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The Flaming Sword



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The Flaming Sword

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

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Anatomo-Physiological Transformation

Immortality of the Body the Transitional Condition to the Supreme State of Life

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

EVERY PERSON coming into the new or resurrected life must reach that condition through the observance of some natural law or laws, because ultimate immortality is the immortality of the body. "For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" (I Cor. xv: 53-55.) The devil hath the power of death, and when his power is destroyed there will be no more death, not even in the body.

No reasonable person will deny that if immortality pertains to the outward structure, or to the structure of external, organic, and physiological life, there must be some structural and functional changes before such life can be assured. This, then, resolves itself to the question of organic structural persistence as applied to a given formation, having so complete an arrangement as to insure its everlasting perpetuity.

If we take the Scriptures as a foundation for argument, we at once conclude that the body itself must reach a state of immortality. The term immortality, however, does not signify eternal life. The immortal body is the transitional point and condition to the superior and spiritual state into which it determines, and to which it is transited.

We need not multiply Scriptural proofs in demonstration of our proposition, as one is sufficient to establish our deduction from the premise taken. From the Scriptural point of view, the mortality of the body is the sequence of the violation of law. As the body is natural, and the death of the body, or the dissolution of its structural form through corruptible processes, is also natural, and related to natural operations, the law

violated to consummate such results must also be natural.

If death to the body is the sequence of any sin, it must be the result of infraction of the laws governing the body; and no restoration is complete or perfect that does not reach and metamorphose the anatomical structure, and modify physiological activities. This is so apparent, that it seems astonishing that the clerical profession, with all its pretense to theological culture, knowledge, and comprehension of the principles of salvation, should conclude its propaganda with the dogma of the soul's salvation, without the salvation of the body.

"For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption; *to wit*, the redemption of our body." This is Paul's authority for the redemption of the body, for which even he waited, this being the putting on of the Sonship; for the word adoption, as rendered in the text, does not express the meaning of the writer. The word is *whythesian*; *whyos*, son, and *thesian*, to put on. Paul understood full well that this was not to be done until the resurrection of the body at the last day; the last day signifying the end of the dispensation.

The end of the dispensation is reached; the science of the resurrection is formulated, and it now remains only to apply the science to life, and the dead, corruptible humanity will awake. If it be concluded by the reader that the body requires redemption as well as the soul, it may be asked, What shall I do to inherit this immortality? The answer is as of old: "Keep the commandments."

Involved in these, as it has been so often reiterated, are the ten principles of natural life; and these are hid-

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den in the ark of the covenant, not possible to be revealed in fulness until, through the Messenger of the Covenant (Conjunction), by theocrasis, the baptism is effected. CYRUS, the Messenger of the Covenant, must pass through this final transmorphosis. His body must be dissolved by the conflagrating energies of concentrated and persistent mental agonizing, from which will proceed the dissolving of his body, its transition to psychic energy, and through this, his baptism of the new order with the fire of purification.

The first important consideration for all who look for the appearing of the Lord in the clouds of heaven, this appearing being his manifestation in the anthropostic clouds and anthropostic heavens, not the physical, is the recognition of "the Sign of the Son of man in heaven." The real and final confirmation of this Sign will be the translation or theocrasis of CYRUS. Such a cognition, and obedience thereto, is the observance of the first principle of the Decalogue. "Verily, thou art a God that hidest thyself, O God of Israel, the Savior." This, the fifteenth verse of the forty-fifth chapter of Isaiah, has special reference to the twenty-eight verse of the preceding chapter, and the first verse of the forty-fifth. God is manifest in CYRUS. This is God's plan. His ways are not your ways, nor are your ways his ways. CYRUS is the Lord's Christ (Anointed), and must be so recognized before the science of the first commandment can be applied.

THE END

Marvelous Truth Purposely Hidden in Symbolism

(From the Writings of KORESH)

"And the four beasts [animals] said, Amen. And the four and twenty elders fell down and worshipped him that liveth forever and ever." (Rev. v: 14.)

THE BOOK of Revelation purports to be a communication from God to the Revelator John, of certain things which were to come to pass. The events therein noted were expressed to the Seer in the language of symbolism, or in celestial language; and because this language has not been understood, the book has remained a sealed one until the present time. Every attempt thus far to reveal or exposit its significance has proven futile; no man having yet been able to reduce its meaning to the outward or literal "sense" or degree of the Word, in which must reside all its power.

The great Swedish Seer, Emanuel Swedenborg, has given to the world a spiritual interpretation of this book, but this does not answer the demands of the age; for even by his own declaration and showing, the power of the Word is not in its spiritual, but in its literal degree. I shall confine myself in this exposition to the literal degree alone, and in it shall reveal to the mind of the reader the true significance of the Revelation as pertaining to so much of it as is embraced in the heading of this article. A description of the likeness of the beasts or animals is found in the seventh verse of the fourth chapter. "And the first beast was like a lion,

and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle."

The first important step in the consideration of the subject is to note the order in which these animals are presented. The first is the lion. This can only become a revelation when the comprehension of symbolism, the language in which it is written, is understood in its literal degree, this degree signifying the scientific aspect or phase of the Logos.

That I may give to this exposition as much perspicacity as possible, I will state my first proposition prior to its exposition, that the reader may have in mind continually the conclusion to which I wish to lead the mind in the argument adduced. The term lion applies to a principle of thought wrought out in tangible manifestation, and bearing direct relation to human life, and comprising a part of human government, as divinely inaugurated. It pertains specifically to the functions of such a government as being under or related to the power of dominion, therefore specifically to its heart.

The Hebrew word for heart is *leb* (pronounced *labe*), and is from the root *labah*. The word lion in Hebrew is *lebi*, from a secondary root derived from the primary *labah*. It will be observed, then, that the words heart and lion have the same origin, and it has been so understood by the ancients, for the sign Leo or Lion has always been related to the heart. This is the fifth sign and the fifth constellation when, in the beginning of any grand cycle, the constellations have returned to their own relative places over their distinctive signets. The term heart does not solely apply to the central organ and function of the body. It is the seat of the affections; this must be essentially in the mind, and thence in the brain. It is always the center of circulation, whether in the body or in the brain, as applied both to the Grand Man, or man in his greatest form; or to the vidual, or man in his least form.

Situated at the base of the brain and comprised of fiber and cell, are two pairs of ganglia (knots), constituting the terminations or poles of the lines of fiber derived from the cortical area of the entire cerebrum. These two ganglionic masses, poles or centers of the cerebrum, are called respectively *corpus striatum* and *optic thalamus*. They are the motory and sensory centers of the brain. By this we mean the center of motion and the center of sensation. They are not merely two ganglions (knots), but two pairs of ganglia; that is, four knots aggregating into four polar centers, two on the right and two on the left side. These four are united in such a manner as to form or constitute an interior belt or zone; the primary circuit of sensation and motion, or respiratory and cardiacal or pulsatory circuit.

These four centers are the seats of the four secondary or sub-central and vicarious aspirations of the human soul; namely, desire for truth; desire for life; truth in possession (knowledges), and life in possession. The desire, or what is the same, the love for any given pur-

pose or object, is situated on the right side of the brain, and its science on the left side. For instance; the love of begetting offspring is located on the right side at the point defined by phrenologists as the seat of integrity or conscientiousness; its science is on the left corresponding side. These two points correspond to Aries and Libra in the physical Zodiac. If we understand the office of the heart in its functional relation to the body, then by the law of analogy we know the office of the first beast, like a lion, in its relation to the Grand Man, or the government to be established as the manifestation of the Lord. Emanuel Swedenborg, in his exposition of the spiritual "sense" of the Word, says a lion signifies the power of the truth in ultimates? But, we ask, what is the power of truth in ultimates?

God's ultimate purpose is to fulfil the prayer he indited: "Thy kingdom come; thy will be done in earth, as it is in heaven." In other words, his ultimate purpose is to equitably adjust and formulate human relations; to create a new earthly body or kingdom. The office of the heart is to regulate the transmission of the various substances intended for the construction and supply of the solid structural and organic form, and to receive the wastes of the body derived into the venous circulation, to be again re-vitalized in the center of respiration.

Truth in ultimates or in last things (rudiciples) will effect for the universal body what the blood does for the vidual. If the blood formulates the body, the truth which corresponds will formulate the Grand Man or the kingdom in the earth. The power of truth, which is dominion, royalty, is to formulate and maintain the outward and universal dominion.

Let the reader here note the statement in Rev. vi: 1. "And I saw when the Lamb opened one of the seals; and I heard, as it were the noise of thunder, one of the four beasts, saying, Come and see." This beast was the first one; namely, the lion—the heart. The voice of the heart is what the heart expresses or speaks. The heart speaks the body; the body, then, is its voice. Thunder is the symbol of the lion's roar. The roar of the lion is indicative of great muscular force or power, and this must depend upon the solidity of the framework from which the muscle originates, and into which it is inserted.

The above factors depend upon rapid and intense activity in the energy of transition and assimilation. The correspondence between this and thunder will be obvious only when the science of the phenomenon is comprehended. The noise of thunder is the result, first, of the accumulation of positive and negative electric forces; second, of a combustion, the result of the union of these forces, burning the gases of which the atmosphere is composed, and producing a vacuum which, in filling, by the rushing together of the atmosphere, creates the vibration called by that name. It is the sign of rapid precipitation and material deposit.

One of the four beasts in the voice of thunder, said, "Come and see." To see, here, signifies to come into perception of some specific or general truth. If the lion

said, come and see," his speech pointed to something pertaining to his own function. The opening of this seal is the manifestation of the White Horse. Swedenborg, in his exposition of the spiritual "sense," says a white horse signifies the understanding of the Word. He says also, that all power is in ultimates or in the natural "sense."

What, then, does a white horse signify in the natural degree? To understand is to stand under. The lion implies the function of dominion. This is not only the direction of authority, but the formulation of the system over which authority is exercised. To stand under, or to under-stand the voice of the lion, which is the voice of authority, is to come into organic structural relationship and subjection to the force of organic unity and form.

The voice of thunder, which is the voice of the divine command and the roar of the lion, will cause a quaking of the other beasts of the field. If the lion in this case is the power of the divine dominion, all other dominions will quake and tremble at this voice of authority. The heart is the reflex center and pole of muscular force. This fact defines the specific character, and designates the scientific factors of the nature of the thunder which provides for the going forth of the White Horse.

These factors point unmistakably to the power of labor to assert itself, when, whether righteously or unrighteously, it commands a cognition of its claims. From the foregoing we deduce certain conclusions in our scientific analysis of the symbolic language of John the Revelator.

First, that the first of the four beasts; namely, the lion, has direct relation to dominion or governmental power. Second, that it has relation to a dominion in which the body itself is vested with authority. Third, that the body, or that part of it including muscular activity as the foundation and cause of agitation, is signified by the noise as it were of thunder. Fourth, as thunder in the physical world begins as a vibration in the heavens, and ends with a resonance in the metallic spheres which comprise the outer crust of the earth, so this thunder of John's symbolic language begins with a divine declaration in the heavens, and ends with the final agitation of the labor question in the controversy of labor and capital.

The sign Libra (this signifying justice in the earth) on entering the constellation Leo, implies heavenly dominion as pertaining to earthly or worldly affairs. This will be understood by the reader when it is known that the signs pertain to earthly divisions, while the constellations are divisions of the stars. When the sign Libra passes into the constellation Leo, justice enters into the arrangement of government in the earth. Or, expressed according to the technology of Koreshanity, when the Zodiacal constellation Leo transits the earth division called the sign Libra, then will be fulfilled the Lord's prayer: "Thy kingdom come; thy will be done in earth, as it is in heaven." Then justice, which is a heavenly exercised attribute, will become operative in the earth, and the glorious dominion of righteousness will be set up.

The True Mental Healing Power Based on Strict Obedience to a Higher Law

(From the Writings of KORESH)

WE have employed the term *dynamis* as a general one for the designation of the potency through which healing by virtue is wrought. We have been charged with a denial of faith in God or Christ, in the use we make of the word *dynamis*. *Dunamis* or *dynamis* is the term from which the word virtue is rendered, in the statement made by Jesus when, after healing the woman who touched the hem of his garment, he said: "I felt virtue go out of me." A better translation of *dynamis* would be strength, power, or potency.

"I felt strength go out of me." It was this departure of strength from Jesus that restored the woman. The power in her to absorb that healing potency was not faith in any far-away spirit, but her seeing and hearing of the wonders He was able to perform, and her belief that if she but touched his apparel she would be restored to health. She had strong desire; in this is the law of attraction. She directed her desire toward Jesus, believing that in him was healing virtue; and her belief (faith) led her to turn that desire for health toward the Christ, whom she may or may not have believed to be the real Messiah.

Why did Jesus possess so great powers to heal and teach? The merit of His healing power was not nearly so great as the merit of applying the law of immortal life to his own being, by strict obedience to the higher law. He came into a cognition of the fact that the perfect man was one with God; that the Spirit of Truth was the knowledge of the laws and principles governing the universe, and reaching their supreme fruition in the perfected human understanding.

It was this personal wisdom completing its evolution in his own inner personality, that enabled Jesus to perform his mission. His cognition of his relation to the Spirit of Truth inspired his acts in obedience to that truth, and his direction by it to observe its leadings filled him with the divine potency. There are healing virtues not so divine as His, and the devil may possibly employ them to deceive the people and attempt the establishment of his authority and power over men.

Do not be deceived by appearances. "Let this mind be in you, which was also in Jesus Christ: who, being in the form of God, thought it not robbery to be equal with God." Let the same mind, that is, the mind of God, be in you which was also in Christ Jesus. If the mind of God be yours by its appropriation and assimilation to your own mind, or by the development in you of the God mind by virtue of your regeneration (reproduction) from God through Jesus the Christ; in other words, if you are born of God, you will possess the same powers that Jesus possessed, and you will employ those powers as unselfishly as he did.

But right here arises the question, Who is born of God? My reply is, no one is born of God until the process of regeneration completes itself in the development of

the Sons of God, to be fulfilled only in the reincarnation (resurrection of the dead) now culminating. But some will say that the Christians of the early church, according to the Scriptures, were born of God in the beginning of the Christian era; then how can I declare that the fruition of the new birth is not until the resurrection at the end of the dispensation?

Jesus was born of God as to his entire being—spirit, soul, and body. His body was divinely generated, while those who received the Holy Spirit were born of God as to the spiritual nature, but not as to the body, which must still pass through stages of progress in successive embodiments, until the selfhood (*proprium*) is entirely eliminated, and the divine body (the *proprium* from on high) is put on.

The body of the Christ was transformed to spirit; those who received that spirit were quickened in the flesh, and now, as we reach the end of the Christian age, those who appropriated (ate) that divine nature will be born of it, and the reincarnation (resurrection) will culminate in the bringing forth of the Sons of God. When they are manifest, there will be manifest the powers of which Jesus said: These things shall ye do, "and greater works than these, * * * because I go unto my Father."

The things of which Jesus spoke will be counterfeited by another power, so great in its domain that, if possible, the very elect shall be deceived. What is the antichrist? "Hereby know ye the spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh, is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God: and this is that *spirit* of antichrist, whereof ye have heard that it should come: and even now already is it in the world." (1 John iv: 2, 3.) As the Christ and the antichrist were then in the world, so now they appear together. For when the husbandman sowed good seed in the field, satan, the enemy, came also and planted the tares, and they both grow together until the harvest.

Now I ask of those who may be studying the question of genuine divine progress, to compare carefully every phase of pretension; not merely with one side of the character and teachings of Jesus the Christ, with one side of the life and doctrines of the Lord, but with his every presentment and attitude. Did Jesus come to bring light, merely to announce the fact that all men are immortal, incorruptible, as is now so commonly taught by many, or did he come to effect it, and to transform the mortal to the immortal?

What did Paul mean (though Paul is not good authority with these people, he is with some) when he said: "Who will render to every man according to his deeds, to them who, by patient continuance in well doing, seek for glory and honor and immortality, eternal life. [Eternal life is promised to those who seek for immortality, please notice.] But unto them that are contentious, and do not obey the truth, but obey unrighteousness, wrath and indignation. Tribulation and anguish, upon every soul of man that doeth evil [Paul,

poor ignorant fellow, thought there was evil], of the Jew first, and also of the Gentile; but glory, honor, and peace, to every man that worketh good, to the Jew first, and also to the Gentile." (Romans ii: 6-10.)

"For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." (I Cor. xv: 53, 54.)

"I charge thee in the presence of that God who makes alive all things, and that anointed Jesus, who testified to Pontius Pilate, the good confession, that thou keep the commandment, being spotless, blameless, till the appearance of our Lord Jesus the anointed; who in his own season will exhibit that blessed and only potentate—the King of kings, and the Lord of lords—the only one possessing immortality, inhabiting light inaccessible, whom no one of men has seen, nor is able to see; to whom be honor, and might age-lasting. Amen." (I Tim. vi: 13-16.)

"Who saved us, and called us with a holy invitation, not according to our works, but according to his own purpose, and that favor which was bestowed on us in Jesus the Anointed, before the times age-lasting; but is now manifested through the appearance of our Savior Jesus the Anointed, who has rendered death powerless and who has illustrated life and incorruptibility by the glad tidings." (Literal rendering from the Greek New Testament.)

