perpetuation and his own reproduction. Otherwise the race, by its continued evolution through the wastes of sexual propagation and indulgence, would eventually go to destruction, just as the plant would, without re-involution and reproduction of seed, for the renewal of its life and perpetuation of its kind in a new plant.

The Postal Rate on Magazines

MR. TAFT seems to have gotten entirely down from that pedestal of presidential dignity which forbade his interference with legislation when the tariff revision bill was pending. At that time he scrupulously avoided adding the weight of his disapproval to the scandalous violation of party honor, in revising the tariff up instead of down, as had been in convention solemnly promised. Since then this sphinx-like silence has been notoriously abandoned, and the President's noisy, persistent, and almost brutal exercise of administrative power to secure his will is startlingly conspicuous. The latest and most outrageous instance of his power is the trick resorted to, by which to tack a "rider" on the postal appropriation bill, raising the postage rate on magazines from one cent a pound, to four cents a pound on the advertising matter.

The House Post-Office Committee, at the last session, gave the subject of postal rates an exhaustive inquiry, and decided that it was not advisable to increase the rates on second-class matter at present. The reason for thus declining to accede to the Presidential desire in the matter of rates at that time, was that the Post-Office department is in a very chaotic condition, from the fact that it is more a political machine than a business institution. The Postmaster Generalship for some time has been the reward of the republican national committee chairman, who had succeeded in landing the incumbent President in office. Thus, Mr. Cortelyou had it under Roosevelt, to be succeeded by Mr. Hitchcock under Mr. Taft, and who still holds both offices; and of course, he and many of his lieutenants are more interested in rounding up delegates for the next Presidential election, than in promoting the postal business.

There being a bill pending, known as the Carter bill, which was intended to clean out the political Augean stables of this department and place it on a strictly business basis, it was thought that it would have the effect of wiping

out the deficit without any increase of rate. This bill was framed as the result of a thorough investigation of postal matters by a committee appointed for that purpose; and it is stated that neither the Senate nor the representatives are to blame that it has not been passed, but that the blame lies with the postal department and the President. The latter, doubtless, is loath to lose so powerful a machine for promoting his re-election. Instead, he prefers to destroy or handicap the people's cheap literature, especially the muckraking magazines.

These periodicals are becoming altogether too bold and industrious in showing up official corruption and governmental connivance with the privileged interests. They must be suppressed, hence the "rider." The tricky method by which it was sprung, smacks very much of ward politics. During all the fore part of the session, the committee stood ready to consider anything presented. They had assured the publishers of the magazines that if there was any demand for a raise of rate they should be given an opportunity to be heard. The Postmaster General had been given repeated opportunity for proposals until the appropriation bill was ready to be presented for passage. The time for taking up any such question as a change of rate was ended; the committee were ready to report the bill, when certain of them were summoned to the White House. They were there told that the President and the Postmaster General were determined to have this postal rate increase tacked on the appropriation bill and jammed through Congress, for the reason only that the Administration desired it.

Here was a sinister and underhanded attempt of the chief Executive; literally a command precipitated after the publishers had been lulled off guard by the mysterious inaction, to railroad his scheme through in the closing hours of the session, thus preventing those most interested from being heard. The authority for the above statements of facts and opinions is *The American Review of Reviews*, which has the reputation of being always eminently fair and painstakingly careful in all its statements. Nor is it one of the "muckraking" magazines, that can be accused of over zeal in seeking to find fault with official acts. This information certainly puts the President in a very bad light before the people.

The postal service, while being a very great benefit to the public, has long been in the habit, in some ways, of exercising a tyrannical power as absolute and unquestioned as the bureaucracy of Russia. This fact the revelations of Assistant Postmaster General Madden, in regard to the E. G. Lewis case, abundantly show. Notwithstanding our declaration of rights professes not to deprive anyone of life, liberty, or property, without due process of law, and that everyone accused shall have his day in court, and be confronted by his accusers and witnesses, this department exercises the authority to shut anyone from the use of the mails, which is one of our liberties, and may deprive him by loss of many thousands of dollars, without giving him a chance to be heard, or of knowing what are the charges against him, or who are his accusers. By how much will the tyranny of the medieval ages excel this?

If this rate bill can be put through, it will but add to a power already too absolute, and which the department has

too often shown a disposition to use in the interests of capital, and against the interests and welfare of the people. With such a law as a basis, they would likely find ways and means of ruling, that would close out every reform and muckraking periodical that becomes obnoxious to the "interests" and the Administration. Are we ready for this surrender of the freedom of the press?

Was Swedenborg Crazy?

THE editor of the *Truth Seeker* places Swedenborg and Dr. Teed in the same category with Dowie and Mrs. Eddy, characterizing them all as fakers, imposters, or lunatics; though he gives Mrs. Eddy the palm as the leading faker, and for the sake of charity, prefers to regard Swedenborg merely as crazy. He forms this opinion, not from any knowledge he himself has of Swedenborg or his writings, through he has a volume of Swedenborg, but lacks the impulse to read it. Instead, he prefers to exercise those fair-minded deductions of reason upon which alone his class of thinkers profess to base their acceptance of truth, by founding his opinion of the Swedish Seer upon the statement of some one else—manifestly an enemy and a traducer.

If this editor had been as fair as his class pretends to be, he would have been agnostic on the subject until he had made research for himself, when he would have found Swedenborg the sanest man of his day, as measured by the great prophet and hero of scepticism, Thomas Paine. For Swedenborg believed in one only God, as did Paine. He denied the "tri-personal" fallacy of the Christian church, consequently the "vicarious atonement," the authority of the pope, salvation by faith alone, and the Christian interpretation of the Scriptures; all of which were denied by Thomas Paine.

But the difficulty is that Paine stopped with the denial; Swedenborg saw, or claimed to see, a sense interior to the outward or literal expression of the written Word, just as the mind of a man is interior to his body, but that the two are so co-related that they correspond, the one to the other, the outer form being the expression of the inner quality. Paine did not have the prescience of mind to see this, or the willingness, perhaps, to believe it if presented to him; neither has the editor above mentioned;—ergo, the man Swedenborg was crazy,

As to Dowie and Mrs. Eddy we have no defense to make; but when the editor of the *Truth Seeker* has sounded the heights and the depths of the scientific thoughts and attainments alone of Swedenborg and Dr. Teed, then he may much more honestly presume to judge of their characters. History should teach him to beware of the Pecksniffian smart Alecks who always attempt to hound down genius. It has always been the case that whenever a man stepped out from the common herd, with ideas and the capacity to turn an epoch in history, a lot of mental hoodlums raised the cry, "He's crazy;" "he hath a devil!" "Put him down!"

Setting aside Jesus, Paul, Luther, and Swedenborg, who attacked established religions, there was Columbus, who was regarded as a dreamer. The wise men of Galileo's day, the priests, would not look through his "fool telescope." The real inventor of the use of steam was thrown into prison as a lunatic. Napoleon would not fight according to any known rules of war. And then there was our own "crazy Bill Sherman," who split the Confederacy in two by his march to the sea. In view of these and many similar cases, it might well be taken as an honor to be adjudged crazy, a faker, or an impostor by people too bigoted, narrow, or brainless to accept a new idea.

