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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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Joseph the Channel of the True Shepherd

The Specific Thought Husbanded Becomes Concrete in the Manifest Jehovah

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

IN ANTICIPATION of the argument I will merely state in this connection, that the substance of desire conserved and heaped up through the process of a continual application of the ceremony of circumcision, culminated in the manifestation of the Messiah, and ultimately culminates in the so called second coming of Christ. This will be better comprehended, however, in a thorough analysis of the type in its relation to the antitype, to be given a little later on.

Thought travels in the direction of the desire. The original thought with God and Abraham gave the primary impulse and direction to the specific thought which circumcision husbanded, and through the Jews, in the subsequent declension of the Hebrew from the original concept, the flow was maintained until, in the end of the Jewish age and church, it became concrete in the manifest Jehovah as the inceptive center, and in the believers in the Messiah, as the receptive forms of that special impulse.

"Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers." (Romans xv: 8.) Jesus the Christ, then, was the minister of the real or antitypical circumcision. "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ." (Colossians ii: 11.) Those who believed in the Christ were the circumcised. The circumcision of the Jew was not merely a type of this, but it was the real means to the end. The circumcision conserved the brain force, and the direction of the thought, as impelled by the Lord in the covenant with Abraham, gave the thought its direction toward the Messiah, where it aggregated and concreted.

The thought substance, or psychic force which, through a process of circumcision, enforced as a universal national rite, was conserved or husbanded,

reached its terminal and polate point of culmination through transmission from generation to generation, until, as before stated, in Jesus the Christ it completed its centralization. Jesus, then, as the Minister of circumcision and Messenger of the first covenant (the conjunction of the Son with the Father), was in reality, as he declared himself to be, the Son of man. He was the Son of man because he was the product from man of an outward form made perfect by processes of purifying transformation, which were in progress during the ages which preceded his manifestation to the world.

But let us return to the subject of the direct psychological influence of the Jewish rite. I have already shown that the process itself was a foreshortening of the terminal integument. This foreshortening was not confined to the external integument of the individual; it reflected upon the brain, and thence upon the soul itself. But further than this, it exerted an aggregate effect upon the national brain, and thence upon the national soul. This foreshortening upon the biological macrocosm was specifically related to the macrocosmic foreshortening produced on the line of the physical ecliptic, in what has been denominated the precessional movement, or the precession of the equinoxes.

Without the natural circumcision of the Jew the Christ could not have come, because the brain force could not have been conserved and centered. The coming of the Christ was the reflex action of circumcision, and not the primary or direct effect. In its direct and typical influence, circumcision hastened the rapid evolution of the Jewish people, through the distinct phases of government through which they passed to reach the royal or kingly power. The conservation of force, with the constant determination of the desires which conducted and transmitted that force to its determinate purpose and end, that determinate desire being for the enthronement of their king, resulted in the early development of the royal government.

Saul was the first king of the Jews; and though he was not the apex of their royal desires, he was the initiatory fulfilment of their hopes, as the very name itself implies, for the name Saul signifies desired. Saul was inaugurated king, as an earnest of the desires memorized and augmented by the rite of circumcision. David, who succeeded him, was the fulfilment of their desires as pertaining to the Christ or Messiah (anointed) in his typical first coming; for David was the real type of Jesus.

Circumcision a Type of Rest

The special force husbanded by the enforcement of circumcision was heaped up, so to speak, in David. This was the basis of his power with the people. The heaping up of the potency which related directly to the last principles (ultimates) of the flesh, gave to David that psychological power through which he became the victorious warrior. Circumcision, intimately associated as it was with that more universal conservation or rest, the Sabbath, inclined the Israelite to look even beyond David to David's son, in whom their final hopes were to be realized. To the sensuous Jew, Solomon was the climax of their aspirations. In him they were to find this everlasting rest in their inherited land of promise, their happy Canaan. Solomon was the typical second coming, the veritable Shiloh (in type), as David was the typical Messiah.