This last quotation is from the original Greek (II Tim. i: 9, 10,) and given in the Greek idiom. It is plainly evident that Timothy distinctly taught that in Jesus was demonstrated incorruptibility, and that he overcame in himself the power of death to hold him in the grave, and transmitted the light of it to those who were receptive to the evangel (the cloven tongues) who sat upon the Disciples at Pentecost, and through whose power the resurrection should be accomplished at the end of the age.

I would ask, further, is there a spirit abroad in the world today, which denies that Christ (Anointed) is come in the flesh? Does not this spirit even go so far as to deny that there be any flesh? Is not this spirit the very spirit of denial (negation)? It is plainly stated by one held in authority as a teacher of the truth, that Christ (Anointed) is synonymous with truth. The word *Christos* (Christ) means anointed or oiled. In the typical dispensation there were two distinct applications of the anointing power; the one anointing (oiling), was for the priesthood; the other anointing (oiling) was for royalty. Both typified the oiling of the human mind and pertained to the two domains of the mind; namely, the will (priesthood) and the intellect (royalty).

Jesus said, whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day. The flesh here means the will or affectional principle (the sacerdotal domain), and the blood, the intellect or truth (the royal domain); in the outward degree or sense it signifies the very substance of both

His flesh and his blood. They were to be partaken of through their transformation or conversion to spirit; therefore in the outward sense, to eat His flesh and drink his blood means to appropriate his substance and nature;—a process simple enough when the mystery of mind supremacy is understood. The word Christ (or Christos) means neither truth nor love; it means anointed; that is, oiled. As applied to the divine influence upon man, it pertains either to a state of enlightenment, that is, to come into a knowledge (science) of things from the divine point of view, or to come into life from the same point of view, or to come into the possession of both truth and life.

One may be illuminated in divine knowledge; such a one is anointed king. One may come into divine life; such a one is anointed priest. The anointing is the mere process of conferring the degree and confirming the attainment. Let me illustrate this in a homely way. I will take the position of anointer, the one to pour the oil; the party to be anointed is the one to receive it. The oil is not the Christ, it is the substance to be poured upon the head. The oil (the life) is the light, but to develop the light the oil must be consumed. The process of its consumption is the process of anointing or oiling.

Now the reader may distinguish between the life and the truth, and the process of conferring it, by using the plain English word oil, and distinguishing between the use of the word as a noun and its use as a verb; the one being the name of the article, and the other its use as employed to designate the act of oiling.

"Christian science" means Christian knowledge; but Christian life is of greater importance than the science or knowledge of life, for the knowledge is but the means by which the life is attained. The knowledge is the way to the life; and when the world, through the divine knowledge as its light and lamp to illumine the path, shall walk in the uprightness of supreme love to God and the neighbor, then with one broad sweep, sin, sickness, and death shall be put away from all who are actuated through science (knowledge) to walk in the way.

If the church and the world should acquire the life of Christ, the divine, the God-Man, there would remain no more the sequences of sin, for every member of the divine family would be self-potent, a well of the water of life springing up within every Son of God, and watering the whole face of the ground of his being.

The potency (dynamis) possessed by Jesus was in him. He possessed it by virtue of his obedience to the laws of life. It was derived from the Father as an inheritance, because He sprang or came forth from the Father, and must partake fully and absolutely of the Father's being. What is true of the Christ, the Son of God, is true also of every Son of God, when the Sons of God shall mature through the process of regeneration, and come into the inheritance of the Father.

To talk of a universal Spirit as the source of Being, the all of being, is sheer nonsense. If there is a stove or fire-place in a room, and there be fuel in process of

combustion in it, the room is filled with the spirit of that combustion. The light and heat are diffused and permeate the room, and all in it are warmed by the influence. The spirit, (the light, pneuma) and heat (psyche) are the product of the decomposition or disintegration of matter.

If the fuel were to remain in the fire-place without ignition, the spirit would not be diffused, because there is none to diffuse. Ignite the fuel, and the spirit is generated by the transformation of the matter to spirit, and the room is filled with light and heat. Do away with the personal Divinity, and you do away with the center of combustion. Do away with matter, and you do away with the material substance upon which the center feeds, and upon which the spirit rests or stands as its pedestal and support. There is no truth separate from the mind located in the brain, the center of combustion. Upon the personality depends the diffusion of the spirit.

The truths or doctrines proceeding from the Christ were given to the world from the personality, the material man. After the resurrection of the man Jesus from the tomb, his Disciples thought they had seen a spirit; but he said: I am not a spirit; a spirit hath not flesh and bones as you see me have. He shed forth the spirit from himself, because he generated or produced it by his person, and by the personal effort of his mind, his brain being the laboratory in which the spirit was produced.

Consummation of the Old Heavens and the Old Earth

(From the Writings of KORESH)

THE NEW government to be established in the earth, and which waits only for the final struggle of the tumultuous forces of disintegration to complete their work of consummation in the old heavens and old earth (the old church and state), must come through a preparation of the hearts of men, by which the principle of competitism is thoroughly eradicated. The whole system of competitive effort is founded upon the selfish human principle, and is in direct antagonism to the principle actuating the Christ, as moved by supreme love to God and to the neighbor—the two great commandments, which he declared to be the foundation of all the law and the prophets.

If the doctrines of the Lord Jesus, as declared by him and disseminated by the Apostolic propaganda, are the correct principles for the government of men, then the system of competitism which now furnishes the momenta to every activity, especially as relating to social and commercial energy, is wrong.

We stand upon the verge of a revolution which will completely transform the order of human existence and establish government in equity. By a careful study of human characteristics as at present manifest in the actuations of men, in their social and commercial intercourse and interests, it may be seen that without some radical transformation in the determinings and aspirations of the mind, the competitive incentive must con-

tinue to be the prevailing impulse to human exertion and activity.

In the commencement of the Christian dispensation or age, the church was baptized with the Spirit from on High. It operated as only the Holy Spirit could operate. When the Apostles and Disciples of the Lord were touched by the *flame of inspiration*, they immediately came under the impulse of a new sphere of activity; and all who read the Sacred Book are familiar with the fact that the spirit of competitive energy was obliterated, and that of brotherhood was substituted.

The baptism which effected the change in the human soul at that time, came as the result of the theocrasis (translation) of the Lord Jesus. The Holy Spirit was the substance of the Lord's holy body, converted to spiritual substance, and thence transmitted to those who were receptive to it, and who appropriated it. The spirit of united life came as a consequence of the divine baptism; for only through the outpouring of the Spirit could the change have been wrought.

Why did not that Spirit continue to impulse the church and world, to perpetuate it in the line of the fellowship which actuated the early Christian brotherhood? If the spirit of common interest impelled the early church when under the influence of the pure gospel of Jesus the Christ, and as directly impelled by the Spirit, why did not the church continue to be governed by such influence and apply the principle of united life to secular as well as ecclesiastical regulations?

Jesus was the archetype of the kingdom which, in the purpose of God, is now come to the birth. By the archetype, we mean the kingdom in its least form, as the seed of a tree is the tree in its least form. Jesus the God-Man, the Son of God, the Son of man, was the seed-man, "the promised seed." His theocrasis and consequent dissemination as the Holy Spirit was the inception of the new kingdom.

The outpouring of the Holy Ghost was the planting of the divine seed, the spirit being the seminal potency of Deity; and the quickened church at that time necessarily partook of the quality of the divine influence. The outpouring of the spirit was the planting of the seed of God for regeneration (reproduction) in and through the race. The law of reproduction as pertaining to the regeneration of the Sons of God from the seed or archetype, namely, the Christ of God, obtains in this higher domain, passing through all the various stages of reproduction, as observed and operative in the lower domains of reproductive life.

Jesus the Christ was the promised seed, and as seed was planted by the operation of the Holy Ghost, the Spirit being the substance of his body in its state of spiritual solution, containing the germs of reproduction (regeneration). As all seed when planted must die or pass to a state of disintegration, before it can come again as fruit, so the seed of the higher regeneration (reproduction) must die before it can bring forth the resurrection of the dead, the fruit of the dispensation, which must be the kingdom of God evolved or unfolded

from the previously involved archetype, Jesus, the seed-man.

The dark or medieval ages were the result of the natural declension of the church in its passage through the processes of regeneration. The resurrection of the dead is the coming of the fruit of regeneration, the fruit being the Sons of God reproduced from the Son of God, who was planted in the church for the purpose of multiplying the Sons of God.

The seed was planted in the beginning of the age, and the fruit will come in the end of the age. The fruit when fully matured will constitute the divine government; but the *ripening* of the fruit will depend upon another baptism, which will be effected through the theocrasis of the Messenger of the Covenant.

The fruit of regeneration is the multiplication of the Sons of God. The spiritual germs of regeneration were in the Christ, and from him were planted in the viduals of the church; that is, in all who in the commencement of the age were receptive to the spirit of Christ. Reproduction or regeneration pertains first to the Son of God himself, who contained the Christ germs, the germs of the Anointed. These germs were transmitted by the Holy Spirit. The Holy Spirit contained them, and was the medium or conduit of inspiration.

The Holy Spirit was received into the wills of those who were quickened (impregnated) by it; the will, which is the seat of the desires (the loves), being the soil in which the divine germs were planted. Then there began a process of transformation, this process acting upon the personality receiving the germ. The Christ germs from the Lord Jesus, together with the mind into which the germs were planted, passed into regeneration together, both of them dying as any seed dies in order to reproduce.

The process must continue until the time of fruitage, when the fruit is manifest, and the Sons of God appear as the perfected fruit of the dispensation. The full resurrection of the dead is the reincarnation. This reincarnation is not merely the coming again of those who were quickened by the Quickening Spirit, but it is their coming with the influence of the seed of God from the Christ, developed in them, making them as they come forth in the resurrection (reincarnation), the veritable Sons of God, fulfilling the Scripture: "To all who believe in his name gives he power to become the Sons of God." It is the manifestation of this fruit that will inaugurate the new kingdom. Nothing short of its ripening and the manifestation of the Sons of God can regulate society on the basis of social harmony.

All efforts to introduce social equilibrium are futile, only as they depend upon the manifestation of the true spirit of brotherhood, as derived from the divine Paternity and the ripening of the divine fruit. The establishment of the kingdom, the new government, is the restoration of man to the Eden estate, to his condition previous to the curse. The curse involved the excessive toil to which man has been subjected, and from which (through the restoration) he must be relieved.

The divine kingdom will be formulated on the basis

of United Life. This will insure economy in every department of the social fabric, economy being the only true basis of relief from excessive toil and anxiety. Imagine the people of the United States baptized by the true spirit of brotherly love! Imagine the common people educated into a knowledge of their prerogatives as American citizens, they themselves constituting the government, while those appointed and elected to public service represent the will of the people merely, acting practically as public servants, and not as the so called public officials have habituated themselves, as the masters of the people!

A little practical honesty on the part of the public service, this service being conducted in the interests of the commonwealth rather than for monopolists, corporations, and capitalists, would very quickly insure an economical expenditure of the forces of labor, and of the wealth flowing into the public treasury, from a surplus of which, dividends could be declared and distributed according to the necessities and demands of vidual and public interests. Honesty in the conduct of public affairs would so equilibrate the uses of society as to meet every vidual and public demand.

With the application of the principles of a normal economy, labor could be so reduced as to make it as much a pleasure as any form of recreation (re-creation); and with such economy all the demands of society could be fully met. It is within the province of the government to provide for every one of its royal heads, every vidual of the commonwealth being a sovereign.

The divine government will come speedily, for the Lord's prayer indited by the Christ, will be fulfilled; the Kingdom of God will come, and his *will* will be done in earth as it is in heaven. Such consummation cannot be effected, however, except through the necessary preparation of heart, and this will come through the baptism of fire about to be poured upon the race.

The Brotherhood of the New Order

(From the Writings of KORESH)

(Continued from April Number.)

IN THE development of the ascending forms of life, there is an ultimate attainment to the perfection of a general order. This order comprises sub-orders, genera, and species, the degrees of which are so defined that there can be no encroachment of one sphere upon another, nor of one member upon another, any more than the constellations in the alchemico-organic cosmos can encroach upon one another. In this state and stage of development, every member of the order has the laws of the universe written in the heart; the laws of order are understood, and the love of order governs the entire fellowship so that any written code outside of that which is written in the heart is non-essential.

This condition with its quality of life has its reflex in the perversions of truth in what is called anarchy, for it is an absolutely eternal law that every thing and quality in the universe has its opposite, and every plane of cosmos has its antithetical chaos. "Anarchy," or

that which is called anarchy, is but the reflex of truth and good as they obtain in the order of the Sons of God. Every Son of God is a law unto himself; he is therefore not an anarchist, but the archist, because he is a law unto himself,—the law being written in the heart,—and he requires no law outside of himself to guide his life. Change the life of the individuals first, and the environment will be made to conform to the quality of the mass.

The environment of Christendom during the universal sway of Catholicism was the power of the Roman Catholic church, with its hell and purgatory, having their keys in the hands of the papal hierarchy. The growth of the liberty of thought and the breaking away from the restraints of the church of Rome changed the environment. The change came in the mind first, and the change of mind changed the environment. This is according to the law of progress. Do away with law and order, even though the law be arbitrary, and let loose the fiends of chaos under the conviction that if we change the environment we will improve conditions, and we would precipitate among men the activities of the most consummate hell and disorder. The anarchy of today is but the reflex of the heavenly Archy.

While the heart of man is in the chaotic state and stage of its being, worldly government must and will obtain. All worldly governments are degenerate departures from the original divine kingdom in the earth. They will continue until the new kingdom of heaven is established in the earth, when they will be dissipated by the power of God's rulership. Then will be fulfilled the prediction: the old heavens and the old earth shall pass away, and there will be new heavens and a new earth wherein dwelleth righteousness. The new heavens and new earth will be the new church and the new state, the remarriage of God and man.

RECONCILIATION

(From the Writings of KORESH)

THE GREAT question of the age, as pertaining to the common concerns of life, is that of labor. It also constituted the issue when, in the beginning of the grand cycle twenty-four thousand years ago, God planted a Garden eastward in Eden, and there put the man to dress and keep it.

Man fell, the story goes;—and his declension was accompanied by a curse. The anathema itself is sufficiently indicative of the nature of the principle violated, for his degradation must have been the legitimate sequitor of the legal infraction. The penalty pronounced for the infraction of God's law, which must have been the law of life, because death followed as the result of disobedience, was: "In the sweat of thy face shalt thou eat bread." Excessive toil, and the forfeiture of life in consequence, accrued as the direct and only possible sequence of the misapplication of the economic principles upon which all stable institutions are supposed to be established.

Modern Christianity has dealt exclusively with the

soul (or spirit), in its application of the gospel of the Christ, a gospel which, according to its own claim, was brought to the world for man's redemption from a fallen state. Genuine Christianity, though not neglectful of the soul, regards the body of sufficient importance to entitle it to a resurrection and return to a state of immortality.

Did the Messiah come to save and redeem the body? In other words, is the doctrine of the resurrection of the dead a fundamental one, and if there be no resurrection of the dead, is not the hope of the Christian vain? If the body passes to corruption because of man's violation of law through Adam's transgression, must not restoration, to be plenary, include also the body?

If the body dies or is corruptibly dissolved, or is subject to the power of death, it being a natural body, is it not in consequence of the infraction of natural or physiological law? What is more reasonable to suppose than this; that the violation of physiological or natural law results in the corruptibility of the natural or physiological structure? Death is either a friend or an enemy. If it is a friend, then the gospel of Christ is a lie. If the devil has the power of death, and death is the great and last enemy to be overcome, as the Gospel teaches, then this process of overcoming will be wrought through the acquisition of the knowledge of natural science, and its application to the natural body. This is true, or death to the body is not the consequence of transgression, and the doctrine of the resurrection is false.

It is already noticed that excessive toil was the sequence of the fall. Whether or not man's condemnation and degradation are due to Adam's sin, or whether the story of God's curse is regarded as a fabrication, the fact remains that the degradation is here, and man writhes under the iron heel of a despotic rule which chains him down to a tyrannical thralldom, from which he thus far struggles in vain to be emancipated. His emancipation will never be achieved but through the power of regeneration, the birth of the kingdom of God, the germ and archetype of which was the Lord Jesus.

The present degradation of man is due to his love of money. The competitive system of commercial activity, which in itself is devilish and antichristian, can lead to no other results than those which we observe as accruing from this infernal system. The Lord condemned it, and in its place instituted the communistic or heavenly order. This, however, was but the planting of the germ which necessarily had to die before the kingdom could be evolved. If "the love of money," which "is the root of all evil," is the cause today of human degradation, and such may prove to be the fact upon a critical analysis of the cause of human woe, then the love of money, which is the love of illegitimate commerce, was the seductive influence which induced the declension of the race.

There must be a specific relation between the cause of the fall and the methods employed for accomplishing the restoration. Scripture definitely states that "the love of money is the root of all evil." If so, then one of

the first efforts toward a restoration of man to the state whence he has fallen would be to destroy this love.

The office of the present coming of the Lord Christ was foreshadowed in his work as the Messiah of the Christian dispensation. He indicated the mission of this final coming in the end of the ages, by then supplying the wants of the people, thus precluding the possibility of a continuance of the love of money by meeting their demands. The most direct and first influence of the Spirit was to destroy this love; and when the people were actuated by it, they sold their possessions and laid the price of the things they sold at the Apostles' feet.