Topics of Interest & Importance

THE POVERTY OF MODERN CULTURE

BY MADISON WARDER

OF ALL the great wonders of modern times, surely the most wonderful is the human imagination. Since man has progressed beyond the necessity of reasoning from a demonstrated premise, this peculiar faculty of the mind has had strenuous exercise, and has become so abnormally developed that it is no trick at all for one fairly well grounded in the rudiments of up-to-date "thinking," to turn out theoretical phantasms of the most iridescent splendor. The latter day intellectual has merely to wave his wand of assumption over the black void of nothingness, and presto! there appears to him anything his fancy may desire. Wander whither we will in the various spheres of modern mental achievement, we encounter overwhelming evidence of excessive growth of the speculative propensity, and corresponding atrophy of the faculty of reason.

Take the case of the astronomer, for instance. At will, he may bid his imagination reach out into "infinite" space, and it crowds for him the boundless expanse with an innumerable array of worlds, makes off hand any laws that may be assumed to be essential to the continuance of their activities, and peoples them with vito-organisms more or less after his own order. Then he contracts his wonderful creations into the limits of a book or a newspaper article, and sits back to enjoy the awed plaudits of the multitude.

Only a little while since, an astronomical protege of the canny Carnegie brought forth from the fertile womb of his imagination some 60,000 young universes, and it was good for a front page story in most of the newspapers. That he has not the slightest tangible foundation for the speculative absurdities he advances in the name of science, does not worry the astronomer in the least, for guesses constitute his entire stock in trade, and he knows that the dear gullible public desires no better mental pabulum than the frothy ebullitions of hypothesis.

Consider the case of the theologian. When he slips the leash of his imagination, behold, the personal Deity is straightway expanded into an all-inclusive, all-pervading impersonal force, which endows all things (especially the theologian) with the diluted potency of its attenuation, and furnishes mortal bodies with an inexhaustible supply of immortal "sparks of the divine," that occasionally burst into glorious flames in the persons of earthly divines. This conception of the Creator is now so widely accepted that he who dares advance the Scriptural idea of the humanity of God, is hooted down as one mentally unbalanced. Though from every pulpit flows a constant stream of eulogy of the man Jesus, yet from none comes recognition of his true character as the veritable Deity; and from all are the real things he taught openly flouted. The pleasures of men lie not in the path of the Nazarene, hence there is much satisfaction that the eminent theologians have so vastly "improved" the God of the Bible.

Then there is the sociologist, who is also handy in the

use of the imaginative faculty. Stretching out into the future he can see an unending vista of successive upward steps in the "evolutionary" progress of the race, representing periods of social existence of ever-increasing refinement of quality. In his limitless perspective, humanity is pictured clambering unceasingly up the mountain-side of social attainment; but his mountain is summitless, and has no other side. He denies perfection, yet has us eternally chasing it up the steeps of time. He imagines the social mainspring continually unwinding, with never a stop to wind it up again. The idea of limitation does not occur to him, for he can create (in his mind) higher and wider spheres of social existence, so long as his brother scientist can furnish more spatial extension for his brother theologian to vitalize with Deific functions.

Truly, omnipotence is "not in it" with the speculative theorists of our day. While omnipotence has only all the power there is, the intellectual giants of our times are possessed of all the power their imaginations can conjure up for them. How wonderful, when we come to critically examine it, is modern culture! But more wonderful still, is the fact that such imaginary conglomerations of guesses could hold the world so long hypnotized in unthinking belief! For even the greatest modern minds frankly admit that the theoretical science of today is purely speculative, being a mass of hypotheses from premise to conclusion.

The unlimited universe of the scientist, the "infinite" deity of the theologian, and the unending evolution of the sociologist, are all rendered futile and absurd by the discovery of the cellular cosmos. The fact that the earth's habitable surface curves concavely, demonstrates the utter poverty of modern culture.

Before KORESH announced his world-changing discoveries, there was some excuse for blind adherence to the guess work methods that have characterized intellectual development; but to continue such methods now is worse than folly. Yet our supposed wise men cling to their flesh-pots of fallacy with exasperating tenacity. Not only are they fully cognizant of the hypothetical character of their ideas, but the dearest desire of their hearts is to continue guessing come what may. They laugh to scorn the suggestion that a demonstrated premise be employed as a basis for determining universal truth, and dismiss as trivial and absurd the conclusions of those who reason from such a premise.

We would ask, how long do the intellectuals expect to persist in this infantile mental attitude? Is it not time for the intellectually developed to cease the childish habit of guessing at everything? We hope the savants will soon decide to come in out of the dark, take frankly an intimate view of themselves, and see if it comports with true dignity to honor assumption and ridicule demonstration. We set them no more difficult a task than honest and intelligent investigation. If they can bring themselves to sample the substantial pabulum of Koreshan Science, nothing can drive them back to the intellectual garbage heaps of the past.

Hatching Out of the Great Cosmogonic Egg

(From the Writings of KORESH)

IN reply to the question regarding the relation of the cosmogonic egg to the incubated product, that is, the chick hatched from the egg, we would say that in order to apply the principles of analogy to any question, a more comprehensive conception than is ordinarily embraced in the fragmentary intellect is essentially important.

The chick hatches from the egg, but it hatches into the chick, not merely out of the shell, but into another shell, for the functional effort is not complete until the chick gets back into the egg. The ordinary analogist sees the shell broken, but the more comprehensive thinker sees the shell mended by the operation of the succeeding chick. The cosmogonic egg is its own mender; and the process of mending is progressing while the process of the cracking of the cell is in progress.

When the great cosmogonic egg, the cellular universe, reaches the fruitage of its life, the breaking of the shell is a complete transformation of the cell itself, by combustion, to a fire that completely dissolves that which constitutes the biologic egg. This is in correspondence to the physical fire, which constantly transforms the cosmogonic circumference to energy, and coördinates this function with as constant a materialization and deposition of the energy into the matter comprising the shell.

When humanity reaches the highest fruition into which it is capable of developing, it dematerializes by an electro-magnetic fire and is dissolved into its final spiritual energy, not by any loss of identity, but by a transposition of the mind from its natural to its spiritual domain. It reaches the limit of the fourth dimension of matter;—the fourth dimension being the extremity, limitation, or end of its existence as an atom, molecule, or composite structure.

When the fruitage of immortal life matures, the electro-magnetic (psycho-physical) combustion burns the environment, carrying the ascending spirit interiorly to the spiritual spheres, while it precipitates the descending element into humanity, to re-formulate another anthropostic environment, or matrix of regeneration.

The Prophetic Name

(From the Writings of KORESH)

WITH the transition of the solstitial colure from the Zodiacal constellation Capricornus or Goat, to Sagittarius, the Christian dispensation terminates. As all present indications agree in pointing to the fulfilment of prophecy at the present time, there is necessarily great inquiry as to the plan of the Lord's coming, by such as believe that the divine manifestation will culminate in the establishment of his kingdom in the earth.

To all such as are looking for the kingdom and the presence of the Lord God, I will, without resorting to argument, make the unequivocal statement from the authority of the heavenly throne itself, that the man who shall possess the White Stone that no man knoweth but he who receiveth it, is prophetically declared to be CYRUS. This is the prophetic name, and those who ignore it in their attempt to define the time and methods of the close of the

old dispensation and the ushering in of the new, will be compelled to confess this as the new Name to be written upon him who overcometh.