After having considered the direct psychological bearing of circumcision, we are brought to the real point of its direct ethnological relation and intent. In Solomon the effects of circumcision as to their direct influence reached their climax or point of rest, for in him the Hebrew and Gentile culminated as a final unity, so far as the type was concerned. David was a Hebrew. Solomon was a mixture of Hebrew and Canaanite, and the product of the sensual inclination of David as developed through the enforcement of the Hebrew rite. Solomon's mother was the wife of Uriah the Hittite. She was not a Jew, but an Hittite, and therefore Gentile. Her special attraction for David was the result of kindred psychic or soul attraction.

The incorporation of the Egyptian into the Jewish race, and the universal centralization of the Jewish thought upon the tribe of Judah as the tribe through which the king should come, made that tribe the center of the psychic impression from all the tribes; and when the final Anointed was born and recognized, in him was concentrated the psychic desire of the whole Jewish race.

The Canaanites were the descendants of one of the sons of Ham (Kam), the real Egypt. Ham, or Kam, was the father also of Metsraim (Mizraim), the founder of the Egyptian race. Hence, through the incorporation of the Egyptian blood, and thence the concentration of the Egyptian psyche in David, was developed that affiliation by which he was attracted to the soul of the Gentile through the woman of the Hittites. The Scripture declares that Solomon made conjunction with the house of Pharaoh. This has a much deeper significance than a superficial reading of the text would indicate, both as it regards the type and the antitype.

The term Pharaoh was a common title of the Egyptian kings. It was employed by the Egyptians as the royal title, because its significance defined their conception of the supreme royal dignity and authority. It means literally, the king, the prince. It is from the root *para*, to let go, to loose, to dismiss, to make naked, to uncover, to begin. This means, to be the beginning of a people, the source or origin of a genus or race; and the conjunction of Solomon with the house of Pharaoh had reference to the psychic union of Solomon with the Egyptian psyche, through the Canaanite who descended from Kam, the source of the Egyptian people. It is a significant fact that Solomon was crowned king at Shiloh, a place in the tribe of Ephraim, one of the mixed tribes. But especially does the significance of the statement, "Solomon made conjunction with the house of Pharaoh," appear, when the type is carefully compared with the antitype.

I have already said that David and Solomon, to the sensuous Jew, were the Messiah and the Shiloh, or the first and the second coming of their Anointed. The prophets, however, knew that they were mere types of the real Christ in his first and second coming. At the coming of the Lord, now, at the end of the Christian era, CYRUS is the real Pharaoh, the precursor of the Sabbath or rest to come to the people of God. He makes naked, or uncovers, the literal degree of the Word. He is not merely CYRUS as a modern name, but he comes as the fulfilment of all the ancient (so called) myths, for they are but the most ancient prophecies of the present advent.

The Egyptian idea of Horos, or Koros, being produced from Isis through the overshadowing of Osiris, had its origin in the primitive Egyptian prophecy that CYRUS, or Koros, would come as the product of the virginal principle newly applied, for it is only through the power of virginity that the victory over death and the grave can be achieved. Through the translation of CYRUS (Koros) conjunction is effected. Succeeding that conjunction is manifest the Shiloh, or rest, of the people of God.

It seemed important that Solomon should possess himself of seven hundred wives and three hundred concubines. Through the influence of circumcision the sex potency had been husbanded, and through the desire which was thus conserved and directed to Solomon, as the apex of the Hebrew desire, he became the direct psychic center of the Egyptian potency which the Israelites absorbed through their miscegeneration with the Egyptian women. Solomon thus became the center of transmission, in a natural way, of the supreme potency of both the Hebrew and the Egyptian, and his seed was scattered indiscriminately among the people who were subsequently absorbed by the Assyrians, Persians, and Medians, and from whom the present Anglo-Saxon has descended.

The indirect or reflex psychological effect of circumcision will be subsequently considered. The mark of the covenant was circumcision. The circumcision of an alien with a view to his acceptance of the religion of the

Hebrew, made him a Jew. If the Hebrew failed to comply with the requirements of the law, he was cut off from his people; he therefore became Gentile.

A Divine Purpose that the Jew Should Become Gentile

It was in the divine purpose that the Jew should become Gentile, that through the Jewish or Israelitish leaven the Gentile lump should all become leavened. The mixture of the Hebrew with the Egyptian through the marriage of Joseph with his Egyptian spouse, was the commencement of the process of miscegeneration.