It is not expected that the evolution of Christianity into its scientific domain of active operations will culminate in the mere distribution of accumulated wealth. Evolved Christianity is the manifestation of the divine government. It will not be reached, however, except through the baptism of fire about to be consummated through the theocrasis; and when this baptismal fire is experienced, the new church will be prepared to assume its office of reconstructing the governments of the world into the divine and universal empire. Upon this basis alone will the kingdom of equity be established.

The problem of labor and capital will never reach a peaceful solution on the basis of competition. The controversy will not reach a settlement, nor cease its agitation so long as both the capitalist and the laboring man are actuated by the spirit of rivalry, the spirit which now impels them on toward the climax, which will be the destruction of both. The only peaceful solution is the coming of the peaceful kingdom for which we have been taught to pray, and which will mature as the product of the divine planting, and be ushered in by the opening of the seven seals.

The Doctrine of the Correlation of Forces

THE OLD alchemists sought to discover the law of transmutation, or the process of changing the baser to the nobler metals. In the mystery of this is supposed to be hidden the Philosopher's Stone. The alchemists of the mediæval ages had in mind merely the selfish purpose of converting the substances of little or no value to substances of greater value, as, for instance, to gold.

The possession of the knowledge by which gold could be created cheaply and in large quantities, would have given the possessor of such knowledge unlimited power so long as the source of power with evil men was money. There was another and apparently a higher object for the discovery. This object was also selfish.

The knowledge of the existence of any law in any given domain of being enables one who has full knowledge of the great law of comparative analogy, to observe and emplace the law and its relations in every other domain. If the law of transmutation exists in relation to the so called inorganic, non-vital-substances, it exists in the domain of organic life.

Modern science admits the doctrine of the correla-

tion of the forces. By this is meant the interchangeability of what the scientists call merely the various modes of motion. It is a doctrine of modern science that light, heat, electricity, magnetism, gravity, etc., which they denominate forces, are non-substantial, and that one mode of motion can be transited to another mode. To express it differently, they teach that heat can be converted to light, light to heat, heat to magnetism, magnetism to electricity, etc., and that these forces are not substances.

If it may be admitted that, instead of being mere modes of motion, they are different qualities or states of one substance, and are thus interchangeable, it would follow that the material substances are subject to the same law, the one convertible to the other; and if it be true that the forces are correlated, as now demonstrated, it follows that the alchemists had reasonable ground for their belief, and consequent effort to discover the science of the process of the transmutation of the metals.

The Koreshan Science maintains that there is but one substance, and that it is universal. This universal substance has two general states or qualities, one of which we denominate spirit, and the other matter. In both of these domains there obtains great variety of state and expression. There is no quality or state of substance in the spiritual or invisible domain that is not capable of transition to every other state in the same domain.

Matter and spirit are interconvertible; that is, correlated or transmutable. This law or principle of interchangeability is the law of the cross, and constitutes the central law of activity in the universe, the nexus of spirit and matter. The cross of the Christ is the application of this law in its highest or supreme aspect.

The Messianic Center is the point of conjunction of the spiritual and heavenly spheres with the apex of the natural; the focal point of both ascent and descent. It is the conduit or channel through which the spirit of waste descends from above, or from the interior or spiritual downward or outward, to become the natural; and also the channel through which the ascending spirit produced from the disintegration of material forms, passes from the earthly to the heavenly sphere.—*Koresh*.

It is a fact that in the time of Israel's prosperity, those highest in authority in the kingdom of the Jews (as for instance David, the man after God's own heart), held communication with the Lord through intercessory agency. The prophets and seers were the instrumentalities through whom the Lord disclosed his purpose. The word of the Lord came to Nathan the prophet and said: "Go and tell David." Why did not the Spirit go directly to David himself? No doubt there was a good reason why David could not be approached immediately, and thus *mediately* did the Lord perform his work with him.—*Koresh*.

The purpose for which government is instituted, is the equitable adjustment of all human relations is the righteous conduct of human affairs.

The Indicia of Human Progress

BERTHALDINE, MATRONA

CHEMICAL AFFINITIES

The Organo-Vital Center
And Magnet of Attraction

AN ARTICLE on chemical affinity which appeared in a recent number of the *Outlook*, is entitled "Dioxydiamidoarsenobenzol." To one of the uninitiated laity this seems to be a technical term involving a very long story of the affinities which one form of substance displays for its willing co-workers. The leading or imperial element, so to speak, in given relations to certain affinities, is said to have so many "hands." In the language of symbolism, "hands" represent the powers of a primary in ultimates. With these powers in ultimates the primate may grapple with a multitude of things to be done, and just do them. The primate or leader proves himself attractive enough on certain lines, to organize and build up a great trust of affinities into an organic unit of power, to do what would be impossible to its segregated elements.

Old mother Nature, "the great womb of Nature," as this universe is called, seems to be a great cellular hive of these trusts, or groups of functionaries devoted to the commonweal of universal existence, which as a whole doubtless serves the greatest purpose known to the All-knowing. It is written in the best of books that "all things work together for good to them that love God." If then we wish to take a happiness-giving view of the way things are working, it behooves us to be certain that we are the people who can prove they know and love God. It is difficult to conceive of anyone loving one they do not know, and as some declare, cannot know very well.

Some really do declare the Deity to be infinite; i.e., unfinished, unknown, and unknowable, and without body and parts, consequently powerless to express himself in any personal way. Those who realize, because it has been in every way proven to them, that the universe they inhabit is a great self-incubating social order, cellular in its enviroing confines, like the egg, and that it exists from age to age for the purpose of begetting, gestating, and reproducing the perfection of social order in the form of one grand manifestation of its kingly head or revitalizer, may begin to talk more rationally about loving the Lord God. This kingly head of all principality and power, apostles and prophets have declared to be the Seed Man, the universe in its least form, involving its own Bridehood or Motherhood.

The Messiah, the Savior of the world, as the Head of the universe, is the only one in it to be known and loved as the only living and true God. He never lacks the ability to perfectly express himself in his individual personality, and he gives to all men at some stage of their career through eternally-rolling cycles, this same possibility.

When one finds the legitimate Messianic Center, and

is drawn to him by personal attraction, as to the one who is altogether lovely, he will find himself becoming negative to this positive one, and a sense of conjunctive unity with him pervading his life. He will then find himself a willing hand in his service of the universal humanity. The more there are drawn into the fellowship of affinity with one unquestionably divine, and become organically related in the combination of human elements required by the constitution of the Grand Man, the more each will find himself at his best, in fulfilling the most serious purpose of his unique existence. The sense of fellowship with his Kingly Head, the unity of purpose, the absolute assurance of knowledge that every corpuscle of the body in due season takes on by an actual conjunctive unity with him, the full consciousness of the same, make one glad to serve worthily in whatever part of the body he may be, in the timic order of the circulation of the soul—the spirit of the blood, for it is written: "The life of all flesh is the blood thereof."

"Greater things," said Jesus, the Kingly Head of his body, the church, "than these shall ye do, because ye have believed in me." The Lord knew in the final organic unity of the harvest of the sowing of his flesh, that the rebuilding of his temple, his body, the church, would be apparent, and that when apparent, its many hands (powers in ultimates), gathered into one magnificent organic unity, would make short work of establishing the kingdom of heaven in earth, as a new nation born in a day; this is what we are given the right to anticipate by the known operations of Messianic law.

At the beginning of the Christian era, the Lord knew that with his many hands, perfect in that quality of faith which works by love according to knowledge, he could maintain a College of Life in this universe, that would finally graduate with all honor to himself, as their Alma Mater, men, just like himself, in all that constituted him God's image and likeness.

That the Lord Jesus was the Messiah, due at the beginning of the Christian age, all Christendom avers. He has been by millions declared to be "the Lion of the tribe of Judah," "the Holy seed to be sown, whose field is the world, and who is to be identified with the Reaper of the Harvest at the "end of the world." With the coming of knowledge in Elijah the Prophet, comes again the entrance of that Word that giveth light to a people who began the age by seeing only through a glass darkly, and who have since passed through what they themselves have called the dark ages. It is not strange that with such a history they should be found still, a mortal race, deep in the delusions of sciences falsely so called. The genuine science of alchemy makes possible the discovery of the real beauty and practicality of the law of the Lord as "the covenant of promises," yet to be fulfilled. This Messianic law eternally operates through evil and through good report, for progress toward the full salvation of all men. Yet

every man is loved "in his own order." The Messianic law provides for a rotation of crops, and for many varieties of humanity. In the median line of racial progression, the Christ is ever the firstfruits, and afterwards they that are his at his coming.

There are men among the doctors of divinity of today who want to remodel the Messianic law. This is because they are still ignorant of the science of its being. They have failed to recognize the presence of a Messianic scientist, who could produce a universology instructing men how whosoever will may become so related to a chief cornerstone, as to produce in the earth one grand new man, a social temple of the living God. The Lord Jehovah, who has power to both personally reveal and hide himself, condescends to men of low estate, and in such condescension he appears to men from age to age personally as the Sign of the Son of man, the only Sign promised of the coming of the great and dreadful day of the Lord, when men shall confront the truth, in the ultimates of its power to destroy the reign of fallacy and evil in the earth and establish the dominion of truth and good. Elijah the Prophet appeals to the rationality of men as to what constitutes sin, righteousness, and just judgment. He prepares the way for the imminent kingdom of the Most High, and identifies himself with its Preëminent Prophet, Priest, and King—Melchizedek.

This central Man, shortly to become the desire of all nations, as the Shiloh of the world to come, when war shall have made an end of this present evil world, is the unit of social organization. He will be the *Initiator* of an alchemical social affinity, that will make "Dioxydiamidoarsenobenzol," and all other chemical affinity products of this and other dark ages, cease to be named. Through alchemy is to be known as never before in eons, that "*via crucis is via lucis*," and the way of life that is life indeed.

The Holy City of the Church Triumphant

THAT there is in the interior of the human race, in the spiritual interior of its median line of racial progression, a great fellowship, God-begotten in its aspirations for attainment in natural life, of rational, scientific, unmistakable holiness, cannot be doubted by the devout student of humanity. That this fellowship was quickened to newness of life by the living soul of the Man Christ Jesus, poured out unto the death of the cross, at the beginning of the Christian era, is made evident by historical testimony, sacred and profane.

The New Testament declares that the Gods, the good children of the kingdom, were cast, by the fall of the Son of man, as seed into the soil of the prepared world field. These sons of men in Christ are to come up in the field where the seed was sown, and stand again among men, as the harvest of the God kingdom of men, the true Lords of creation. Evidence of transparent clarity is also furnished by St. John the Revelator, to the fact that the New Jerusalem, the Mother of all the living, as a Holy City, comes down or descends to a waiting and expectant people, from God out of

heaven; i. e., from the central mind, the mental center of minds innumerable, spiritually perceived by the Revelator in one he denominated the Rider on a White Horse, the faithful Martyr.

The Rider on the White Horse is a symbol of one having a perfected understanding. The faithful Martyr is a faithful witness to the truth radiating from the central mind tabernacled in this Martyr, who is distinguished among men as the New Name of Deity, in which he fulfills the office of Elijah the Prophet, as the Messenger of the final covenant. This final covenant reveals the long occulted Gods to men as living men. This word of the final Covenant causes the promised transformation of men by the renewing of their minds, and enables them, as Sons of the Mother of all living, to put on the flesh of Christ. The substance of this flesh issues from this central mind as the pure river of the Water of Life, the scientifics of the new era. This eternally living stream of genuine (as opposed to falsely so called) science produces the Holy City as the doctrine of the renewed natural life of the Gods tabernacled in the bodies of men, in their widowed or virginal state. To obey this doctrine means to formulate a new social order, in which conditions are such that the laws of life involved in the Decalogue may be fulfilled to the letter. This obedience to the letter of the law kills out the old "man of sin," and enables a man to put on Christ so literally that the "man of sin," the "old man," will be so dead in Christ that he can be transformed and go out of the body so truly alive that he may appear once more among men, a new man in a new body—a living soul.

Men are wearying of the church militant. It is producing no life that can justly be called life indeed. It takes most Christian deeds, in a most Christian order of social organization, to produce any genuine harvest of the God kingdom. Sighing and crying for it are not enough to bring it; neither is the exercise of faith and charity. Truth and good of the most scientific organic variety are the essentials. The door to the Holy City is a gate wide open. Behold I stand at the door and knock, is the declaration of every Messenger of the Covenant of the Gods with men. The Prophet of the new era must be heard, the deeds of the law of the new order must be done, by all who would go on their way rejoicing in the Lord, as the life of the Holy City of eternal fellowships, in the eternal progression and simultaneous retrogression of the Gods as men.

The day is just at hand for this Holy City to become the visible fellowship of the Church Triumphant in earth, as a literal city. The Messenger of its new Covenant has located the scene of its primary activities, to culminate in a blaze of heavenly glory as the capital of the kingdom of heaven in earth. Koreschan literature is full of illuminating prophecies concerning this literal city. There are hosts of people who, reading them, will declare them too good to be true; others will be too absorbed in the fascinations of "Vanity Fair" to lend a hand in fulfilling them; still others prefer to remain longer in the lazy land of dreams, which they call spirit-

ual-mindedness. A natural man cannot ride far in the spiritual principles of a street car; but if he will get to work and make a good car, he can ride a long ways and take his friends with him.

In a charming volume of Professor Benson's, "From A College Window," we find the following: "I believe there is in life a great and guarded city of which we may be worthy to be citizens; we may, if we are blest, be always of the happy number, by some kindly gift of God; but we may also through misadventure and pain, through errors and blunders, learn the way thither. And sometimes we discern the city afar off, with her radiant spires and towers, her walls of strength, her gates of pearl, and there may come a day, too, when we have found the way thither, and enter in, happy if we go no more out, but happy too, even if we may not rest there, because we know that, however far we wander, there is always a hearth for us and welcoming smiles.

"I speak in a parable, but those who are finding the way will understand me, however dimly, and those who have found the way, and seen a little of the glory of the place, will smile and say, 'so he too is of the city.' The city is known by many names, and wears many different aspects to different hearts; but one thing is certain, that no one who has entered there is ever in doubt again. He may wander far from the walls, he may visit it but rarely, but it stands there in peace and glory, the one true and real thing for him in mortal time and in whatever lies beyond."

There comes a time when the lovers of this Holy City brought into human concept, are called to come out of Babylon, and to build again in the earth its worthy expression in physical humanity, and in its municipal environment, of the divine humanity which so fulfils the law of God as to be known, for all time, as his own image and likeness, as the fulness of the Godhead bodily. Now is the accepted time; but listen, what are men now saying? "I pray thee have me excused."

Fighting For Freedom

THE Boston *Woman's Journal* quotes Mrs. Pankhurst as saying, in a recent speech: "We want volunteers; we want women to come into the fighting line. I do not think that those of you who have simply supported us passively up to now, quite realize the sense of joy and freedom that we get, even when we are being battered about by the police. We know that we are fighting for the freedom of womanhood. It is not until you make up your mind to give yourself that you find yourself. This afternoon, although seventy of our dear women are in prison, although we have great difficulty in getting our cause before the public on account of the attitude of the press, we are full of hope and full of courage, yes, and we are full of joy in the new chivalry, which is growing up amongst men; and we are full of joy because of the growing courage of women. Men have kept from us many things; one thing which they have kept from us, has been the joy of battle. They tell us women cannot fight. They tell us that warfare and strife are things that women must be kept

out of, because coming into it would destroy all that is best in them; all that is noblest in womanhood. We know every woman who took part in that battle of Downing Street will agree that there is something strengthening in the strife, very ennobling. I believe that it is good for the race that we are having to fight."

The Messenger of the Lord's final covenant with men proclaimed the Lord's will as to woman's complete emancipation, when he issued from the Guiding Star Press, in 1891, the proclamation of the White Horse Army. Woman's battle will not end until all that is involved in that proclamation is fully realized. Since the issuance of this proclamation, the invisible White Horse Army Movement has been developing in all lands with ever accelerating power. Its activities are seen in the world-wide efforts of women to be free from every form of male dominance, and to stand shoulder to shoulder with her fellow-men in all that makes for the establishment of the kingdom of the Lord in earth.

In the Social Whirl

THERE is at present a growing army of people in the social whirl, claiming to be divine scientists. They are old bottles full of the new wine, or new thought, as they call it. It frees them from many of the old mother church's disturbing obligations, and incites them to forage wherever they like. As a rule, they are particularly averse to what Koreshans know as the Messianic law—the law essential to the power of organic unity. They generally have an unknown, unknowable God, whom they localize and idealize to suit themselves, and baptize as their own "I Am," and house within their own tabernacle. Here he is most conveniently worshipped after any form that may suit their pious fancies. This seems to be the acme of religious luxury.

A few of these "new thoughtists," who have had a good Sunday-School bringing-up, give their new thought of god, the name of Jesus Christ, without any particular regard for the historic man Christ Jesus and his teachings, which were given, as was his life, not to destroy the force of the Mosaic Messianic law, but to fulfil.