The Lord will come in person through reincarnation. When He appears, CYRUS will be the name by which he shall be known, and the few who confess this name and follow him shall receive the first impulse of the baptism of fire to be wrought through his translation or theocrasis. The denial of this order of the coming of the kingdom is merely indicative of the power of antichrist, still operative with many who are seeking earnestly to know the import of Scripture.

The coming of the Lord will provide, through scientific methods, for the destruction of the last enemy, death. CYRUS offers the solution of the problem, by consummating the work which the science of the "Philosopher's Stone" enables him to accomplish. The consummation is in the application of the law of transmutation to its highest and most central use; namely, the transition of the form and person of CYRUS, from the tangible to the intangible state.

This transformation is in the operation of what has been termed absorption into Nirvana. It is literally the absorption of the human form into the invisible throne of God, by the application of the divine science, or the science of immortal life, the discovery of which all ages have sought, but which could not be known and applied but through the central line of prophetic possibility. The Lord Jesus understood and applied the principle, and was consequently absorbed or theocrasised.

The Adamic Race of Biune Men

BY O. FREELAND

THE term Nature is employed to designate the universe and its phenomena. A comprehensive inquiry, however, into the origin of things should distinguish between the Creator and his visible creation. Nature expresses the physical kosmos, and includes all the laws, forces, and energies that sustain it. Koreschan Science terms the purely physical universe, the alchemico-organic, and the human or anthropostic world, the organo-vital. The inherent laws of creative energy maintain all the domains of Nature in perpetuity, and we distinguish between physics and metaphysics, the natural and the supernatural or spiritual, domains, while in both the laws operate with similar effect. The supernatural is beyond Nature; we can perceive the latter with five senses and investigate it with the intellect; hence, at present we are in the natural life.

The Cellular Cosmogony describes the universe as an organic whole, a unity wherein all forms of matter and qualities of spirit are reciprocally related to each other. Let us take an obvious illustration, and point out that the law of seed-time and harvest not only operates in the vegetable kingdom, but also in the organo-vital domain. In the vegetable the seed decays in the ground, and at the end of its cycle reproduces a like form, for the seed developed from the vegetable, and contained the matter, essences, and energy to reproduce a plant like the plant from which it sprang.

In plant and vegetable life the cycle is short, the har-

vest once a year, and thus we can always be certain to enjoy the beauty and fragrance of flowers or the eating of vegetables and fruits, tender and fresh. How long is man's cycle? How and by what law does the Almighty provide for man to attain to perfection? I have in my mind here the analogy that as the vegetable reaches its full growth or perfection in months, so man is given the opportunity to attain to the highest and best in a given cycle of time. Was not man created in the image and likeness of God? Therefore they were God-like beings, for one phase of God's nature, and an essential of his creative power, is the ability to reproduce himself.

KORESH teaches us that at the time of the creation described in Genesis, the earth "swarmed with men;" hence don't ask us hereafter where Cain got his wife. Adam as a word denotes red earth, and the incarnate Adam was a man of the earth, flesh and blood. Adam was not one but many, and they were Gods; for we read that God created them male and female; that is to say, biune beings. Jesus was not only the Savior of the world, but he was one of a series of Messiahs. The Adamic men were perfect men, as Adam and each member or individual of the Adamic race was a God; they were the Sons of God. Adam was the Messiah of his age.

A perfect thing cannot be improved, since, if anything could be added unto it or taken away, in the effort to make it better or more perfect, it would never deserve to be called perfect. God is perfect; and when he is incarnate, or clothes himself in the flesh, he assumes human form, and as such he is the perfect man and God. In other words, the perfect man is God. Jesus was the perfect man in his incarnation, and is called the second Adam.

But one will ask, "Why did man fall? The fall of man was the result of the violation of law, and humanity descended into a state of retrogression, the duration of which is a long cycle. It is the long year or grand cycle which agrees in time with the movement of the sign Aries through the twelve signs of the Zodiac.

When I look up to admire the brilliancy of a star-lit sky and observe the milky way, my first thought is, "This is Nature in one grand aspect of its majesty;—the heavens are telling the glory of God. But it does not occur to the average and uninstructed mind that the visible heavens have a direct relation to human events, to the rise and fall, progress and retrogression of the race. The forces which regulate the movement of Aries, Pisces, Aquarius, etc., are apparently purely physical; and it is true that inherent laws guide the heavenly bodies in their courses. But the mind of God also is engaged in the functions which provide for the wondrous precision of universal energies and laws. There is then, a reciprocal relation between the physical and the human worlds. When we consider the humanity of God the method of these correspondential operations becomes in a measure clear to the student of Koreshean writings, especially those written by KORESH himself.

There is mental and physical energy; both are manifestations of immutable and universal laws. When, however, mental impulse as directed by the Deity toward any phenomenon ceases, the involuntary impulse or action remains, as witness, Jesus commanded the storm to cease on the sea.

We know that Messiahs appear, and that the Sons of God are born, at certain predetermined periods. We are now approaching such end and beginning of an age, and have nearly passed through the first two thousand-year-cycle of the grand year. The Adamic personality lived twenty-four thousand years before Christ Jesus, and conditions were the same then as at the time when Jesus appeared. He was identical with the very Adam. He gave himself a living sacrifice for mankind. According to the law of the cross, he crossed himself with humanity. He was crucified, and was buried. He arose from the dead, and in the ascension or theocrasis his personality became Holy Spirit. This Spirit is not a person and part of the trinity as taught by the churches of the present world. It is the seed of God, that is, the seminal essence of Deity. Thus Jesus the Messiah entered humanity, and as seed was planted in the race. The period of gestation is about two thousand years, and from this planting of the seed of Christ, there will be produced, born in a day, the immortal men.

The True Remedy for Social Evils

BY N. C. CRITCHER

IN the seething mass of adulteration, graft, and political corruption there must be some one point, which, once discovered will lead to a practical solution of the problem of purification. So many lines are being experimented upon, that it would seem impossible that they should fail to reach the hidden source where all the trouble originates. The political reformer locates it in abuse of office, in lack of civic honesty; the social reformer looks for the cure in ethical methods, seeking to establish a better standard of morals, etc.; the religionist appeals to the spiritual nature; the suffragette expects the ballot to bring freedom and opportunity to woman, giving her power to cleanse the Augean stable; but with all of their labors, we see little accomplished in comparison with what remains untouched.

The trouble lies too deep, in the very foundations of society. The probe must be unfalteringly applied. As the kind surgeon searches for the bullet, or seeks to uncover the seat of suffering by heroic surgical treatment, so must the true social reformer shrink from nothing in the effort to save the body politic from that utter destruction which must surely overtake it if no remedy be found, and that right speedily.

The Prophet of this age, the great Teacher of universal wisdom, has applied the probe and exposed the source of all the evils of society, so deep-seated as to have escaped the observation of the would-be reformers, sincere though they may be in their devotion to the welfare of humanity. He says that redemption cannot come to man, until woman occupies her rightful position of equality with man. At the very seat of the evil is this perverted relation of the sexes. Sex commerce, the most important of the three planes of social adjustment, is degraded from its true function as a Godlike power of creation, to a means of sensual indulgence whereby the very source of life is vitiated, and man brought lower than the brute creation.

The wise men who so strenuously urge maternity upon woman are blind and deaf, but not *dumb*; they do not know

that unsought and unwilling maternity is the real cause of most of the crimes afflicting and destroying society. Until maternity is sought as a God-given blessing by a free, enlightened womanhood, while it is inflicted upon woman as an accident, we need look for no lessening of these evils. From this unnatural relation, as from cause to effect, springs the double standard of morals, that curse which binds upon woman the penalty of all sexual sin—and her own sex is equally blamable for this condition.

Until woman awakes to the knowledge that upon her assertion and maintenance of sexual freedom—not free love, but her right to decide when she will take upon herself the obligations as well as the blessings of motherhood, shall we have a race of men fit to people this beautiful earth, where, as the poet has so truly said, “only man is vile.” The degradation affects man equally with woman, and the results are fully as disastrous; for it deprives him of the coöperation which should exist in all of the offices of life, doubling the power and dividing the responsibilities, and renders impossible the true conjugal relation. Prof. James, of Harvard University, in one of his latest works, treated of the unused forces of humanity. Did he realize that one half of the adult portion of the race has been tacitly if not forcibly compelled to confine its activities to a certain definitely limited sphere, regardless of fitness or craving for greater opportunities?

When one thinks seriously of the position taken by man as his right, to limit the work of woman to what he labels “feminine,” one is amazed at the absurdity of its overwhelming egotism, and can only hope that his eyes may be opened to a recognition and abandonment of such claims, so that he may share the blessing that will surely result from such a knowledge; but let not woman forget that it is for her to take the initiative. The Proclamation has been issued, authorizing her to take the step, and upon her rests the responsibility if she shall fail to obey His voice.

Old King Priam's Treasure Chest

BY O. F. L'AMOREAUX

IN the earlier years of the last century, Henry Schlieman was born in Germany. The commercial enterprises of his earlier life made him very wealthy. Part of his wealth, in his later years, was spent, with the help of his wife, a native Greek woman, in making extensive excavations on the site of ancient Troy. The work was continued for several years; sometimes as many as one hundred and fifty native workers were employed. Twenty-eight feet below the surface, all of which was filled with the remains of several different ages of workers, they found what they supposed to be King Priam's treasure chest, concealed under a massive stone wall. It contained vases, and vessels of gold and silver of the finest workmanship, with a large amount of the finest jewelry, all of which are now preserved in the royal museum at Constantinople.

Above these treasures were the remains of a burnt city and the implements of the stone ages;—there appear to have been more than one of them;—for at one time the implements were very crude and rough, and at another, elegant and finely polished. These facts ought to upset

the present absurd theory of the ages. The stone age was not a primitive age, but the product of degeneracy from ages of greater enlightenment. The words of “The preacher who was king of Israel,” give us the true explanation: “There is no remembrance of former things: neither shall there be any remembrance of things that are to come, with those that shall come after.”

Probably, if some future Schlieman were to uncover the long hidden treasures of the great and magnificent cities of this, the oldest continent, according to geologists, they would be found to rival, if not surpass, the discoveries found on the site of ancient Illium, and which would tell the same story of the ages.

How a Reader Awoke to the Truth

J. MILTON MCCLINTOCK.

THE doctrines of Koreshanity had often been brought to my attention, as set forth in *The Cellular Cosmogony* and *THE FLAMING SWORD*; but just as often had I laid them aside for something “more interesting.” It might be that Koreshanity was true, but it was not to my taste; I was unripe, and preferred something not so deep.

But in my middle teens, while we were camping out in the great forests of the Northwest, where the wonderful firs point majestically skyward, a new force began to manifest itself in my spirit and soul. Moved by an irresistible impulse, I began the reading of Koreshan literature. From that time I recognized KORESH as the veritable Messiah, he who should shape the future destinies of the world, and at whose name future generations should bow in reverence.

As a beginner, the terms and language employed were something to grapple with, and difficult to understand. Many of the words of Koreshan Universology were not even defined in the unabridged Dictionary; yet I gradually learned that, with perfect knowledge of the original tongues, KORESH had plainly determined the meaning of each new word he coined to set forth the specific thought.

So I commenced reading attentively the doctrines promulgated by the Messenger. I learned that the modern system of astronomy is all wrong; a delusion, a farce; and that with this, the basis of all scientific conclusion, proved false, the fine-spun hypotheses of the so called “scientific” men were nothing but rubbish, unstable in the extreme. This necessarily renders untenable the false conception of Deity as universally entertained.

Finally, I realized what a wonderful thing it was to be guided by a man filled with divine prescience; who could warn us of impending dangers, and direct us to the place of refuge.

The fruit of the Christian cycle or dispensation, now about to mature, will differ from the fruit of the Abrahamic or preceding cycle, for reasons stated previously, as applying to Abraham and his reincarnation as the Lord. The Christian dispensation will end in a variety of fruit, the supreme or firstfruits being a multiplication of the Sons of God, the product of the planting of the Lord in the church by the operation of the Holy Spirit, which was the substance of his body. The wonderful phenomenon of the transformation of mortality to immortality, the corruptible to the incorruptible nature, marks merely the metamorphosis of the prime moving potency of the new age.—*Koresh*.

The Open Court of Inquiry

Dr. J. Augustus Welmar

THE THREE DEGREES OF EXISTENCE

Differentiation Between Important Terms of Koreshan Universology

Question 42. "Has the Guiding Star Publishing House a tract explaining the words transmigration, re-embodiment, generation, regeneration, reincarnation, and resurrection, as mentioned in its literature? Are these words synonymous in meaning? And where does the Bible teach re-embodiment and reincarnation? I am beginning to find great delight in the study of Koreshan Universology, but my greatest difficulty is to distinguish between the words mentioned. The same difficulty I find with other words, which I will send you in a succeeding letter."

WE ARE pleased to note that the questioner finds "great delight" in the study of Koreshan Universology, and we promise the reader our assistance in furnishing as clear an elucidation of the doctrines of KORESH as it is possible for us to give. With reference to the tract explaining Koreshan terms, we refer the questioner to the "Glossary," at the end of the unparalleled book, "The Immortal Manhood." Here he will find a few of the words mentioned, very briefly defined. The last question was propounded by another correspondent some months ago, and it was answered in the January 1911 issue.

Concerning Koreshan Universology the Founder declares: "It is the truth of all things involved in *one* great system of scientific conception and application to *all* the affairs of the human race." Logically reasoned, according to the preceding declaration, Koreshanity will supplant Christianity, as surely as Christianity supplanted Judaism. This is in conformity with the statement and promise in the book of Revelation, where we read: "Behold! I make all things new." No power in earth, either physical or mental, nor any power in the nether world, can hinder this change.

Koreshan Science has come to fulfil the hope of the human race in the liberation from the threefold curse anciently pronounced. Koreshanity alone, of all systems of cults, has the inherent power to bring into the world light and life, as well as universal peace, harmony, and happiness.

For the sake of rendering the definition and classification of the above mentioned words as clearly as possible, so that they may become orientated in the mind of the questioner, and others who may be benefited thereby, we will consider the words in collocated form with definition and explanation.

The words above mentioned that come under the group of terms applicable to the mortal state, are: 1. Transmigration (Greek *metempsychosis*) signifies the transition of the soul of the human being at death into another body, and from body to body, from one age to the succeeding age, during the forty-two embodiments, of which the forty-two encampments of the children of Israel in the wilderness were a type. Thus, transmigration does not apply to the body, but to the *psyche* or soul, as well as to the *pneuma* or spirit; that is, to the spiritual or mental part of man's being.