The muckraking of the magazines, and of the press generally, has wearied multitudes that were once members of the modern church-consort of competism, and they are now like sheep without a shepherd, and have turned every one to his or her own way. As there is plenty of good forage out in the wild woods, in this high holiday of diabolism, "new thought divine scientists" seem to be having the best possible time of it. Not so the churches. They seem to be on the anxious seat, and are berating themselves for the loss of so many good sheep, especially the men who carry the money bags, and let the women do the praying and send for the preachers.

Great big revivals of the good "old time religion" are being arranged for, and by fall many new church union batteries will be in fine running order. The best of the business-like psychologists will serve as distributing mediums of up-to-date religion, from New York to San Francisco, and from Chicago to the Gulf. No melting of the golden calf is threatened; instead, it will have to be much considered, to keep all the revival machinery moving.

A PSYCHIC ROMANCE

**Mental Impressions as Much a
Reality as a Material Contact**

THIS IS a story that differs in certain particulars from any other story ever told, heard, or written; however, it is true. Some stories are truer than others.

At the door of a small uptown hotel a taxicab stood waiting. The place wore an air of quiet elegance. The graystone front was covered with a network of ivy; its delicate brown tracery clung to every point and gable. Just opposite, the University buildings rose—a vast pile—and shut out the sunset that illumined Grant's tomb and the river front with a rosy flush, pierced by silver stars. And still the taxicab waited, with the chauffeur immovable as if asleep at his post, and all enveloped in black Russian furs.

In a ground floor apartment, one of the beautiful rooms was already lighted with a soft glow. The draperies were coquettishly hung of pale blue. The windows, the toilet table, the couch, were all of the same hue. Silver candles in sconces were abundant, and a quantity of silver toys covered the dressing table. Asleep on a damask couch at the back of the room lay a lovely girl. A dressing gown of some soft white fabric, loose at the neck, and bordered with swan'sdown, from which one white arm escaped, covered her slender form. Her other arm propped her head, and over it swept a wealth of hair unbound. Her dark lashes touched her cheeks.

How deep the sleep into which she had fallen, could be judged by the freedom of conversation between two men who stood beside her. The flush of health upon the girl's cheek, together with her regular breathing, showed instantly to a practised eye that she was no fever patient. Nor did the man who stood over her resemble an ordinary physician. He was more like an athletic clergyman.

"She is now ready for my questions," he said, turning to a middle aged man with a bronzed beard. Then he lifted her arm as it fell from the loose sleeve of her peignoir. It sunk lifeless to her side.

"You are sure there is no danger to my daughter from this experiment. Pardon a father's anxiety, but to see her thus helpless under your gaze and at your command, awakens my liveliest hopes tempered with some residuum of anxiety."

"I assure you, sir, that I appreciate your very natural fears. I can awaken her as easily as I superinduced this slumber. Calm your fears, and Miss Trevor will be a different person. All her singular dread of the sea will be removed. She will travel with you and enjoy all those advantages which your wealth can give her in European circles."

"Her astonishing dread of the ocean voyage, easy as it is now made, must be dispelled. Proceed."

"The self-revelations of the sub-conscious mind will disclose the mystery of what seems an unreasoning terror on the part of an otherwise well balanced intellect."

A dramatic pause followed. The father stood in expectancy. His companion, fixing his eyes steadily upon the sleeping maiden, mentally addressed her:

"Tell me why you have this dread of the deep."

Slowly the girl's lips unclosed and she began to speak in a low, even tone, at the command of the psycho-therapist.

"I was born in America, in a home where there was much culture, but little wealth. As the oldest of a large family, with obligations toward the younger members, my domestic cares forced me to steal from household tasks the time for mental acquirements. But I persisted till I could shine even beside that gem of purest lustre, Mr. Emerson. We met often in "Sleepy Hollow." All the world knows how I went to Italy; how I loved, and how I wedded. When I held my infant son in my arms, he was heir to my husband's title. Then we took passage for America. My husband and I were beloved among all the ship's passengers, and our hearts beat high with the joy of expectation. I was never to see it fulfilled.

"Oh! the dread of that awful night, with its fearful dawning! How the waves broke over the side of the vessel. We were lost, lost on the very shores of America, with my native land in sight. There came an awful shock, and the crew shrieked in agony. The water poured over the gunwale. I saw my husband washed away from me as he ran toward me. I held my son to the last."

Her voice, which had held two witnesses spellbound, died away.

"Her name, her name; ask her name," cried the father as soon as he could command his words.

"All Italy knew me, knew him, the noblest soul, the bravest officer."

"Again, ask again for her name."

"My name? d'Ossoli."

"Is your daughter's reluctance to cross the ocean sufficiently explainable, sir? She has related the experience of another embodiment, in my belief."

"Say, rather," replied the incredulous father, "that she has been an assiduous reader of the life of the unfortunate Countess d'Ossoli, at an age when impressions are indelible."

"Mr. Trevor, I shall ask her presently, when I have awakened her. I must first, knowing her secret, proceed to keep my solemn promise to relieve her, by my commands, of the unreasoning dread of the sea, that you and all her friends deplore."

The father was silent while Hall Preston mentally addressed his patient:

"You are free," he said, "from all the influences

of your past life or lives. Your fear is removed. The pilot was at fault, not the sea. Be at peace with God's element. He rules."

Then he made a few passes and the girl awoke. She was not surprised to see Preston and her father, for she had been perfectly acquainted with the experiment and object. She opened her eyes as if from a natural slumber, and turned them appealingly toward her father. There was no lassitude in their depths. She looked rested and refreshed.

"My dear child, tell us; have you ever read the life of Margaret Fuller?"

"Why no, Papa. I am ashamed to say that I know nothing about her. I am not a bluestocking, you know, and in a city like ours there is so much to see all the time. Was she an artist?"

"No, dear, a *femme d'esprit*. Now we will wish you good night. I will ring for your maid. Let her make you comfortable."

The two men quitted the room and parted without more words. The next day Preston returned, to find himself eagerly welcomed by his patient.

"Oh, Mr. Preston, I am so glad to see you. I feel you have wrought a great change in me. Now I shall sail Saturday to meet Prince Orsini. All my old dread and heart-sinking at thought of trusting myself on the ocean have vanished. I greet Oceanus with a light heart."

Prince Orsini was an Italian nobleman who had attracted her notice at Newport, the summer previous, by saving her life at the risk of his own. They were betrothed, but circumstances connected with his ancestral estate, and the recent death of an only brother obliged him to remain in Italy and to reside there. Not even her affections thus enlisted had been able to persuade Miss Trevor to put herself in peril of the deep, in order that their marriage could be consummated. Now it was different. She was at peace with Nature, and was willing to join the throngs of those who go down to the sea in ships.

"A Doge in Prayer"

WHAT is next best to seeing the galleries of Europe? Asked this question, one may fairly state that the beautiful Metropolitan Museum in New York, constantly supplied as it is from the old world, furnishes a very good alternative. Without crossing the water one may study the French school of expression, including Meissonnier, Jules Breton, Theodore Rousseau, the Barbison painters, and most of the modern representatives. Here one finds the majestic Horse Fair, Rosa Bonheur's *chef d'oeuvre*. The ten cent prints have made this picture as familiar to the school children as the "Chocolate Girl." Seen for the first time here, the original impresses one as ten times finer than he had surmised, in power, in spirit, in execution. Not to be grateful for such a museum, filled with such collections as one finds here, would argue either no strong feeling for art itself, or the confirmed habit of grumbling.

One of the latest acquisitions is an interesting example of Tintoretto's art, "A Doge in Prayer." This is a picture with a history, already famous in European circles. Ruskin bought it in 1862. It ornamented his dining room, was exhibited by him, and excited great attention from the connoisseurs. The central figure is the Doge, kneeling in his robes of state. On the left is the floating figure of Christ surrounded by child angels. On the right is a group of four Venetian noblemen, who represent Saint John the Baptist, Saint Augustine, Saint John the Evangelist, and Saint Gregory.

The work is still unfinished, certain portions of the drapery being lightly sketched with a brush. A straight pillar, rising behind the Doge, divides the composition into two parts. A water vista shows through the marble columns.

Jacobo Robusti is called "il Tintoretto," or the little dyer, owing to his father's occupation. He wanted to be Titian's pupil, but after entering his studio he was quickly dismissed, for reasons only to be surmised. He is remarkable, like all the artists of the Venetian school, for his coloring. His conception is stronger than his execution.

Art uplifts the soul, banishes care, provides nutriment for the mind. "Why are people thronging the street, looking at one another and at one another's clothes, when they might be regarding the beautiful works of art in our galleries?"

This question, put at a recent art meeting by one of the educators famous in two cities for his painstaking efforts to instruct the young, is very pertinent. Does such effort pay?

At the same meeting Wm. E. Chase, the Dean of American painters, told the story of a small maiden whose criticism of a new family in the neighborhood showed discrimination in art, well developed at the age of six: "Oh, mother, their pictures are terrible!"

Art is man's attempt to follow his Creator and to breathe life into dead matter.

In a righteous system every man contributes to the support of the state, giving the best that is in him to maintain her laws and institutions because he knows that he cannot stand alone. He sees that the climax of human development must be reached through the application of the principle of love to the neighbor.

The central sun corresponds to Deity, being always invisible to mortal eyes. It is written that no man hath seen God at any time. God is spirit. The central sun is pure fire, and with its enviroing atmosphere constitutes the solar nucleus.

A prurient taste demands erotic fiction, otherwise it would not be printed.

There are no friends, only competitors, in society as now organized.

An Iconoclast in Congress

A political cartoon recently displayed Uncle Sam wearing an outgrown suit, from which his lanky arms and legs protruded with a comical effect. This child's dress put upon a man's shoulders was labeled "Constitution." The cartoon followed close upon the introduction of a bill to cast the Constitution of the United States into the dust bin, and create an instrument more fitting for present-day needs. A bill to abolish the United States Senate is due to the same author, Victor Berger, the first socialist Congressman.

"It is time to change the government system itself," said Mr. Berger; "and under the proper plan, where the people are given more voice in their own management, there need be only one House in the legislative branch. Under the initiative, referendum, and recall, the Senate is a superfluous body. That is why I propose its abolition."

Meeting the problem squarely, Mr. Berger proposes to confer full power upon the House. He believes that the House of Lords will soon be abolished, and that the world is gradually coming to the one-house plan of governing. Will it succeed? Some of our best talent is concentrating upon the question.

We knew that a great change was impending, but that this would be the initial effort, and that socialism introduced into legislative halls would bombard the Senate, is a slight surprise. The old church and the old state have to pass away, and the means are ready, and the weapon forged to strike them from their seats.

Disproved Fallacies.

WHAT is the best proof of an illumined intellect? Ability to detect fallacy and to look through all false systems—ability to tell the truth. There is a truth apart from error, inherent in all natural phenomena.

Intellectual force is not primarily a factor of the brain, because the brain writes its legacies in a legible hand all over the face of Nature. When men (called men by courtesy) so mistake the face of Nature as to read all possible systems of fallacy into her, they so expose their lack of intellectuality as to sufficiently validate their hypothetical Darwinian "origin, or worse." To know the face of Nature and to read its secrets is to know God. To know God and Nature is to know all things.

Human beings exist in various degrees of belief and error. It is not necessary to be acquainted with these fallacious conceptions. Some of them take up room in the newspapers. "Life on all Planets," "Cosmical Evolution," "Planetary Systems Revolving Round the Fixed Stars"—these are some of them.

To evolve is to unroll, and the unrolling of the cell or universal egg is a fallacy. The voice of wisdom has taught that God and his universe have existed from all eternity. The first chapters of Genesis contain an account of the creation of church and state symbolically depicted, according to the writings of KORESH.

Prof. Atken, of the Lick Observatory, declares boldly

and in opposition to his colleagues, many of them, that he is of the opinion that there is no life on Mars. The markings seen on the surface of the planet, supposed by others to be canals constructed by intelligent beings for irrigation purposes, are nothing more than earthquake fissures.

The planets being X-ray projections, cannot be marked either by the works of man or by earthquake fissures. Most astronomers agree that life exists on all the supposedly great worlds, which they call planets. It is sufficiently disproved by the measurement of an arc.

A Protest.

THE National Congress of Mothers, just before closing its fifteenth annual session in Washington, protested against the publication of anything that is a menace to public morals, particularly the "so called comic supplement."

The comic supplement is supposed to amuse the children. It vitiates their taste in art to pore over its blue and green and pink horrors. It often suggests pranks that were better not suggested. Half the jokes are pointless, and it would be a welcome release from a disagreeable task were Sunday to be free from its temptations.

A False Cry of Peace

(From the Writings of KORESH)

THE world is confronting its greatest catastrophe. It is putting forth the cry, "Peace! peace!" when there is no promise of peace in the soul of man, where peace must have its origin when the hour is ripe for its inauguration. The world will reach its stage of rest, but it will attain it through the evolution, first, of the Sons of God, thence through their inauguration of the universal kingdom. This will not prevail until the catastrophe comes which is to overturn the present church and state. The nominal Christian world was never so rife with the materialistic and so called "spiritualistic" purpose to exclude from consideration the influence of Christianity in the progress of modern civilization. The "higher criticism," though not the only enemy within the pale of professed Christianity, is one damnable and subtle force in operation for the overthrow of all correct knowledge regarding the purpose of the Messianic mission of the Lord in his advent nineteen hundred years ago. A more dangerous element is the hydra-headed monstrosity, under the guise of "christian science," some phases of mental science, and "new thought," with the occultism in which an attempt is made to include the Christian faith.

"If thine eye be single, thy whole body shall be full of light." To have the eye single is to see all things from the viewpoint of the Angel standing in the sun.

Mutual helpfulness and the joy of loving service form the oil which feeds the sacred flame.

For the Younger Minds

Bertha M. Boomer

THE GIRL AND THE WONDERFUL VALA

Mental Processes of Cleave and Blend
More Powerful than Mechanical Ones

BY E. M. CASTLE.

REVERTING to the subject, the Vala continued: "To be reduced to dust is to have all the old cohesions and adhesions cleft and cleft again, to have all intermediate combinations successively broken, until the pulverization is complete in the dust—the thirsty ground that longs for drink that it may become clay, the plastic material out of which all things may be recreated. Clay is a union of dry dust with moisture, and so named from the long processes of cleavage that have operated in its production—cleavage in the double significance of the word, for the cleavage that rends asunder obtains for the sake of cleaving together that results in new forms, either transitional and temporary, or permanent and enduring.

"There are more subtle and powerful processes of cleave and blend operative than mechanical ones, but whether mechanical or alchemical, Mjolner is the symbol. The creation of clay in the physical universe obtains by virtue of the operation of the law of transmutation, or law of the cross, operative in perpetuity to effect the union of various qualities of substance descending from the sun, with respectively attractive qualities of earthly substance."

"I know," said the Girl, "that clay is a decomposition of rocks and minerals, and even metals. Is it the substance 'unformed and void,' chaos, from which the ancients conceived the cosmos to be created?"

"It is; yet even here must I remind you to forget not the double meaning of words. Not only did chaos mean this last state of the physical earth, it also meant good. This is the chaos or dust, to which the human earth or will must be reduced; and I would teach you of the production of one, that analogously you may understand the production of the other. Physical chaos is reached where all materials of the universe are aggregated into a heterogeneous accumulation, as in the geologic strata of the earth, and through crushing and grinding and transmutation are blent into one homogeneous substance—dust, which through its appropriation of water becomes clay.

"A perfect clay—for there is the perfection of destruction—is such a blend, retaining no trace of the various kinds of substance that have united to produce it, yet from which by means of the mysterious spark which consummates the unity of the water with the dust, may be extracted all the substances of earth in all their varying forms and manifestation. No mere figure of speech is this, but applicable science. Not only aluminum, but all metals—even gold—may be created from clay.

"But well for the world is it that yet the secret is fast locked from selfish man, not to be well opened unto him till he be purged of his selfishness; for the process of this creation is the inviolable possession of one, to be committed by him but to whom he shall choose—to them who, tested

by the fire he kindles, prove that they were before chosen of old as the instruments of God.

"Desire is such a substance," continued the Vala. "It is the sublimation in one first substance of every substance of the organism, through transmutation to the substance of desire. This is the discrete will, or human earth; the same will when concrete being the corporate structure. The will of the ordinary humanity concretes as the mortal body, heir to disease and death. The chaste will, the white earth that goes to form the pure potter's clay, concretes as the immortal body, incorruptible. It was to generate such desire in man—which is discrete good, the chaos from which comes the perfect structured order, that the will of God, manifest in the person of Jesus, was crossed with the will of the lower humanity. It concretes as the personality of good—the restored Adam, who was dust, and according to promise, returns to dust through the seed of Jacob.

"Man is to wake (resurrect) from the dust. God makes man dust, and then he breathes into his nostrils the breath of lives. He makes him dust by the law of the cross—the hammer that both rends and welds. Pure desire attracts to itself its counterparting truth. The final degree of desire, in which are braided and blent all degrees,—the desire for the scientific degree of truth, which encloses all degrees of truth,—is the pure gold of Ophir, the perfect dust, symbolized by the fawn of the gazelle."

The Girl remembered that Thor, the Egyptian Mercury, was identified with the star Sirius, whose earthly symbol was the gazelle, and wondered how this was to be reconciled with Caduceus, the serpent wand of the Greek Mercury, and how both were to be harmonized with the character of Thor, whom now she must regard as the Norse Mercury. But reflecting that "God fulfils himself in many ways," she waited for understanding in the golden silence of a great desire.