Modern Christianity, in its adulterated state, does not teach this doctrine; for its teachers, like the Pharisees of Judaism, have taken away the keys of knowledge. The transmigration of the *pneuma* and *psyche* is a Biblical doctrine, for we read: "He shall go before Him in the spirit and power of Elias." Sacred Scripture has many other references of similar significance.

2. Generation signifies a process, act, or function of begetting, procreating, propagation or reproduction. Generation refers to the sensual as well as the divine method of propagation; for every process, act or function in the physical and anthropotic world has its thetical and antithetical application; that is, its opposites, as well as its coördinates. Of such a generation or procreation we read in Matthew 1: "This is the book [*lit.* record] of the generation [Gr. *genneseous*], procreation, propagation or reproduction. Another form of this Greek word is *genesis*; that is, origin, descent, lineage, and nativity. The verb is *gennao* [to beget], of Jesus the Christ, the son of David, the son of Abraham. Thus the descent of Jesus came through a line of sensual propagation, so far as the human side is concerned; that is, the descending side.

3. Re-embodiment. This word is synonymous with reproduction, but not reincarnation. Re-embodiment means to come back in a new mortal, sensual body, a recurrence of salacious, dying earth-lives. For a further elucidation we refer the questioner to last January issue, under this Department. We might add what we recently discovered in the writings of KORESH concerning this subject: "The doctrine of re-embodiment has two phases—the ascending and the descending. It implies retrogressive and successive (progressive) stages of re-embodied existence. * * * Re-embodiment or transmigration, through the degrees of the sensual propium (*karma*), is what we do not desire. It is the thing we wish to escape. This escape can only come through agony of soul and body, by crucifixion of the lusts of the flesh."

When the doctrine of re-embodiment is thoroughly comprehended, it will be seen how just or righteous such a process is; for it is only through such repeated earth-lives that the character of individuals can be rounded out by means of all manner of experiences, with retributions for every unjust act, and recompense or reward for every just one. This process of re-embodiment is the real purgatory, not after death, however, but during the repeated forty-two earth-lives.

4. Regeneration. This word, with its prefix *re*, is of Latin origin and signifies back, as well as again. KORESH says: "Regeneration progresses from the seed sowing till the fruit time, and the process of regeneration or reproduction is an ever-recurring principle of human growth. * * * We mean that in the domain of the God-life, the same law prevails that governs growth in every other sphere of development. Seed time and harvest succeed one another regularly. The seed is sown in the beginning of the age or dispensation, and the harvest matures at the end, when the

reapers are sent forth to gather the harvest. Again: "The word regeneration means reproduction. This process of regeneration requires an age to consummate."

Regeneration, as seen by the foregoing explanation, is a broader term than any of those previously mentioned, embracing the time from the inception of the divine seed sown in the human unregenerate heart, until the ultimate and complete fruitage or harvest, when mortality merges into immortality here in this mundane sphere.

5. Reincarnation comes under the group of words that refers to the first unfoldment of immortality. This word is compounded from the Latin *re*, already described, and from the Greek word *sarx*, meaning flesh, and the affix or word-ending *tion*, signifying act or state of the process under consideration. Reincarnation is synonymous with resurrection.

6. Resurrection is derived from the Latin *resurgere*, to stand again. The New Testament Greek word is *anastasis*, to stand again; from the preposition *ana*, again, the root *sta*, stand, and the verb *anistemi*, to rise up again. The most expressive term for this process, we have in the German language; namely, *wiederauferstehung*, which signifies all that the Greek preposition, root, and verb express. It is the most forceful word that can be compounded; besides it is euphonious and poetical. There is a very ancient German poem, the first stanza of which reads:

"*Wiederaufstehen, ja wiederaufstehen wirst du.*"

"The commonly received idea of the resurrection is, that the carcasses buried in the grave-yard will come out of the material graves re-animated at the second coming of Christ." KORESH, in contradistinction, teaches that "When Jesus was born into the world from the virgin Mary, he was resurrected from the dead. His birth into the world was his resurrection. He was 'the first-begotten from the dead.' This has no reference to his return from Joseph's tomb, for that was only symbolic.

"Take a bundle of wheat, thresh out the seed and sow it in good soil, where it is subject to the law of reproduction. Then take the sheaf of the straw (the carcass) and bury it somewhere in the ground. Where will you look for the resurrection of the wheat? Where the wheat was sown, or where the bundle of straw was buried? Common sense would suggest that the resurrection would be looked for where the seed was sown. Law is uniform. The resurrection of the dead must be looked for in the line of the seed sowing in every domain, the human, the divine, as well as in the vegetable."

From the foregoing it will be seen that we should differentiate between resurrection and anatomical and physiological transformation. The two processes are not alike, as a critical study of the two subjects as treated in Koreshan Science will show.

Reincarnation or resurrection depends on two fundamental principles, and implies, first, a past existence, entitative and conscious. Second; a present recurrence or awakening from forgetfulness or loss of identity, to a memory of the past. Thus, reincarnation or resurrection is a conjunctive union of the natural with the interior angel, who has had a life of unbroken continuity through all the ages of the past. We should never lose sight of the fact, that

at death there is always an ascent and a descent. Also hold fast to the truth, that no one will awake into the reincarnated or resurrected state, without instruction, discipline, and perception of the New Gospel of Koreshan Science. In this is involved a recognition of the Messiah of the age, the Messenger of the Covenant of the Aquario-Koreshan age.

The Difference Between Spirit and Soul

"What is the difference between the spirit and the soul, according to Koreshan Science? I have turned to the dictionaries, but am unable to get a clear conception."

AS we know truth best by contrast and comparison, let us first ascertain what the recognized standard dictionaries say, and then what Koreshan Science declares. The Standard Dictionary states the following: "Spirit is the form of being or substance characterized by self-consciousness, self-activity, and personality, and by the absence of the properties that distinctively belong to matter, as extension, inertia."

The foregoing definition is in part correct, and in part it is incorrect. In fact, it seems strange that such learned men as were engaged in the compilation of this Dictionary should make such a statement as that spirit is characterized by "personality." In truth, personality indicates the presence of the property that distinctively belongs to "matter." It is quite misleading to declare that personality is the "absence" of the property of matter. It is the very opposite of the truth. At what a pitiful loss of orientation must the reader be that is dependent more or less on dictionaries for the definitions of words in common use and yet very erroneous! It is not wise to rely on dictionaries wholly. We should endeavor, as much as possible, to measure every word by the unerring, scientific Universology of KORESH, the Messenger and Messiah of this age, and whatever falls short of this measuring-rod, reject, as fallacious thoughts, words, and theories are injurious to our intellect and will.

By consulting the same Standard Dictionary concerning the word "personality" or "person," we find that it is derived from the Latin *persona*, meaning a mask for actors. This is correctly stated. Now, common sense ought to teach that a mask for actors is not the absence of the property of matter, but just the reverse. A "mask" is not a thing that belongs to "spirit." Spirit and matter are two different states or qualities; yet the compilers of the Standard Dictionary do not know the difference. What ignorance! What fallacy! How confused and absurd are the editors' ideas, with respect to the definition of the word spirit!