The silence was broken by the Vala, exclaiming: "Oh, soon again may the divine harmonies of genuine knowledge sound through spoken language as of old! The Hebrew of old time knew the life of the words he uttered, and to him, dust and fawn were radically one! Dust, in the Word, means longing, aspiration, intense desire. Its union with truth generates the flame of life, that consumes the dust and licks up the water. This is the fire Elijah called down from heaven. This is the fire Prometheus brought down in the reed.

"The transcendent joy of this union, reflexed into the external, is perversely expressed in the fierce joy of the warrior in battle; and it is this supreme meaning, hidden in the words you quoted—'Norsemen leaped through death with laughter,—that gives them their true poetic value. For war, too, means unity, and its din is as the confusion of the crucible that preludes the product. In this day even the nations of earth must be reduced to dust and blown away in the breath of God's wrath in sinful man; but this is of secondary import, and depends upon the primary

operation of the law—the law that never fails to operate in every domain, nor operates unnecessarily in any.”

Suddenly and directly the Vala addressed the Girl in tones of deepest admonition. “All old desires must be destroyed in those who would have part in the supreme union about to be consummated—all affections transformed to the affection for truth, which is the desire of life. This desire polarized, and thus rendered potential by him who is the double pole of truth and desire,—the Messenger of the Covenant,—constitutes his power. Truly his power is in the dust. The union in him of this desire with the truth there pivoted, kindles the fire.

“Here is the initial point of the conflagration that destroys the old heavens and earth in the creation of the new heavens and earth in which dwelleth righteousness. Great is the glory of this supreme sacrifice, which is the way into life eternal.” And now more impressively, in low, sacred tones, the Vala continued: “Girl, in the story of the mutual destruction of Thor and the midgard serpent, is hidden the central arcanum of all arcana, the union of the serpent and the fawn in the”—

The Girl could distinguish no more, for though the Vala spoke in tone so low as to be barely audible, the words were strangely caught up as they left her lips, and carried far away, and then thrown back as the sound of thunder, and the Girl was greatly confused by the fearful sound; looking about her, she was amazed to see the forest, a moment before so peaceful in appearance, now in wild disorder,—the trees swaying violently, not as they sway from wind alone, although the wind blew in mighty blasts; and the river’s current was reversed, as the wild Eager tossed his mane there, and in torrents fell the rain, and all the landscape reeled. And the Girl essayed to rise, but could not, for the earth beneath her was not stable; and in strange alarm she lost the sense of outward things.

When again she took note of things around her, the Vala was gone, and the river and the forest were the same as ever,—and yet not the same, for a new light and glory shone there, as though the light of the sun or moon was no longer needed, and objects seemed visible, not in the borrowed light of the heavens, but as being themselves instinct with light. And slowly from the spot the Girl moved as through an enchanted land.

Koresban Cosmogony For Juniors

The Planets

ENUMERATED from the swiftest traveler to the slowest, the planets are: Mercury, Venus, Mars, Jupiter, Saturn, Uranus, and Neptune; the distance from the nearest to the farthest is a question on which the Koresban Cosmogony differs from the Copernican. The great distances of millions of miles, attributed by the latter system to the various planets, are not possible within the Hollow Globe, which is about 8,000 miles in diameter. The sublimity of the Creator ceases to be, to some, when unknown worlds are not represented as floating about at unthinkable distances in his creation. Is it not just as impressive to dwell “in the hollow of his hand,” in the hollow of the Concave Universe,

and more reasonable to inhabit a limited, comprehensible environ? Within it are all the essential elements of life in great abundance; and there are more wonders for man to contemplate, and for which to worship his Creator, than the vagaries of the popular school of astronomy can possibly offer.

Like the concentric layers of an onion, the materials forming the rind of the concave universe are laid together; not so smoothly perhaps, but as compactly and firmly. There are seventeen layers in all. From the innermost to the outermost, are the five geologic strata, the five mineral strata, and the seven metallic strata. Besides the concentric stratifications of the earth’s shell, we have three concentric seas of atmospheres about the central sun. From the outermost to innermost are three atmospheres; the one we breathe, above that, one of pure hydrogen, and the one beyond, which KORESH designated aboron.

Between the seven metallic plates are six spaces, otherwise six conjunctions of surfaces; there is a seventh one between the innermost metallic stratum and the outermost mineral stratum. The contiguity of the metallic surfaces, together with the action upon them of electric and magnetic forces emanating from the central sun, produces a combustion from which there flow, toward the center of the universe, seven kinds of levitating energies. About 900 miles overhead, these levitating forces meet co-ordinate gravic forces coming from the central sun, and produce seven spheres of force around the heavens. In a sense, they form more attenuated metallic laminae on high, just as substantial as the other, but less gross.

These spheres of force in the heavens are the planetary planes, but the plan-ets, little planes, that we behold shining steadily among twinkling stars, are reflections, upon the planetary spheres in the heavens, of mercurial bodies or discs floating between the metallic plates in the earth’s shell. For example; Saturn, the gold planet, is a reflection of the mercurial disc between the gold and silver layers. The Saturn disc is concave to the center, as are all the discs, and focalizes the sun’s energies upon its sphere in the atmosphere above us, something as a hand-mirror reflects the sunlight upon the ceiling, if turned at a proper angle.

The movements of the visible planets may then be traced to the movements of the mercurial discs in the earth. The caloric (heat) energies proceeding from the sun radiate to all the strata, and have a tendency to expand them; but when the cruosic (cold) energies follow, they contract the strata and leave interstices between the plates; it is these vacui that the mercurial amalgam seeks to fill, thus forming a disc. The discs of mercury are constantly closed out of the expanding portions and pressed forward, from east to west, into the contracting portions of the earth’s shell.

ERRATUM.—The sentence in the first paragraph of the article on “Earthquakes and Volcanoes,” appearing in this department in the April issue, should read: “Another zone of volcanic action and accompanying terrestrial rockings or waves, is discernable around the Equator,” instead of “around the Pacific.”

Light on Current Events

John S. Sargent

THE SCIENTIFIC CURE OF DISEASE

A Review: "The Re-Discovery of The Lost Fountain of Health and Happiness."

THE WORLD is overrun with medical books already printed, with new and varied writings on the cause and cure of disease and the preservation of health, daily being added thereto. The extent and number of these books would almost lead us to conclude that the reservoir of human thought on this subject was well nigh exhausted. But still they come. Great hospitals, colleges, and medical and surgical institutes are constantly being established for study and research, for clinical practice and observation, and also for cruel vivisection and experimentation upon animals, to discover if possible the secret cause of disease and senile decay, together with their prevention and cure.

Then we have school after school of all kinds of practitioners and fads of healing, vieing and fighting with each other for first place in public favor, followed by thousands of patent medicines,—cure-alls for whatsoever ails you. And still the human family continues to be sick, to suffer and die with little, if any, abatement other than temporary relief or amelioration of pain. With all the supposed superior enlightenment of this age, and the fact that the gospel (as promised) is being preached to all nations, there is so far no substantial realization of that promise in Mark xvi: 18. "They shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."

In view of this failure to realize these blessed conditions, how shall we conclude otherwise than that the true gospel is not being preached, nor the true method of cure and prevention of disease being practised or taught? As we observe the daily increase of the lame, the halt, and the blind, with innumerable sick, and the carting away of the untimely dead, it is enough to turn the heart to despair, did we not know that all of this tumult of doctrine and doctors' prescriptions is but the void and chaotic condition presaging the making of all things new; that is, the establishing of the true life and doctrine, involving the true method of healing and the preventing of diseases, the abiding faith in the coming of which is now being rewarded in the presentation to the public of a treatise by Dr. El Lernanto (Dr. J. Augustus Weimar), entitled, "Rediscovery of the Lost Fountain of Health and Happiness," published by the Naturopath Magazine Co., New York.

The scientific principles of overcoming disease and of finally attaining to the incorruptible flesh, have long been taught in the Guiding Star publications, as a distinct and universal science; but this is the first practical attempt to collate the curative phases into succinct form, specially applicable to combatting affliction. This reduces them to a system of mental therapeutics, which cuts at once the Gordian knot of all the intricacies that have so long puzzled medical scientists, going straight to the crux,—the direct

and indirect cause of all the ailments the human flesh is heir to.

This book shows that of which the race is substantially ignorant; *i. e.*, that the propagative sperm and germ of the male and female are the vital essences of life, and that upon the conservation or waste of this energy depends the health or ill health of the individual or of the race. Also that this potency has a twofold use; first, in the propagation and multiplication of the species; and second, that the husbanding of it to the extent of purifying the thought and desire from sensual indulgence, provides food and stimulus to mental as well as physical effort and capacity. It strengthens the man or woman to resist and overcome temptations, and moral and physical weakness and ailments as well. And it also enables one, through added mental potency, to assist others in doing likewise.

Over and beyond all this, we are shown that it is only by the absolute conservation of sex energy, and the consequent purification of sex desire, that we may become the children of the resurrection, who neither marry nor are given in marriage, but are as the angels in heaven. (See Luke xx: 35, 36.)

This most admirable treatise does not cease, as do most treatises upon this subject, by admonishing us as to what we should do; but recognizing that sex desire is the most powerful of all the human passions, and that direct resistance is useless and destructive, we are instructed to combat it by substituting higher and more elevating thoughts; by aspirations for better and nobler thoughts; by the iteration and reiteration of ennobling and purifying sentiments, to the end that evil thought and desire will find no room nor congenial abiding place in our mental household.

In reality, we are thoroughly admonished and inspired to continually dwell in the upper apartments of our mental habitation, avoiding all mental excursions into the basement, which is sure to be overrun and polluted with vermin and the noxious contagion of mortal life. Or, if need be to flee to the house top of intellectual and moral aspirations, for the time is at hand to heed the Biblical admonition to "Let him which is on the house top not come down to take anything out of the house;" for the very good reason, we doubt not, that the things of the usually inhabited region of the mind have, by long association, become so contaminated with evil and worldly thought and desire in the memory, that they cannot be other than auto-suggestive, and dangerously seductive to him who would save his soul alive.

Sick or well, old or young, you need this book. No other writing will lead you so truly to the scientific cause and cure of disease, and so insure to you a joyous life and happy old age. Especially will it benefit the youth just forming the habits of life, pointing out to them the danger of idle and unrestrained indulgence in licentious thought, together with the most effective means of guarding against and overcoming, and placing before them in a clear and convincing manner, the rewards of health, happiness, and great mental powers to be gained by careful restraint. Not

a merely superficial and outward restraint, but a restraint that goes to the root of the evil in the thought and the affections.

It teaches that thought and desire are substance, and that every pulsation of the intellect is building character for you,—mentally, morally, and physically, in direct accord with the nature of the thought coined therein.

Read it; heed it, and it will become to you a source of strength, welling up into a joyous spirit of mental and physical elasticity, a constant blessing to yourself and to all with whom you are in association. Paper cover, \$1.00; cloth, \$1.50. The cloth-bound edition will not be ready before July or August. After the first edition is exhausted, a regular book-form edition will be prepared, which will be more convenient than the present edition. Address: GUIDING STAR PUBLISHING HOUSE, Estero, Florida.

The Cocaine Habit

CLEVELAND Moffett has been investigating the cocaine habit for the *Hampton* magazine, and gives a frightful picture of the dreadful and increasing ravages of that drug, and the sinister ways by which unsuspecting people, including women and children, are inveigled into the habit. They become the most abject and besotted slaves to it, worse even than from alcohol or opium, in the moral degradation and the physical wreck to which it reduces them. The only redeeming feature is that the victim's race is soon run, to a miserable death and a dishonored grave; the average being about five years, while the opium fiend will drag out ten or fifteen years, and the whisky bloat some years longer. The waste of material substance is quite as rapid, as it takes from five to ten dollars' worth of the drug to satisfy the cravings for a single day. The victim soon reaches a mad readiness to commit any crime to obtain the drug; and when under the stimulus of it is imbued with the reckless courage to venture the most desperate offenses.

As the negro race is rapidly taking to the habit, it is most likely that those guilty of so many abnormal crimes are in reality "coke fiends," daily being manufactured by that altogether too numerous class of druggists who, to make a dollar, would consign their fellowman to a life of crime and misery, and also endanger many white women to outrage, shame, and possibly death. So long as capital punishment is the accepted method of dealing with offenses, such demons should have the attention of the executioner. We might thus be saved from much of the horrid work of the frenzied mobs in this country.

But the negro is not alone involved in this new phase of the national debauch; all classes, even school children, are being drawn into it,—white and black, high and low. Fashionably dressed men and women stop their automobiles and steal down dark alley ways to a back door, where in response to a knock, a black hand appears through the narrow opening of a chained and guarded door, and in response to the coin dropped into it, passes out the "dope."

How do such people become addicted to the habit? Hundreds are tricked into it by reckless physicians' treatments, patent medicines, catarrh remedies, doped cigarettes, in soda syrups, soft drinks, etc., put there by conscienceless

dealers and manufacturers to increase their sales. The stimulating and exhilarating effects make steady customers, until perhaps they learn what it is that makes it so desirable. By then it is too late to reform; the will power is broken, and they go to the limit,—to the lockup, the asylum, or the potter's field. Children may often be reformed; adults seldom or never.

Beware of any syrups containing caffeine, extracts of kola nut, or of coca leaves! The leaves are imported from South America; the extracts are made in this country. The Government reports 150,000 ounces consumed in this country annually; only about 20,000 ounces being needed for legitimate purposes. One grain being sufficient for a dose, one ounce will make 480 doses, thus there are 60,000,000 doses taken for the intoxicating effect. The manufacturers sell it wholesale, at about four dollars an ounce. The retailers divide it up into little pink boxfuls or blue bottles, and realize about twenty-five dollars per ounce, unadulterated, but much of it they adulterate and sell to the unsophisticated, so as to make a profit of sixty dollars on a single ounce.

As the effect of a dose will last only about an hour, and then the victim is crazed for a repetition, it is easily seen that the bill must run up rapidly. Negroes hawk it about the streets secretly, inveigling school children into taking a sniff of it, thereby inducing them to invest all their pennies in it, because they were made to feel like millionaires. Many students being overworked, resort to so called medicated drinks, in which cocaine plays an important part, and thus become enslaved unwittingly. Many physicians, from the same cause, strange to say, resort knowingly to the drug, and are soon ruined.

But what are we doing about it? Practically nothing. Any one is free to import and manufacture and sell, so far as the Federal Government is concerned. It only concerns itself to see that it is not adulterated and misbranded, that is all. Its punishment for such violations, in view of the great profits made by so doing, are entirely ineffective. The Government is deeply interested in fighting the cotton boll weevil and the hog cholera; but the people whom these efforts are supposed to benefit, may go to eternal ruin through the use of an insidious poison that it might guard them against. It (the Government) can go its length to interdict the importation of green tea, which though poisonous has never yet been convicted of killing, crazing or making anyone criminal, but the importation, manufacture, and sale of this fiend-making drug that is ruining and slaying thousands, gets no proscriptive attention whatever from the Federal Government.

Many leading physicians are of the opinion that its importation should be absolutely forbidden. Other drugs, they say, will serve the legitimate use as a local anæsthetic, that cocaine does, without its harm and danger. Some local efforts are being made by social service workers, by city ordinances, and by the police; but they might as well try to turn Niagara with a broom. The habit of artificial stimulus has so grown upon people, from the use of alcohol in its various forms, that depraved nature is crying for more and stronger excitants, until it ought to be plain to every intelligent and observing man, that nothing but the active and personal intervention of the Almighty can avail to save us from ourselves.

Straining at Gnats

WE have no language to fitly characterize the prurient modesty of the sycophant class who are constantly stalling at the gnat of irreverence or indecency, and swallowing whole dinosaurs of iniquity and vice. Mr. Comstock, with the valor of Don Quixote, is vanquishing wax figures in show windows. The new statues for the state-house at Harrisburg must be breeched and be-draped to give emphasis to the virtuous modesty of the old Quaker state. A policeman at Albany, instead of closing the state-house where corruption stalks abroad at noonday, or the saloon that is licensed to vend criminal lust and indecency, merely orders the pictures there, of "Diana at the Bath" and "Adam and Eve," covered with drapery.

It was a great stroke of fortune to this servitor of Bacchus, and he had the genius to make the most of it. Great crowds now flock there to see Diana in a pink bathing suit, Eve with skirt on (don't know whether it is "hobble" or "harem,") while Adam gives color to our plebeian origin, by disporting himself in a pair of overalls. The hilarious occasion is celebrated by a few extra drinks and treats, and the purchase of copies of the original pictures to feed whatever indecent impulses they awaken.

Then, down in Washington, where they have just been whitewashing such corruptions as Lorimer's election, Justice Harlan is indignantly protesting against Sabbath desecration. He can see laws declared unconstitutional, that would benefit millions, for the sake of a few. He can sit silent under horrible economic conditions, and never utter a word of protest against the disfranchisement of thousands. Acres of vice preserves, right under the shadow of the supreme justice hall, may be exhaling the fumes of hell, and dealing out the lusts of murder, theft, arson, and debauch, six days in the week, yet this is of little (if any) concern, if only the day erroneously regarded as the Sabbath is preserved inviolate.

It seems the veriest pantomime or buffoonery of religion, to set up the mere observance of one day in the seven, of the secular week, while winking at or tolerating all kinds of debauchery for the other six. What a pity that the Judge does not know that it is the lust, the licentiousness, the sex indulgence, that goes on every day of the week, that is the desecration of the real Sabbath. The Sabbath is nothing else than the seed, the seventh principle of man; and the waste of that seed is a desecration of a holy principle, of which the day mistakenly called the Sabbath, is but the most outward symbol, the slavish observance of which is superstition and idolatry.

It is the eunuch that makes himself so for the kingdom of heaven's sake, that in reality keeps the Lord's Sabbath. (Matthew xix: 12.)

The New Chief Justice

A GAIN we have a Chief Justice on our Supreme Bench, who is claimed to be a Roman Catholic. I do not know if that fact is cause for either rejoicing or lament; but there are those who are affected by it, either one way or the other. It may not be generally known that one other such church-affiliated judge figured largely in our

past history, with very unenviable notoriety. We refer to Judge Taney, who evinced the moral turpitude to render the "Dred Scot decision." This discordant key-note was the turning point in our national life, reaching as it did the lowest ebb of inhuman brutality, in the expression that "a negro has no right that a white man is bound to respect."

The disgrace of that decision was washed out in a sea of blood. Are the fates now preparing us for a repetition of it, on some other line of needed reformation? If so, we would that it might come through gentler methods; but as there shall be no remission of sins but by the shedding of blood, our much needed national reformation cannot be hoped for otherwise.

Judge White is apparently a very proper person for the office; eminently fitted in legal qualifications, temperamentally, and in character;—but so perhaps was Judge Taney, whose destiny it was to offend posterity by one single act, regarded by the superficial mind as most untoward. But it was not so, it was a very necessary part of the process of correcting our national error. Judge Taney was but the embodied legal product of that error; he merely crystallized its enormity into judicial record, giving voice to it in that cold, legal phraseology which struck to the heart of the American conscience. Happily that conscience was not yet dead, only anæsthetized by the poison of slavery, and the cruel thrust had the happy effect of awakening and galvanizing it into action. We are wont to make a scapegoat of Judge Taney, to bear away our sin; but when we anathematize him, it necessarily reflects our own shame.

The laity of the Catholic church are not, I think, averse to human freedom, but all history shows that the hierarchy by which they are led is retrogressive. It never champions reform, but always stands for tyranny and oppression, and acts as a clog upon social and intellectual advancement. Like the moneyed hierarchy, their continued domination depends on preserving the *statu quo*. There are no accidents, and it may transpire that the Justice is but the providential instrument to thrust the judicially polished sting of these twin hierarchies into the American conscience, to again arouse it to a revolt against our own betrayal of declared principles.

Protective Tariff for the Ministry

THE ultra rich, who have long enjoyed the advantages of free trade in imported sons-in-law, are not satisfied with that alone; they want imported salvation. The home-made article is altogether too commonplace; it will do for the canaille, but the favored of the dollar gods must have the foreign article. Surfeited with the loot of European art galleries, they must now have clergymen with the true English accent, to complete the setting of the church furniture and ornamental bric-a-brac. The foreign polish and stage manners are indispensably necessary to the saving of their souls, consequently, some very select pulpit orators have been brought over to take ministerial charge in this country.

These wealthy classes have had the benefit of protective tariff for their "infant industries," until now they are thus enabled to put on airs. There can be no good reason why they should be indulged in importation of ministers of the gospel in free competition with home output. Surely the infant industry of manufacturing preachers should be encouraged by adequate protection. Why haven't Payne and Aldrich been put onto the job?

Literary Review & Comment

Rollin W. Gray

Truth Best Known By Contrast

The Promulgation of Koreshan Universology and Its Scope

THE FLAMING SWORD is published for the promulgation of Koreshan Universology, the most universal reform movement of the age. There is no part nor phase of human activity or thought that it does not include in its scope, and concerning which its disciples and believers are usually compelled to reform their previous ideas. Koreshanity is the beginning of the end of that movement started by Abraham, augmented by Moses, Elijah, and Jesus, to be completed now at the end of this the Christian dispensation.

People who do not read THE FLAMING SWORD suppose it to be simply an ordinary reform journal, advocating some particular phase of reform. On the contrary, beginning with the central idea of God, it ramifies to the limitations of physical environment, clearing away mystery and revealing the truth concerning the universe and all it contains. Knowing this, when reformers send us their works for review, we compare them with the truth as expressed in Koreshanity, and the comparison is not always to the credit of the book reviewed. Love of the truth, and the conviction that it is expressed only in Koreshanity, force us to this course. We are not in doubt about whether a book contains the truth or not, after the comparison is completed, and we do not hesitate to express our decision.

"Your Forces and How to Use Them" is the title to a book of over 300 pages, devoted to the author's ideas of the title. It is generally, or at least should be, adequate to read the preface of a book—and no book should be without a preface or foreword. On the first page of the author's foreword he says: "And therefore we conclude that humanity will continue to remain about the same upon this planet until the end of time." This little quotation gives us sufficient insight into the author's stock of knowledge to enable us to judge of the entire inventory, so far as concerns his knowledge of man's forces and how to use them.

A person who does not know more about the earth than to call it a planet, does not know much about the relation man sustains to the universe, and cannot write knowingly about man or his forces. If this earth is a planet, then the Copernican system of astronomy is true. If the Copernican system of astronomy is true, then the Bible and Koreshanity are false, and the Creator of the universe and man is unknown and unknowable; how much, then, may we know of the man who was made after God's own image and likeness? Anyone trying to give information regarding the forces in man, should first know something of man's origin and the universe in which he lives. If he is ignorant of these things, then he is too ignorant of fundamentals to attempt to teach others.

The reader will find in "Your Forces and How to Use Them," about as much real knowledge as in the ordinary new thought books, which is so little that it may be considered negligible.

As KORESH has wisely said: "The real new thought is not that there is 'no sin, no sickness, no death,' but that these things are all to be overcome in the fruit of this age; and from the state of mortality, the sons of men are to arise into the newness of the arch-natural existence, to become the Sons of God. This is not to be accomplished by the process of mere thinking and willing, but by the combination of willing and doing; and this doing is in the keeping of certain spiritual, moral, and physiological laws. They are laws of being taught only in the Koreshan Universology; they were obscurely hidden within the Decalogue, but are now revealed to the Messianic Center of this age, and being promulgated through the literature of the Koreshan cult. The laws of being are revealed to but one in any age, and through that one to many, and revealed in fulness to the perfect fruit."

"Your Forces and How to Use Them," by Christian D. Larson. The Progress Company, Chicago.

In an article entitled "Limiting God," by Estelle Hods-
kine Morse, associate editor of *The Emmanuelist Herald*, also secretary of the National Rescue Society, we find this sentence, which conveys the spirit of the article: "All things are possible with God." What a peculiar conception of Deity a person must have, to consider God as a being with whom all things are possible. In contradistinction to such a conception, our idea of God is such that we might declare of him that all possible things are possible with God, but impossible things are not possible with anyone. God is limited both as to knowledge and to power. If God knows all things, he certainly cannot know more, hence there is a limit to his knowledge. As there is a limit to his powers, so there is a limit to all things, and the universe—God's handiwork—has limitations or confines.

The principal features of the May number of the *Review of Reviews* are: "European Waterways,—Their Lessons for America," by Herbert Bruce Fuller; an authoritative statement by Homer Folks, of the New York State Charities Association; "Cavalry in the Civil War," by Gen. Roden-
bough, with photos; "The Late Tom L. Johnson, Mayor of Cleveland," by Dr. Edward W. Bemis, and "The Progress of the World," by the Editor.

Bruce Calvert, editor of the *Open Road*, has written a brochure against doctors in general and so called christian science practitioners especially, in which he says some very good things, although some of his sayings we cannot agree with. His main idea seems to be to try to get people to have some faith in their own power to keep well, rather than to have too much faith in doctors.

The *Woman's Home Companion* for May is the Spring story number, but there is much good reading besides the Spring stories. The page devoted to the house-fly will be especially interesting to the house-wife.

Topics of Interest & Importance

THE COMING OF COSMIC DISASTER

Indicating Signs of the Destructive Battle of Gog and Magog

BY MADISON WARDER

IT SEEMS to be characteristic of humanity to scorn the sayings of its great prophets while they live, and after they are dead to bend all its energies toward the fulfilment of their prophecies. When the Founder of Koresshan Universology predicted the ending of the Christian age in universal disaster, humanity jeered in contemptuous derision, and the wiseacres in every avenue of culture blazoned forth the decree that "The world is all the time growing better." Now every force in society is working strenuously and in tumultuous haste to precipitate that very social cataclysm that it has regarded as only a vagary of an unbalanced mind. The events of each succeeding day demonstrate not only the certainty, but the close proximity, of the universal upheaval which shall disintegrate established institutions, customs, and governments, and sweep the last crumbling fragment of the old order into long-merited oblivion.

A candid survey of the social situation should be sufficient to convince the most skeptical that the love of money now overwhelmingly dominates world activities. The fact is indeed frankly admitted and positively gloried in by most advocates of the competitive ideal. Moreover, the intensity of this unholy desire undergoes unwonted acceleration. Even now there remains in modern life no trace of the altruistic motive. Competitism has reached the lowest depth of declension, wherein the desire for unselfish social service is obliterated, and conscienceless greed reigns supreme. All over the world we find the various camps of the opposing forces of society, feverishly active in preparation for the great struggle for commercial and industrial supremacy.

All signs indicate that the battle of Gog and Magog is upon us. The capitalist class is active as never before in its determination to absorb the universal wealth. Strategy is evidently considered no longer necessary, for it has stripped off the mask of benevolence of motive, and stands revealed in the naked iniquity of sordid and soulless avarice. That it will hesitate at no infamy in the accomplishment of its desires, is evident from the paternal care now being given the Mexican financial investments of our millionaires, by the administrative bureau of American capitalism. Whether our Government intervenes to assist or to overthrow the Diaz regime, it is certain that "the interests" are to be protected, and assured of continued dominance in Mexican territory.

On the other hand, the working class is also becoming deeply interested in the game, and is sounding a note of defiance that augurs ill for the designs of the exploiters. The socialistic movement, now enjoying such a remarkable growth, is arousing labor to a sense of its own power, and infusing into the drowsy giant the potential spirit of battle. Government has become so manifestly the instrument of capitalistic oppression that the masses are losing their

respect for its authority; and consequently the spirit of revolt is rapidly spreading among the victims of industrial bondage. Government authority undeniably has lost much of its prestige in the last two or three years. In fact, the forms of national unity are fast disintegrating, and everywhere is observed the realignment of society into the two hostile divisions of capital and labor. Under such circumstances conflict is inevitable, and cannot long be delayed. The energies of dissolution generated by the coming industrial struggle are destined to consume the competitive system, root and branch, and clear the economic field for the building of the divine system of united life.

To all those who, feeling the call of the altruistic instinct, would avoid being drawn into the vortex of the disastrous culmination of the order of competitism, Koresshan offers a secure haven of refuge. For all willing to apply it, there is a scientific method of peaceably solving the problem of capital and labor. It is time for the hosts of destiny to gather into the communistic groups instituted as centers of application of the principles of genuine economic solution. It is imperative that those who are to become builders of the new order receive their full measure of disciplinary preparation, that they may not fail in the mighty task of bringing order out of the chaos of universal conflict.

"A Wasteful Race"

BY DR. J. A. WEIMAR

UNDER the above caption *The Idea*, a weekly journal, recently presented an article to its readers which we think quite serviceable and admonitory to thinking people. We quote the following:

"Prodigality may be said to be characteristic of the American people. In this they are in some respects at least widely at variance with the ways of those people who have been exposed to the hardships of unproductive lands, or overcrowded countries whose resources have been overtaxed to support, even meagerly, their teeming populations. This continent spread before our fathers in broad expanse of latent resources, and offered to those who would take them, the greatest opportunities for wealth and progress that have ever been set before any people. As the country was being settled, there was always plenty of room a little farther on, and so the tide of immigration simply pressed each year farther West, and found the same or better chances awaiting them in the forests or plains of the great virgin territories. Rich mines were discovered, and vast fortunes have been poured out upon us; the earth opened and out gushed vast quantities of oil; and from numberless quarters, what seemed to be boundless sources of wealth appeared before the people who obtained homes and foothold in the new country.

"But such fortune is not, after all, the very best thing that can happen to a people. It is very fortunate rather that there are no more 'lucky fellows' in the world than there are. It is a blessing to us all who have to practice some

degree of economy and of labor for what we have. This lavish provision of Nature spread out in our vast country has been really the source of more unhappiness and distress and oppression than it has ever produced of real peace and contentment.

"Through having things so freely bestowed upon us we have learned to live high, to be wasteful and extravagant; we have already sown the seeds of a harvest of degeneracy. The habits we have developed are not simply those of wastefulness in wealth and natural resources; we have not only slaughtered our forests, wasted our minerals, exhausted our soils; we have done worse than that by throwing away our strength and vitality, and sacrificing the sturdy manhood and womanhood of the generations that slew our big trees and burned them in heaps. We have reached a time when timber is scarce, and we sigh for the very forests that have been so ruthlessly destroyed; we are sorry to observe the wornout farms, and the silent well derricks; and we are alarmed as we contemplate the fact that we have reached the limit of our expansion and many of our resources, while our population is increasing by millions, and no one knows how to stop the tide or when it will stop of itself.

"But a far more serious aspect faces us in the low state of our vital resources. Is it indeed true, as stated by Prof. Fisher, that we can but rarely find a healthy man or woman? Are we a nation and a race of defections, and is the vital stock running down each year? Undoubtedly this is the case. Then laying aside for a moment the call for consideration of resources in a positive way, should we not earnestly, each for himself, take up the work of stopping the leaks, and checking the awful wastes that threaten to destroy us? The reckless expenditure of health and strength and endurance in harmful habits of living is more sad to contemplate than are our forest fires, sad as they are."

Take notice, that the writer of the preceding has his eyes open to the gigantic wastes of present-day humanity in the slaughtering of our forests, the waste of our minerals, the exhaustion of our soils, etc., but, says he: "We have done worse than that by throwing away our strength and vitality and sacrificing the sturdy manhood and womanhood." This he calls the "far more serious aspect." Then he asks himself the question: "Is the vital stock running down?" Again he says: "While our population is increasing by millions, no one knows how to stop the tide, or when it will stop of itself."

We are pleased to note that the writer is observing the tremendous waste of vitality, strength, and endurance; but we regret that he does not either speak plainly enough, or does not see his way clearly. No young couple, in wedlock or out of it, can take any special lesson or admonition from the language of the writer. We know truth best by comparison or contrast. Now apply this law and compare the preceding indefinite language with the crystallized, clear, unambiguous language as given in Koreshan Universology, especially of such literature as recorded in the tract—"Celibacy and chastity," and you will admit that the writer of the article falls far short of what the Apostle says: "Even things without life-giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be

known what is piped or harped? For if the trumpet give an uncertain sound, who shall prepare himself for the battle? So likewise ye, except ye utter by the tongue words easy [Gr. *ensman*, well-marked, clear, distinct, unambiguous] to be understood, how shall it be known what is spoken? for ye shall speak into the air."

The reincarnated Horos, the man of the hour, has arisen with a well-defined science, according to which he and his adherents know how to stop the tide of the increasing millions; and he and they know that it will not stop of itself, but by the enforcement of that law which the stock breeders apply, known as the law of *stirpiculture*. Just think, reader! according to the law mentioned, we can regulate not only the increase of any species of stock, but also the particular quality of stock! Now, in the name of common horse sense, why don't the Doctors of medicine and the Doctors of Divinity, as the teachers of humanity, including the public school teachers, the heads of families, and the federal and municipal governments, apply the same law in the breeding of the human race? Or is the human race inferior in the breeding process to the common stock of any species? Apparently it is, but in reality it is not. Something else lies at the bottom of why the law of stirpiculture is not applied with reference to raising human beings. What is it? Let us state it in a philosophical or Biblical manner: "He [Onan] spilled it [his seed, vitality, strength, and physical and mental endurance] on the ground. * * * And the thing which he did displeased [lit. was evil in the eyes of] the Lord; wherefore he slew him."

In medical parlance, this is called "Onanism." The Biblical reference that covers this phase, reads: "To be carnally [sensually] minded is death." Thus, every rational person ought to discern that the only reason we die and go to corruption is because we are sensually minded. This is clinched by another Biblical statement: "They that are Christ's have crucified the flesh with the affections, [Gr. *pathemaci*,] passions and lusts."

But what is the scientific explanation of death and corruption? Koreshan Science reveals the cause. It is because the sperm and the germ forces of the male and female are life and health substances, the veritable vitality and strength. This is the reason why the united substance of sperm and germ has the power to give life to a new being. This is the substance that increases by millions the population of countries and cities; therefore it ought to be plain that a conservation of this substance in the brain will regulate the increase, and, when entirely conserved and rightfully polarized and insulated, tend to immortal life.