Webster's New International Dictionary defines "spirit" thus: 1. "The breath of life; life or the life-principle, conceived as a kind of breath or vapor animating the body and soul." 2. "The life-principle viewed as the 'breath' or gift of Deity; hence, the agent of vital and conscious functions in man; the soul. Spirit (Heb. *nephesh*) usually translated 'soul' in the Bible; Gr. *pneuma*; Lat. *spiritus*, and *soul* are used sometimes as synonyms, sometimes as naming different elements in man's immaterial nature. In former use, *spirit* often denoted the vital principle of the body, as something inferior to soul."

The foregoing is the worst mixture of fallacy and truth that can be possibly conceived. It is so obnoxious to the mentality that has learned to know truth by contrast, (the only rational or sensible way,) that our whole being revolts, and we sense that distasteful premonition as expressed in Rev. iii: 16. Spirit is not merely "a kind of breath or vapor animating the body;" nor is it in man merely "mediating between body and soul." Spirit is not a gift, "a gift of Deity," nor is it "the soul." Away with such fallacy and nonsense! Furthermore, the equivalent term for spirit in the Hebrew is not *nephesh*, but *ruach*; for the former means soul, and the latter spirit. So called orthodoxy has thoroughly confused the editors and compilers of this Dictionary; for no modern theologian, outside of a well-indoctrinated Koreshan, knows the difference between spirit and soul.

In the Common Version of the Bible the two words are continually given in a confused manner. In many commentaries or theological works one will find continually the Hebrew Old Testament terms *ruach* and *nephesh*, the Greek New Testament words *pneuma* and *psyche*, and the Latin *spiritus* and *anima*, considered as synonyms. Such an interpretation is, in the extreme, confusing. The most inverted and opposite of the truth is the statement: Spirit is "something inferior to soul." Now let us take up the word "soul," according to the Standard Dictionary.

It says: 1. "In the present general acceptance, the incorporeal nature of man or principle of mental and spiritual life; the part of man's nature that is especially characterized by the attributes of self-consciousness, conscious personal identity, reason, conscience, and the higher emotions, especially as in present or former association with the body, and viewed as surviving its dissolution; the spiritual nature as incarnate; as, the soul is self-active; the immortality of the soul." 2. "A spiritual being, whether divine or angelic; as the *souls* that never sinned."

In the foregoing definition we have presented to us another multitudinous conglomeration of ideas and opinions; a thorough *mixtum compositum* of fallacy and truth. First, the soul is only one half of the incorporeal part of man, or principle of mental or spiritual life. Second, it is fallacious to speak of the soul as belonging to the "natural" part of man; for the term "nature" is only applicable to the physical part of man, to the body. The editors and compilers of this Dictionary do not know that the opposite and coördinate of the terms—nature or physical, is mental or spiritual. The former words are synonymous terms, and the latter also; for that which is spiritual must be compared with the spiritual, and that which is natural must be compared with the natural; for the two states or qualities are opposites, but also coördinates. (Read, in this connection, I Cor. ii: 13.)

It is a perversion of the truth of God and the universal laws to speak of "Natural Laws in the Spiritual World," and consequently, equally fallacious, "Spiritual Laws in the Natural World." We can only compare spiritual things with the spiritual, and natural with the natural. The trouble with the editors of the various dictionaries is, that they have no fixed idea, much less an unerring knowledge, as to where the spiritual world is located. This subject is so mystified, that one can find hundreds of different opinions in so called orthodox, and even in agnostic and atheistic

literature. What ignorance prevails among modern Christians! Third, it is also erroneous to speak of a "spiritual nature," or "spiritual and mental;" for nature has reference to physical things, and spiritual and mental are synonymous terms. Fourth, the soul is not immortal as long as the body is mortal; for it is written: "The soul that sinneth, it shall die." This agrees with our observations, and also with common sense. All who are conceived, gestated, and born in the common sensual or animal way, must pay the penalty—death and corruption. Only where a higher law is operative, as in the Lord Jesus or in the Messiahs of the various ages, do we find a difference in the phenomena mentioned. Fifth, it is unscriptural and consequently erroneous to speak of "souls that never sinned."

We iterate and reiterate that the entire foregoing citation of the definition of soul is a confusion of fallacy and truth. According to Webster's New International Dictionary, "soul" is defined thus: 1. "An entity conceived as the essence, substance, or actuating cause of individual life, especially of life manifested in physical activities; the vehicle of individual existence, separate in nature from the body and usually held to be separable in existence." 2. "Man's moral and emotional nature as distinguished from his intellectual; hence, expression which effectively presents or arouses emotion and sentiment."

The preceding definition is another conglomeration of fallacy and truth. First, the soul is only one half of the complete entity, the spirit is the other half. Second, it is likewise only one half of the vehicle of individual existence, so far as the spiritual or mental part of man is concerned. The term "individual" is applicable to an undivided, perfect, biune (male and female united), immortal being, while "vidual" has reference to a mortal or a dying and corruptible creature. Third, the soul is not "natural," for it belongs to the mental or spiritual spheres of man, while nature or physical, belongs to the material domain of man. Soul is the female essence or substance of the mental or spiritual spheres, never of the natural, physical, or material.

Now let us contrast the citations from the dictionaries with Koreschan Universology; for it is impossible to know the accurate truth without contrast. The repeated earth-lives of forty-two embodiments, in one grand Mazzarothic cycle of time, are for the express purpose that man may find time to learn to differentiate between truth and fallacy, or good and evil. This is "the tree of the knowledge of good and evil," of which every human being eats, and as a consequence dies, until he learns, voluntarily and consciously, to accept the "good" (truth) and live, and reject the "evil" (fallacy), the cause of dis-ease, suffering, death, and corruption of body, soul, and spirit.

KORESH says: "Spirit originates in person, [likewise the soul]; person being the laboratory in which spirit [as well as the soul] is generated." Again,—in the form of questions and answers: "What is the *pneuma* (spirit) as distinct from the body? It is the spirit of the nerve. What is the *psyche* (soul)? It is the spirit of the blood. Or, more distinctly defined, the *pneuma* is the spiritual (mental) force generated between the nerve system and the blood, while the *psyche* is the force generated between the blood and the solids of the anatomical structure, including both brain and body."

Literary Review & Comment

Rollin W. Gray

DISSEMINATION OF KORESHAN IDEAS

Koreshan Science Not Occult or Esoteric, but Exterior and Natural

THE AUTHOR of the little volume entitled "The New Cycle, or the Message of the New Dispensation," contains several ideas of which it would be well for modern Christians to take notice. The idea that time is measured by dispensations; that each dispensation is marked by the appearance of a man who is called the Messiah of that dispensation, and who establishes a church that becomes the central church of the world for that dispensation is true. That dispensations are marked by the passage of the "sign" out of one constellation into another is true. That each Messiah baptizes his church by planting himself in the people of that church, and that each church passes to corruption and decay, so that at the end of each dispensation the old church is ready to slay the new Messiah, is also true.

That there are seven Messiahs of a given cycle of twenty-four thousand years' duration, and that these are duplicated every twenty-four thousand years, with slight variations, is true. That the six Messiahs,—Adam, Enoch, Noah, Moses, Elijah, and Jesus, are to be followed by yet another to complete the series, and that the time for the seventh manifestation is at hand, is also true.