Origin of the Universe

BY O. FREELAND

THE origin of the universe, and the question as to whether or not a Supreme Being created it, are problems that have been uppermost in the minds of men since humanity fell into sin and became subject to death. It is the central theme of all systems of philosophy and religions of ancient and modern times. We who have come into the truth of Koreshan Science know that its Prophet has appeared and given us the light divine on the mysteries of

being; for to him was revealed more than can be discovered by the unaided intellect. The positive knowledge we learn and try to absorb from the writings of KORESH, is the more precious when compared with the searchings and speculations of the past and the present. It seems even more wonderful when we hear or read a sermon preached by the ministers of the churches throughout Christendom.

I propose briefly to discuss the origin of the universe, and as a preliminary, beg leave to point to a few who have made a stir in the world by setting forth their doctrines on the causes of the physical and human world. Zoroaster was famous in classical antiquity, and Aristotle assigned him to a period about five thousand years before the Trojan war. There is no authority for any definite year of Zoroaster's birth, hence the epoch in which he flourished is in doubt. But he lived long before Socrates (Socrates was born B. C. 469), and taught immortality of the soul, a reward, good or bad after death, according to one's conduct in this life, and that there are two spirits with creative power; one, the spirit of evil, the other of good, who exist from all eternity. Then Socrates and Plato, a student under him, taught immortality of the soul, and a Supreme Being, a God, whom they did not clearly define as to nature, character, and powers.

It is remarkable that during the centuries these three and other lesser philosophers taught, Jehovah the true God was revealing himself to the Jews. They were the chosen people through whom He spoke, and thus the writings of the greater and minor prophets gave us the Old Testament. This fact is evidence that the truth concerning the origin of man and the universe cannot be discovered by speculation and syllogism; for the philosophy of those mentioned, also of Descartes, Spinoza, Spencer, Darwin, and Hæckel, who claim to be scientists, too, does not satisfy the cravings of man for such knowledge as deserves the name of science, and which gives convincing proof to the inquiring mind. Hence, philosophy has fallen into discredit, and as the skeptic cannot reconcile the Bible with science (such as it is), there is a growing number in pulpit and pew who are indifferent toward both, or deny the truth of the former.

In these latter days, the "higher criticism" has added its pernicious influence, and is disturbing the ancient faith in the plenary inspiration of the Scriptures. There are ministers who preach the doctrine of the vicarious atonement, the actual resurrection of Christ, his ascension, yet who doubt or deny them in private conversation with intimate friends. They deny the account in Genesis of the creation, and hence ignore it in their sermons. In all the denominations of Christendom, there is now rampant a laxity in the teaching of doctrinal truths, for the reason that uncertainty and doubt prevail among the masses of church members. There is a falling away from the truth, from Christ, and few there are who are willing to follow his teachings. We are in the last days predicted by our Lord and the prophets, and this "falling away" is one of the signs in fulfilment of prophecy.

There is one other reason that may account for the lack of faith in the Scriptures. It can be traced to the fact that the vital events in the life of Christ, which have since been justly regarded as fundamental to the Christian relig-

ion, have not been understood. The religious teachers of antiquity, outside the Jewish people and the Greek philosophers, did not know of the Christ to come, for he was revealed only to the Jews, the very race from which he was to come. Modern philosophers have had knowledge of the Christ, yet they deny him as the Son of God and as being divine, by explaining away his miracles, though recognizing him as an historical personage. They do not deny the existence of a God, but as they cannot discern spiritual things, they are rank materialists. Unwilling to believe that God is personal, also human, in one phase of his being, they reject Jesus the Christ as God and man in one person.

The Bible is the most scientific of books; it is God's revelation to man; he inspired its authors to write it. It contains the truth, that is, the science of life, and this includes all knowledge pertaining to the origin and destiny of the universe and man. The unaided intellect cannot discover the true nature and character of God, nor interpret his revelation. The Bible is written largely in the language of symbolism, and this can be explained, and reduced to plain language, only by the man who derives his knowledge from the same source which gave inspiration to the Scriptural prophets and apostles. The divinely illuminated mind of KORESH has unsealed a revelation (the Bible) in Koreschan Universology.

Origin and Trend of Feudalism

BY WM. F. MCCREADY

FROM the adulteration of the early Christian church, caused by its amalgamation with paganism, under the reign of Constantine, the Great, first came feuds between Christians. Previous to that time they had followed the teachings of their Lord and Founder of their system; had held all things in common and there had been no schism in their body. Private ownership of property and feuds, with them, originated coincidentally. Later on, the feuds were also in active operation among Christian nations.

Such has been the constant and rapid spread of the spirit and practice of feudalism since the tares began to be sown, about 300 A. D., and mix with the good seed of communism, planted somewhat earlier by the Lord, his Apostles and Disciples, that at the present time the whole earth is seen to be little less than an armed camp, its different parts engaged with feverish haste in the accumulation of munitions of war.

The Lord said that he came *not* to send peace, but a sword; and the entire record of Christendom, in its march of world domination, will certainly bear out that statement as having been a prophetic one.

In the light of these facts, it would seem that the Lord's blood (in his followers,—it having been said that they should drink it) mingling with that of the heathen in the intermarriage of the two peoples, after the former of the two had forgotten its precepts and practice of chastity, continence, and community of interests, had produced as the result of so unnatural a union, a people so peculiarly and unusually warlike, as to mark that important period in the eventful career of Christian civilization, as the particular point at which was had the initial inception of the feudal system.

The Character and Power of the Living Man

BY J. MILTON MCCLINTOCK.

MAN'S condition today is that of mortality—a state of perpetual dying. He has but the semblance of life. The Record says: "The Lord God breathed into his [man's] nostrils the breath of life: and man became a living soul." Man fell, however, and he then became a dying soul; for let it be known that both the spirit and soul of man are corruptible, and, like the body, subject to death. This does not mean annihilation.

Nineteen hundred years ago the world witnessed a living personality in the form and structure of Jesus, the Messiah. He was the Son of God, and as such was the microcosm, the little universe or the universe involved. The male and female potencies of being resided in his integral form, and constituted Him a *biune*, an undivided structure, after the manner of the eternal physical cosmos—he was the Immortal.

Jesus said he had power to lay down his life, and to take it again. This He abundantly proved in his resurrection from the tomb of Joseph. He might have been alive and in the flesh today, had he so desired; but his love for suffering humanity moved him to sacrifice his life on the cross.

No more profound act is recorded in all history than this. What could be more beautiful and consistent as a doctrine, than that Jesus, the Savior of men, should pass through the fires of translation (theocrasis, apotheosis, an electro-magnetic combustion), whereby the entire body is reduced to that energy called the Holy Spirit,—leaving nothing behind to bury—and as the divine Seed, plant himself in the human race, ultimately, at the end of the age (now), to bring forth the divine harvest—the firstfruits of the resurrection?

The humanity into which was breathed the Holy Spirit 1900 years ago, is about to be manifest as the fruit of the Tree of Life. These are the Sons of God, the arch-natural manhood. They are the new genus about to be manifest in material tangibility, and are as much above mortal (dying) humanity as this plane is above the animal.

These are the re-manifestation of the Adamic race, whom God made in his image and likeness. "Male and female created He them." This means that the male and female essences of sex were united in the one integral structure, making of it a *biunity*, two-in-one, male and female in one form, a neuter being. Such was the glorious personality of the Lord Jesus.

These Sons of God are to be a law unto themselves; they will know no sin, sickness, nor death. They will have the power to transit themselves instantly from place to place; to project their clothing from their own spiritual spheres whensoever the mind desires, and to cause the habiliment to be of most exquisite form and color. They will have the power to open the interiors of men, if required, and show them the real interior selfhood; to transmute or dematerialize their material forms, enter the spiritual world, thence rematerialize and come into the natural whensoever the mind dictates. No enemy can harm them, for they can instantly take themselves from human ken.

The office of these High Priests, who constitute the Order of Melchizedek, is to bring humanity to the highest possible state of development; and finally when their work is accomplished, they will be absorbed into the throne of Deity, *within the human race*, as was the Lord Jesus. And thus the Immortals perform a double function: they make conjunction with the highest and innermost sphere, that of Eloah, putting on eternal life; and from this absorption there is a precipitate, which baptizes the race for a future sonship and harvest. Thus it is that the throne of God is replenished and perpetuated.

"Am I My Brother's Keeper?"

BY N. C. CRITCHER

IF anyone has lingering doubts about the love of money being the root of all evil, they should read the article in the April *Everybody's* entitled "China's Grapple with the Opium Evil." There they will see a great, presumably civilized, nation forcing the cursed thing upon a weaker nation struggling to free itself from a vice which is destroying it, for what reason?

Here is the situation: "In 1807, when the Indian opium exports to China amounted to 3,400 tons, the British government agreed to reduce this total export at the rate of one tenth, or 5,100 chests a year, until 1911, with the assurance that the reduction would be continued in the same proportion beyond that period, if the Chinese government had within the period cut down its home production in like degree."

China courageously attacked the evil, not only among the lowly, but required its mandarin class, upon penalty of loss of office, to discontinue the habit; and not only passed the edict but *enforced* it, in thousands of cases. Now, in 1911, when the Chinese reformers find that with an agreement of the British government to reduce the export more rapidly, "opium might receive its finishing stroke this year, instead of in 1916, as originally contemplated," that government, when asked "to respond to the desire of the Chinese government to shorten the period of nearly eight years, during which India is to continue to send opium to China, the Under Secretary of State for India answered in substance that his Majesty's Government was not disposed to disturb the settlement arrived at!"

The reason is not far to seek. Since the restriction was instituted, the price of opium has increased from 120 cash per ounce to 1200 cash for the same amount in some localities, and proportionately all over the nation. And our philanthropic, religious England is filling its pockets with the blood-stained profit! The degeneracy and misery produced by the opium habit are not the only factors involved; the acreage devoted to the culture of the poppy is necessarily withdrawn from the cultivation for food products, and already "increased harvests of wheat have made food more plentiful and cheaper than it has been for years."

It is not necessary to draw the moral: the truth is too self-evident to need any elaboration, but the sword of Damocles hangs by a single thread as of yore, and woe to those upon whom it falls, when the unexpected stroke shall precipitate the suspended judgment.

THE ZODIACAL BELT OF THE HEAVENS

Twelve Signs and Constellations, and the Many Subsidiary and Subordinate

Question 49. "Why does Koreshan Universology deal with twelve signs and constellations only, while a modern astronomer informed me that there is a much larger number? I would be pleased if you would explain how the signs and constellations first came into use, and whether there are twelve or more."



THE FIRST question is very easily answered when one is somewhat familiar with modern astronomical writings. In one of such works we read: "The constellations now in use are about 80 to 90 in number, counting a few minor ones devised during the last century, chiefly for the southern hemisphere, but by no means counting all that have been proposed. It has been well remarked: 'Half a century ago no astronomer seemed comfortable in his position till he had ornamented some little cluster of stars of his own picking with a name of his own making.'"

This acknowledgment ought to be sufficient explanation why Koreshan Universology deals with the twelve governing signs and constellations only, while all the others are subsidiary and subordinate. Koreshan Science deals with the immutable and eternal laws, consequently it has not ornamented some little cluster of stars of its own picking.

The twelve signs and constellations were in use by the Egyptians and Chaldeans, the most ancient reliable historical nations and people. The truth of the subject is: The twelve governing signs and constellations were known among all nations and in all past ages, while the subsidiary and subordinate were considered non-essential. In the most ancient chronologies of China and India, and among more recently discovered islands of the South Sea, traces of the twelve governing signs and constellations have been discovered. In the excavated remains of Assyria they are recognized; in those of Egypt and Chaldee they are perfectly preserved; and in those of Etruria and in Mexico also they are traceable.

Does not this world-wide knowledge, from the remote to the present time, indicate an immutable and eternal origin of the twelve governing signs and constellations? In the most ancient book of the Bible we read: "Canst thou bring forth Mazzaroth in his season?" Mazzaroth is a Hebrew word meaning the constellations of the Zodiac. The Greek word is *zodiakos*, which KORESH defines as "the cycle of God's animal life."

The term "zodiac" is defined by the Standard Dictionary thus: "An imaginary belt encircling the heavens and extending about 8° on each side of the ecliptic, within which are the larger planets. It is divided into twelve parts, called signs of the zodiac, which 2000 years ago corresponded to 12 constellations bearing the same names. Now, owing to the precession of the equinoxes, each constellation is in the sign that has the name next following

that of the constellations." The scholasticism of today, as in the Christ time, has lost the key of knowledge.

Let us again cite Koreshan Science concerning the term under consideration: "Zodiac signifies the cycle of God's animal life." "The visible system of stellar groupings is divided into two hemispheres by the ecliptic, defined as the median line of a series of constellations called the Zodiac. * * * This circle is composed of twelve groups, the line of their orbit circumscribing an axis oblique to the polar axis of the earth, of about 23 ½ degrees; hence the ecliptic sustains a relation to the equatorial circle of 23½ degrees. This is called the obliquity of the ecliptic. The Zodiac marks the sun's path through the heavens.

"The divisions in the heavens are called constellations, and are named in their order from Aries (Lamb or Ram), the head of the circle, to Pisces (Fishes), the foot or extremity. The divisions on the earth are called signs, and are named in their order; the signs bearing the same names in the same order as the constellations." [For all the names of the constellations and the signs, with explanation and definition, see Nov. issue, 1910, under Question 30, of this Department.]

Let us cite a paragraph from the astronomical work referred to above as to the correspondence of the constellations and the signs. "Although there are still 12 signs and 12 constellations, signs and constellations no longer correspond." What does Koreshan Science say to this? "While at one time during the year the belt in the heavens is over the belt on the earth, any special point of the celestial belt is not exactly at the same point on the terrestrial belt that it was at the same time the year preceding; the difference being fifty seconds of a degree every year. It is declared that this movement of the equator on the ecliptic, called the precession of the equinoxes, was discovered by Hipparchus about two hundred and twenty-five years before the Christian era. [The phrase "vernal equinox" means the moment of equal night in the Spring, from the Latin *ver*, Spring; *aequus*, equal, and *nox*, night.] It would require about 25,816 years for any given sign to pass through the entire ecliptic, were there no retarding [foreshortening] or accelerating influence to modify the movement, [which reduces the time to exactly 24,000 years, or one grand Mazzarothic cycle].

"It may be asked, if there are twelve constellations and twelve signs, why do astronomers employ the term *the* sign, when referring to the precessional movement? It is because the first sign (Aries) is defined as *the* sign, this being the head of the circle. During the last dispensation (the Chritian), the sign Aries has been passing, by what is denominated the precessional movement, through the constellation Pisces; or, employing English, the sign Ram has been moving through the constellation Fishes. Ram is the symbol of the begetting principle and love, and the constellation Fishes is the prolificating constellation.

"Taking the cycle of the Zodiac and drawing six axial lines, we will discover six pairs of coördinate constellations. Aries and Libra comprising the two poles of the first axis.

In order to comprehend the significance of these coördinates, it is well for the reader to become familiar with the language of symbolism, as far as symbolism pertains to the distinctive qualities of each constellation. The prime element of Aries or Ram is love of begetting, and the prime element of Libra, the opposite pole of the Aro-Libral axis, and therefore the coördinate of Aries or the begetting principle, implies the science, and hence the power of regulating the begetting desire so as to conserve the begetting energy and adapt it to its highest and best uses.

"And furthermore, to comprehend the full purport and importance of the bearing of the Zodiacal axes and poles to the corresponding qualities in life, it is of the utmost importance that there be acquired a general conception, at least, of a celestial and terrestrial corresponding anthropotic Zodiac, in which there are the corresponding divisions of constellations and signs, governed by corresponding movements.

"It must be remembered that the twelve constellations and signs, 'the twenty-four elders,' [spoken of in Rev. iv: 4, 5, 8, 11, 16, 19] do not comprise all the constellations of the heavens, nor all the signs on the surface of the earth. They merely comprise the two coördinate governing belts, the other Zodiacal constellations being subsidiary and subordinate. As the signs and constellations change their relations to each other fifty seconds of a degree every year, any given sign passes through a constellation in a period of about two thousand years."

The State of Sanctification and Holiness

Question 50. "Can the state of sanctification and holiness be reached during the state of mortality?"

WE might answer the question by saying: Can one eat a fruit before it is ripe? Or, Can one live in a house before it is constructed? Or, Does the farmer harvest his wheat before it is matured? But let us first see what the terms sanctification and holiness mean according to the so called orthodox conception, and then, what they signify according to Koreshan Universology.

Theological works, such as the voluminous Schaff-Herzog Religious Encyclopedia, are altogether too lengthy in their definition to quote from, consequently we must confine ourselves to the Standard Dictionary, which says: "Sanctification is the act or process of sanctifying; or the state of being sanctified; specifically, in theology, the gracious work of the Holy Spirit whereby the believer is freed from sin and exalted to holiness of heart and life; distinguished from *regeneration* and *justification*. The more common Protestant view is that sanctification is a gradual work of divine grace; but it is held by Perfectionists [or so called "holiness people"] to be an instantaneous act; by Pelagians to be only a moral reformation, and by some others to be merely the maintenance of holy exercises. In Roman Catholic theology it is the cleansing of the soul from sin, together with the inpouring of sanctifying grace and the three theological virtues—faith, hope, and charity."

The foregoing four views are not in harmony with Scripture, nor with scientific conception or common sense; for no one can rationally say during any time in the mortal

state, that he is now free from sin and exalted to holiness of heart and life. Whosoever makes such claims is badly deceived and ignorant, and wholly devoid of ordinary common sense and observation. As long as we live in the mortal state, it is simply impossible to be entirely freed from sin and exalted to holiness of heart and life; for the mortal state is the sinful state. Scripture, common sense, and observation corroborate the fact that "the wages of sin is death," and when this "death" is overcome, then will we be free from sin and exalted to holiness of heart and life.

The great mistake that the Protestants, the Perfectionists (Holiness people, and Holy Rollers), the Pelagians, and the Catholics make, is, that they utterly misinterpret and misunderstand Sacred Scripture references concerning the redemptive work of the Lord Jesus the Christ; for his work is not complete during the seed-time, nor during its growth, but at the end of the harvest, which embraces a period of about two thousand years, the harvest will tell the complete story of redemption. Then, and not before, will the Anointed gather his "sheaves." All denominational sects, including the old mother, that have been trying to gather in the sheaves before the divinely appointed time of the harvest, will find themselves woefully mistaken and disappointed; for even the self-selected orthodox "sheaves" are no better off than agnostic or atheistic sheaves, as all pay the penalty alike—death. Facts ought to show anyone with common sense that during the mortal state no one is free from sin, nor exalted to holiness of heart and life. All that we can do is to elevate our thoughts above the human propensities, and strive to overcome as much as lieth in us through the power that strengthens us. This striving must be a continuous effort until the harvest is reached.

Now let us ascertain what "holiness" means. In the Dictionary mentioned, we read: "Perfect conformity in purpose and character to the moral law; freedom from sin; moral and spiritual purity and perfection; godliness: said of man." We reiterate that during the mortal state, perfect conformity to God's law, freedom from sin, and perfection in purity, are simply impossible. We may and should strive unto it, but perfection is not reached during the state of mortality. It is strange that any one should claim such a sanctified and holy state in heart and life, and yet pay the penalty of sin, death. Koreshan Universology teaches that during the Christian age, faith and grace reigned, but with the beginning of the new age, the lap of the ages, the law of Sinai is again in force, and must be kept as nearly as possible. But how is it made possible? "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you."

Concerning the foregoing Scripture reference, KORESH says: "Did the Lord declare the truth when he said these words? If so, then by some process the Disciples appropriated that substance, and because they appropriated it, the world [his church] has hope that the Lord will be raised up from that appropriated life. * * * If the Lord was the life of the world or church, and his flesh and blood comprised that life, then, somehow, that life must have entered the church, and because of this the church will finally arise into 'newness of life,' having the same immortal substance which the

Lord possessed. This will be complete sanctification and holiness. Koreshans have hope grounded in reason, with a scientific exposition of that hope in the granite rock of a crystallized truth, Koreshan Universology, the substance of the "everlasting gospel."

Swedenborg's Understanding of the Inside Theory

Question 51. "Did Swedenborg have an understanding of the Koreshan 'inside theory'? And are his writings of a divine origin?"

KORESH declares: "It was given to Emanuel Swedenborg to exposit the significance of the spiritual degree, and only the spiritual degree, which he denominated the spiritual 'sense' of the 'Word,' and in appealing to Swedenborgians, we insist that they take him at his word when he declares that he only attempted to express or define the 'spiritual sense.' He declared two other senses—the celestial and the natural, neither of which he was permitted to understand. Of the natural 'sense' he said: 'In the literal sense, the Word is in its fulness, in its holiness, and in its power;' and we assert that the Word is not so exposit as to be made practical until it is opened to the truths of the 'literal sense' or degree, which degree alone can be practically applied to the uses of natural life.

"Swedenborg did not deal with the scientific of the Word, nor did he so define the Word as to enable his followers to discriminate between the Word (God) and the Bible, which his followers regard as the Word instead of God, the Lord. The spiritual 'sense' of the Word is for the spiritual angels especially, and *is of no practical use to men in the world.* The specific end for which the writings of Swedenborg were produced, was that his mind should be so concentrated as to constitute him the material vortex for the activities of the spiritual world, and that in these activities there should be a material pivot for the uses of spiritual activity. The actual use of the writings of Swedenborg, as to their subsequent influence, is to constitute the basis of the central hell of the central and highest heavens. This is effected through a malappropriation of these writings by Swedenborgians, in their influence to prevent the Swedenborgian church from accepting the exposition of the literal degree when the Messenger of the Covenant fulfils the prediction of the literal revelation of the Word—God.

"The literal degree of truth, the scientific degree, cannot be known on any other basis than the interpretation of the physical universe itself. This Swedenborg could not effect, because he was bound by the dogmas of a false science from which he could not break loose, though while in the spiritual world and in the state of illustration he did get a glimpse of the true structure and limitations of the universe, as may be noted in his 'True Christian Religion,' paragraph 76, where he, while in a state of illustration, set forth the 'inside theory,' but when out of the state of illustration, he could not understand. He says:

"But to explain the several stages and progressions of creation from its beginning, would take up much of your time: during my state of illustration, however, I perceived that, by means of the light and the heat proceeding from the sun of the world, spiritual atmospheres were created,

which are substantial in their natures, and that one was derived from another; and they being three in number, and consequently there being three degrees of them, three heavens were also formed; one for the angels who are in the highest degree of love and wisdom, another for the angels in the second degree, and a third for the angels in the lowest degree. But because this spiritual universe cannot exist without a natural universe, there to produce its effects and uses, I perceived that the sun, from which all natural things proceed, was created at the same time, and in like manner; by means of this heat and light, three natural atmospheres were produced, encompassing the former, as the shell of a nut does the kernel, or as the bark of a tree encompasses the wood; and lastly, by means of these atmospheres, the terraqueous globe was formed, to be the abode of men, beasts, fish, and other animals, and also to bear trees, shrubs, and herbs on its surface, consisting of different kinds of earth, minerals, and stones.'"

"Swedenborg saw the 'inside theory' while in a state of illustration, but could not comprehend its scientific significance; and furthermore, let it be noticed that he saw the process of creation in active operation throughout the universe, and that creation was therefore a constantly operative activity from 'Jehovah God,' throughout both the spiritual and natural worlds, which he saw were not only then in existence, but in the constant operation of being created. If we will accept the vision of Swedenborg as true in the spiritual observations made by him when in the states of illustration, acknowledging the fact that love and wisdom, as cooperative essences, have eternally worked, and that they cannot work except there be a natural world in which to work, it follows that the natural is as eternal as the spiritual."

In this connection we may also answer the question: "What did Swedenborg mean by the term 'illustration'?" This question is answered in the foregoing elucidation; namely, when Swedenborg was in the state of illustration, he saw and knew clearly, but when out of it, he could not comprehend or understand it. The same state was operative with the prophets of the Old Testament. This was due to the fact that their minds had not progressed sufficiently along the line of metempsychosis; even the Apostles were lacking in the additional progress of nearly two thousand years.

KORESH says: "The cycle or period of time required to propagate, reproduce, or regenerate the new order of being is a long period; proportionately longer in its duration than the cycle of ordinary fruit, as the kind under consideration is proportionately greater in its results than of ordinary growth. The seed sown at the beginning of the Christian age (the seed now being specifically considered) were the children of the kingdom. Jesus said, 'The good seed are the children of the kingdom.' 'The field is the world [the church]; the harvest is the end of the world,' age or church, when the new world, age or church, shall be established."

If religious people had a knowledge of the eternal and immutable law of seed-sowing, growth, and harvest; and also the eternal and immutable dispensations, ages, and grand cycles of time, then the Prophets and the Apostles or the Jewish and the Christian churches' progress along the line of growth, development, and unfoldment of their minds would be as clear as daylight. Those of the Jewish age that believed in the Messiah of the Christian age were the children of the kingdom. These the Messiah gathered into his fold and planted in them the theocrasised substance of his own body.

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Interesting Reading and Announcements

THE following excerpt from a letter, from one who became interested in Koreshan literature only a short time ago, speaks for itself. An observing mind soon recognizes the genuine in comparison with the counterfeit. The Guiding Star Publishing House is always pleased to learn of the interest its readers have in the Science of Koreshan Universology.

The interior response from our rational faculties to the science (knowledge, truth) of Koreshanity, is a proof that the divine seed (the Logos) was sown in the hearts (minds) nineteen hundred years ago; thus fulfilling the Scriptural statement: "My sheep hear my voice and follow me."

Encouraging Letters From Our Friends

"I have a great desire to know the truth, and Koreshanity is the only source where I can find it. I have read sufficiently to know a good thing. * * * Since I have learned, through the reading and studying of Koreshan literature, that heaven and hell reside in the mentality

of humanity, I have realized the importance of good and evil thoughts, doctrines, and things.

"I more than ever realize what a power for good must reside, when a band of true believers have gathered together in His name; for the divine promise is: 'There I am in the midst of them.' * * * I am more than ever imbued with the grand, redemptive truth of Koreshanity. I know that it is virtually the living truth, and I realize that the time is near at hand when the world at large will know it. I am more than ever hungry and thirsty to get down to a systematic study of this glorious truth and its application. I sincerely desire to be prepared to take a part in the work of its glorious future." —Dr. R., Mich.

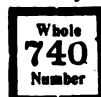
"I want to tell you what I experienced today. I have been suffering lately with a cold, and felt quite miserable this noon. The postman brought me two copies of your valuable book, 'The Rediscovery of the Lost Fountain of Health and Happiness.' I read about a dozen pages, and soon began to grasp the importance of Mental Healing, and made a sincere application of it. The miserable condition left my head and body, and I never felt better; the cold visibly vanished.

"I know this change was due to the reading of your book on Mental Healing; all brought about in the course of a few hours. I want to thank you a thousand times. I prize the book beyond anything I have ever read on Mental Healing. I shall recommend it to my patients and friends, for it is surely a book worthy to possess, and to read and reread, as it directs and helps one to elevate the thoughts above the common human aches and ills, as well as temptations and propensities." —Dr. R., Mich.

Dear Friend:—THE SWORD brings out the teaching of the "Message" in a very

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interesting way. * * * We get this kind nowhere else, because they have it not to give. You speak of the long weary years after the illumination of the Messenger, while waiting for some to receive it. How tiresome it must have been, with so few to understand the deep meaning of his words. It is pitiful to think of one having the absolute truth, standing alone in the mortal flesh all these long years. I am glad he told us many helpful things;—they come to us with double force now, in our time of great need. I really do not see what else there could be to hold and keep us in this time of unrest everywhere. But the harvest is sure, though God's time seems so long to those who are waiting for the dross to be removed. It is a great comfort, however, to know that it is necessary,—that there is no other way but to wait. There is a restfulness, day by day, in the thought that whatever comes to us is necessary for our development and growth, so let "Thy will be done in earth, as it is in heaven." As ever, M. G. R., Mass.

"The Supply of Light and Heat of the Brain and Body"

In order to continue a flame, fuel must be supplied. Cease the supply and the fire dies out. Now this law is universal. It is operative on every plane of existence, and in every sphere of life.

There is no light nor heat, however slight, that is not produced by combustion or the burning of something. But all things do not burn with a flame, as is the case in furnace or stove fires, or in gas jets and lamps.

"There are objects that burn without coming to a visible flame; objects which we may see crumble to ashes that never come to a glow. For instance, if you hold over a lamp, and a little distance from it, a piece of writing paper, it will burn black and finally crumble into ashes without showing a single spark of fire or light, and yet it burns so rapidly that it crumbles to pieces in the space of only a few minutes.

"There are also objects that come to a sudden flame, with an explosion, while some show a steady and slow evolution of heat which, however, produced both heat and light.

"Light and heat are inseparable, although the former may not be observable, or not even manifest by a sensation. For instance, in the slaking of fresh lime, a combustion or burning takes place, and

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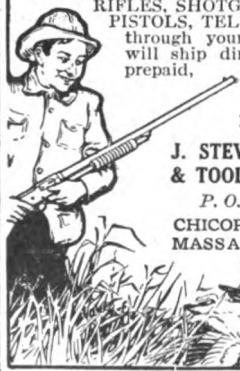
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great heat is given off; but there is no flame, no blow, no spark of light. Thousands of things burn still more slowly, some of them requiring days, years, and centuries. Stones, rocks, diamonds, etc., decompose by friction of their particles of matter. This friction, very appropriately, the Germans call—*der Zahn der Zeit*. This Zahn will rub down everything in the universe in the course of Zeit.

"Now, just as we supply our furnace or stove with fuel in order to keep up a continual glow, or our pipe jets with gas, or our lamps with wick and oil, in order to furnish us with a continual flame, so we must supply brain and body with food and fluids. This supply of a gravic kind, together with levic forces or essences, that is, human electricity and magnetism, and a pure spiritual essence from the most interior of the spheres of the brain, keeps up continually for "three score and ten years," more or less, the heart and life, the life and health, of our mortal spirit, soul, and body. "These supplies, however, keep it up by means of combustion, burning or destruction—not their destruction as substance, not their absolute destruction, but by means of metamorphosis, transmutation or change from the state and quality of matter-substance to the state and quality of spirit (mind) substance. This we prefer to call the alchemico-vital process instead of chemical."

"The physiological and mental functions of the human brain and body are kept in activity or motion by means of a continual supply of gravic and levic substances, of material and mental (spiritual) kind. And these are kept in activity by means of the process stated; namely, combustion. Thus, if the brain and body are supplied with these substances, they will, by the alchemico-vital process, produce bones with nourishing marrow, muscles with body-warmth, vessels with arterial and venous blood, fibers with nerve-force, skin with pores for absorption and elimination, hair as a beautiful covering for the crowning anatomical and physiological structure."—Excerpt from "The Rediscovery of the Lost Fountain of Health and Happiness."

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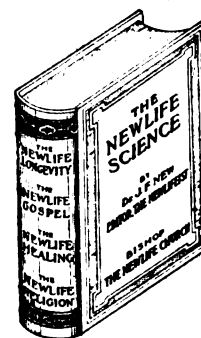
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his mind, his intellect, memory, and experience seemed to be of little or no use; for he always believed that he was within a few minutes of death, and that the good Lord had made this special visitation or affliction come upon him as a punishment for his sins, although he was not noted for this sort of religious belief at other times. If spoken to at the time of such attacks, he would proceed to confess, but what he confessed were ridiculous trivialities. In substance, it was a tendency to distort these trivialities into grave faults. However, at other times he was no coward, but a brave, courageous, and sensible man.

"His physician did not understand his case, because he looked for the cause in the material domain only. He was a materialistic physician. Had he also been a mentalist (spiritualist, in true sense of the term), and considered these qualities of matter and spirit as co-ordinates and as independent, he would have discovered the cause of his patient's "melancholy delusions." Melancholy delusions are an attack of *obsession*. The great physical and mental Physician, the personal Deity, nineteen hundred years ago, considered mental diseases as obsessions and possessions; the former as acute and momentary spells, the latter as chronic attacks. The great majority of modern physicians have departed from the concept of the great Physician, to their own disadvantage, to say the least."—Excerpt from the book, recently published, "The Rediscovery of the Lost Fountain of Health and Happiness," by Dr. El Lernanto; see review of it in another department of this magazine.

The "Boy Scout" Books

The Boy Scout movement is creating considerable interest throughout the country; hardly a newspaper or magazine escapes some mention of it. It is yet in its infancy, and literature on the subject is in great demand. Hurst & Co., the well-known publishers of popular-priced books, have issued the first volume of their "Boy Scout Series," by Lieut. Howard Payson, entitled: "The Boy Scouts of the Eagle Patrol." Whether you are a Boy Scout or not, you will want this thrilling volume; every wide-awake, healthy boy should own a copy. Price, including postage, 50 cents. From your bookseller, or mail orders to Hurst & Co., 395 Broadway, New York.

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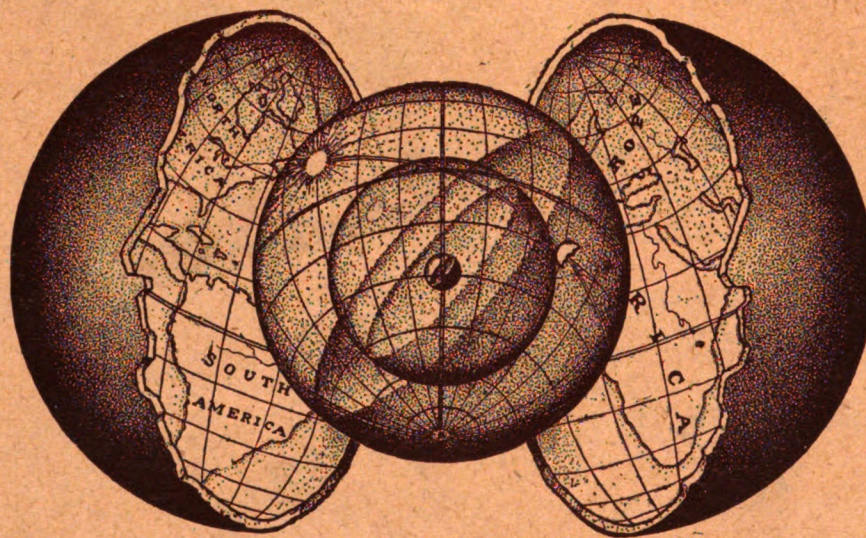
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