Now this little book does not tell you why all these things are true, but it does hint at a great many things as being true, which could not be true if these special things were not true. Some things are stated by the author with a delightful abandon of all details, or without a seeming care as to whether they are even possible, much less actual facts. For instance: "From weighing of the soul as it takes its flight, and the photographing of thoughts to the construction of mighty bridges and the invention of flying-machines, the daring mind of man has soared so high and penetrated so far, one wonders if pure intellect can go much farther, or whether it will not invade the region of the Soul, and recovering the lost sixth sense, enter the realms of the occult, not so much as an humble suppliant, as heretofore, but as an heir who has come into his own."

Quite poetically imaginative; but, of course, no one has ever weighed a soul or photographed a thought; neither has man nor woman lost the sixth sense.

Such expressions as "the soul of the earth," without any explanation, leaves the reader at sea as to what is really meant. Animals have souls, but outside the animal kingdom, things have qualities that correspond to the soul. There is no riddle of the universe that cannot be revealed by the application of the fundamental principles of Koreshanity; and Koreshanity is not occult or esoteric; it can be comprehended by anyone from its literature, which can be obtained at small cost.

The book declares some things that are true; namely, that the new Messiah is to be a scientist rather than a spiritualist or philosopher; that he is the Rider on the White Horse; that he is born under the sign of Libra, and is to

usher in the Aquarian dispensation; that he is to liberate the people from all conditions that now afflict. But these statements, without some demonstrable facts to prove them, carry no conviction of their truth to the general reader.

The book is more prophetic than scientific, and the author, like all poets, writes wiser than he knows.

In the author's Foreword of the book entitled "Ancient Mystery and Modern Revelation," Mr. Colville says: "If Bibles will not bear examination, then the sooner they are consigned to the limbo of desuetude the better,—but if, as is maintained in the following pages, we can find much that is excellent in all of them, but the whole of truth in none, we do well to broaden our human sympathy by comparing book with book and system with system, to the end that we may at length discover a common religious and philosophical denominator."

Of course, if one supposes that all the sacred writings contain some fragments of truth, and in none is to be found the whole truth, then he has found a laudable work upon which to exert his energy, by comparing them all and thus sifting out and collecting the whole truth. This would be a boon to mankind, no doubt, but alas! to be able to do this one must know as much as the Creator of the universe. He must be a Messiah and Savior of men, as Jesus was.

While Mr. Colville has compiled a readable book and added his interpretations of mysteries and symbols to the already long list, he has not elucidated the mooted questions of centuries nor solved any of the questions that press the race for answer today, but rather added to the confusion by change and suggestion. "Ancient Mystery and Modern Revelation," by W. J. Colville, is published by R. F. Fenno & Co., New York.

The frontispiece of the *March Review of Reviews* is a portrait picture of Count Apponyi, the Hungarian advocate of peace, who is now lecturing in America in the interests of universal peace. Very few have expressed a belief that it will stop the manufacture of battleships and armor plate.

The *Progress of the World*, *Record of Current Events*, and the *Cartoons* are especially interesting. The war photographs are unique and instructive.

In the March number of the *Woman's Home Companion* is a great variety of interesting reading; it also contains a number of stories, as well as articles on up-to-date subjects. This issue gives quite a display of the advanced Spring fashions.

In the February *Human Life* will be found the first chapter of a new serial story, "The Chief," by Alfred Henry Lewis. Those who desire to read this story from the beginning should see the February number; it is full of things about folks.

The Publishers' Department

The Flaming Sword

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

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

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Interesting Reading and Announcements

WE are always pleased to hear from the readers of THE FLAMING SWORD, especially as to how the scientific and crystallized truth of Koreshan Universology appeals to their hearts (minds). We therefore keenly appreciate their correspondence. The comprehension of the universal and unerring system of Koreshanity is a matter of growth. One cannot leap into it; he must grow into this all-embracing science, (knowledge, truth). And to hear of how others have sought, in the various new thought theories, the "one pearl of great price," and found it not, recalls our own experience. The one real pearl of great price is the re-insanguinated Messenger of the New Covenant; and a knowledge of the fact that God is revived in the Messenger: first, as the harbinger of immortality; then, as the immortal representative, and third as the chariot of fire,—the true impartation of the living God. This Messenger is the Angel flying "in the midst of heaven, having the everlasting gospel;" that is, the gospel of immortality.

No other system, in modern times, teaches the science of immortality. The Guiding Star Publishing House is the only source of this spirit and soul elevating and body-redeeming doctrine.

"Please find enclosed money order for \$2.50, for the renewal of subscription for THE SWORD for Mrs. S—— and also for one new subscription for Miss H——. We hope you will send the views of Estero which you offer with new subscriptions, as we would like to see what the place is like. As for myself, my heart is there; I can truthfully say that not a day goes over my head that I do not think of you and your noble work. * * * I have been looking into many faiths, but love the teachings of KORESH better than any of them. I lack education, and this is a great drawback in studying the writings of the Master mind [not at all]; although I get on better than I at first thought I would. My brain reeled, but I could not let it alone; have read every word of last year's SWORDS. My friend * * * always lets me have them. I have also read "The Immortal Manhood," but feel I do not fully comprehend all that it is meant to convey. * * * I sincerely hope you have recovered from the destructive storm that visited your place. My heart went out to you, and I wished I were rich and could stretch out my hand to help you; but it was not in my power to do so. I feel to reach out after that larger, broader life, where all are for each, and each for all; where we could give our services in love, one to another, and live a pure and holy life unto God. I will close with every good wish for your united happiness."—Mrs. M. E. D., Canada.

"I received from The Guiding Star Publishing House the literature you suggested, and am highly pleased with it; I find it very instructive, and am seeing things from the Koreshan point of view. Koreshan Universology means more to me than all my previous twenty years'

study of so called mental science, christian science, occultism, and Swedenborgianism."—J. T. G. Canada.

"I want to thank you for so kindly answering my letter at such early date, regarding the meaning of the word *metamorphosis*. Now, in the last of KORESH's article, in the May, 1901 issue, of THE FLAMING SWORD, I would like to know the meaning of the word *metempsychosis*. I presume the two words are nearly synonymous. [No, not at all, for the former refers to the anatomo-physiological transformation from mortality to immortality; the latter to the transmigration of the soul from body to body, after death, during one grand Mazzarothic cycle, of 24,000 years' duration, which is known as the forty-two re-embodiments, including the last one, which is called reincarnation].—Mrs. E. C. R., Ill.

"The Bottomless Pit"

The *Medical Review of Reviews* pictures some of the saddest cases of mental and physical degeneracy of the human race among all nations and peoples. But not only is the pathological condition on an increase, but a diseased condition is observable in the commercial, financial, societal and domestic planes of existence; in short, church and state are on a rapid decline.

The Bible calls this state of affairs "the bottomless pit," that is, the nadir, lowest point or depth of declension. One of the prophets describes, at the close of the Jewish age, a similar state of declension. We read: "The head is sick, and the whole heart faint, from the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores, that have not been closed, neither bound up, neither mollified with ointment."

The preceding language of the prophet has not mere reference to the physical state, but also the mental, as the words indicate: "The whole head is sick;" that is, the mentality or intellectual faculty of the mind, including the love, affection, desire or will faculty. And "the whole heart is faint;" that is, the center of collection and distribution of the health and life forces. So thoroughly is the mentality of the entire human race sick, and the distribution center faint, that they embrace already every part, "from the sole of the foot even unto the head."

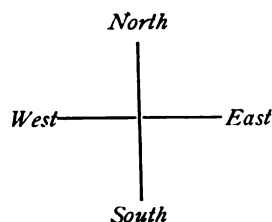
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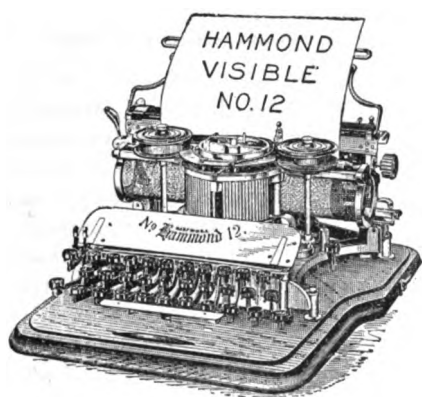
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terrible picture, according to the so called orthodox views, yet, according to common sense and Koreshan Science, it reveals a ray of hope of change; for a receptacle, like an *abusson* or pit (Rev. xx: 1) with no bottom, provides an opening at the opposite end. That is, when the wounded, bruised, and putrified sore condition of humanity has reached the last round of the ladder of declension and degeneracy, then the nadir state is reached, and a turning in the destined career is observable. According to all signs of the times, we are fast approaching the pivot and climax of human and cosmic universal change.

New Light on Present High Cost of Living

In an article headed "Saving \$1,000,000 a Day for the American Consumer," dealing principally with the economies possible for our railroads through scientific management, Cleveland Moffett, in the *March Hampton's Magazine*, throws new light on Wall Street's connection with the high cost of living.

"The really important point in the present railroad warfare over rates," says Moffett, "is that it has a distinct bearing on the cost of living. *It concerns all of us, everywhere.* A man need not pay ten dollars for grand opera seats, nor five dollars for a modest meal in a fashionable restaurant. He can do without these things; but he cannot do without railroads. As a passenger he must pay the fare, as a shipper he must pay the freight, and as a consumer he must pay the freight which the shipper pays. We all of us pay exactly what the railroads ask. Therefore we are all of us deeply and properly concerned in knowing whether our railroads are asking too much, whether they are managed prudently and efficiently, or wastefully and inefficiently. *It is our business to know these things.*

"Louis D. Brandeis, championing the whole ninety odd million of us, declared before the Interstate Commerce Commission that American railroads, through mismanagement, incompetency, graft, and general inefficiency, at present *waste* or, at least, might save (which is the same thing) a million dollars a day, *over three hundred million dollars a year.*

"Under Wall Street rule our railroads have practically lost their autonomy, our railroad presidents and managers are no longer big, free-handed men as of old, but have become servants, all too docile, of the magnates. The magnates are interested in railroads, not to make them efficient, economical carriers of freight and passengers, but to use them as assets

List of ———— 4

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"They Made Light of It"

Rev. Dr. Neil McPherson, pastor of First church, preached the first of a series of sermons for young men on the subject, "Young men with a frivolous spirit." He took for his text Matthew xxii: 5, "They made light of it." A summary of the sermon follows:

The guests who rejected the king's invitation were prosperous folk. The guests were wealthy and cultured, but selfish and hard. There is no hardness like the severe hardness of culture. When culture strikes it stuns. When culture is selfish it is devilish. When culture cuts it is like the piercing stroke of a two-edged sword. Paul stirred whole cities but could do little or nothing with Felix or Drusilla or Agrippa. John the Baptist failed to reach Herod. The gospel reaps no harvest from the smooth, self-centered culture of any day. These cultured people "made light of it." They treated the invitation with frivolity.

No man becomes frivolous at once. They first play with truth, toy with virtues, gamble with conscience, and go marketing with their convictions. Then when the crucial moment comes the small frivolous tendency has become big and swollen because of these tributaries, so that its current is irresistible. Every man is responsible for his conduct. He is not responsible for his disposition, but he is responsible for the disposing he makes of his disposition. A man is not responsible for the make-up of his pen, but he is responsible for the lines he writes with it.

Every man is morally bound to make the best use of his powers. The guests refused the invitation because they had other interests. It is this "other interests" that is working mischief today.

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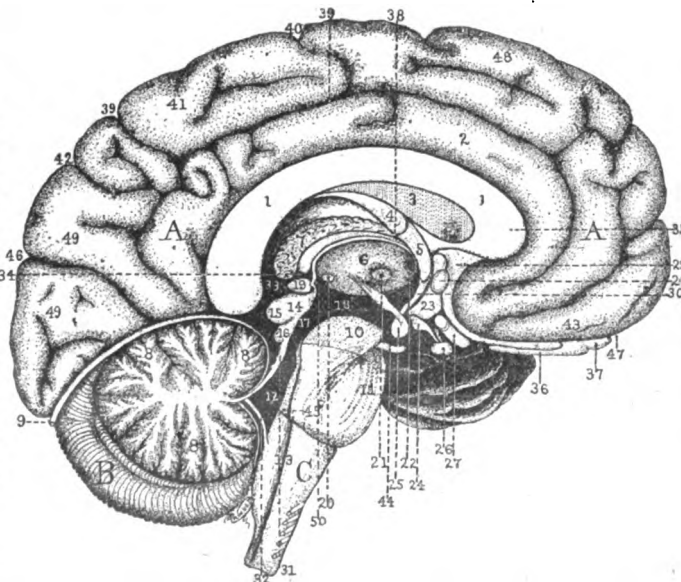
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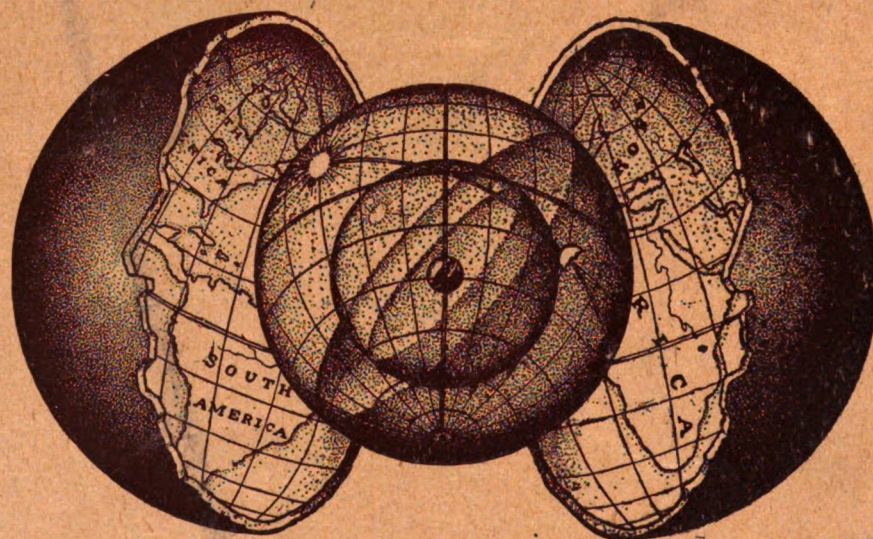
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