It was not so much the influence of idolatrous nations upon the Hebrew by the mere contact of religious thought and teachings that led the Israelite into idolatry, as it was the absorbed potencies through the process of intermarrying. The tendency of the children of Israel toward the worship of the Egyptians, as instituted by Jeroboam the son of Nebat, was the result of a reflex force from the Egyptian psyche or soul, absorbed through the intermarriage of the Egyptian women with the Hebrew. At one time there were thirty-two thousand Midianite females appropriated to Jewish use as wives, which was one more step toward the final mixing of the Israelite with the Gentile nations.

Now let it be remembered that Ephraim and Manasseh were the two tribes of Joseph, and that they especially were a mixed race. It may also be borne in mind that not only through Joseph, but directly through his youngest son, the Shepherd, the Stone of Israel was to come.

Nine hundred years before Christ, Ephraim, the rival tribe of Judah, became sufficiently influential to lead in a rebellion under the direction of Jeroboam, against the house of Judah. The revolt of the ten tribes was successful, and the kingdom of the Jews became divided, never again to be united as a natural Hebrew nation and church. Jeroboam, the son of Nebat, and descendant of Joseph and Asenath, was installed king of Israel. From that time Israel and Judah were separate and distinct kingdoms.

Jeroboam instituted the worship of the Egyptians. The Hebrew worship with its ritual and ceremony was abolished. The very abrogation of the rite of circumcision precluded the Jew or the Israelite from the prerogatives which the covenant relation insured to him, and which could only be claimed upon the ground of the sign of the covenant being manifest in the flesh. When the Israelite failed to manifest the sign as an external mark of identity and sign of the covenant relation, he was cut off from God; he was no longer a Hebrew.

The Egyptian life and potency, through the influence of the marriage alliance of Joseph with Asenath, the daughter of Potiphera (Potiphar), was transposed from the Egyptian race to the Hebrew people. When Joseph was taken into Egypt at the instance of his brethren, he was purchased by Potiphar, whose daughter was subsequently given to Joseph by Pharaoh. Potiphera was the prince of On, or Heliopolis; that is, prince of the sun. He was the high priest

of the temple of On, and his daughter was Asenath, which is the same as Neith in Egyptian. Neith, it will be remembered, was the goddess to whom the temple was dedicated. The name Potiphera, or Potiphar, signifies "belonging to the sun."

The worship of the ancient Egyptians as originally conducted, and as believed in by Potiphar, was not a worship of the physical sun, but of principles and personalities which were known to be successively incarnated from dispensation to dispensation. Neith, or Asenath, was the channel through whom the biologic transposition was to be effected, and the temple in which the high priest and prince of On ministered was therefore dedicated to the goddess, typified by this daughter of Potiphar and spouse of Joseph.

When the children of Israel went up out of Egypt they carried with them the treasures of the Egyptians. As they did this in a material and physical sense as a type, so they did in a biological sense, for the very best of the Egyptian life was carried over to the Hebrew through intermarriage. Thus the real Egypt became conjoined psychically with Israel. As Egypt was carried over into Israel biologically, so Israel with Egypt was subsequently carried over into Assyria, and the three nations became one, as will be shown more clearly as we proceed.

The following quotation has special reference to this triune biological union, only fully complete and perfected now, at the termination of the Christian era. "In that day shall there be a highway out of Egypt to Assyria; and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land: Whom the Lord of hosts shall bless, saying, blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance." Isaiah xix: 23-25.

The above prophecy unquestionably, in the anti-type, points to the present time, and to the various branches of the Teutonic family of nations; and especially to the Anglo-Saxon, who are compounded of the Egyptians, Israelites, and Assyrians. The reader has already seen the first steps in the miscegeneration of the Israelites. But thus far it has not been shown how completely the posterity of Joseph, through Ephraim as the chosen channel, became Gentile in fulfillment of the prophetic declaration of Jacob.

Nine hundred years before Christ, the two tribes under the instigation and leadership of Jeroboam, separated from Judah, and the kingdom of Israel was established. Subsequent to the division of the nation and the consequent existence of two distinct kingdoms under the respective titles Judah and Israel, there were two lines of prophecy, one specially noted as referring to Judah, or the house of Judah or Solomon, (this line of prophecy referred to the unmixed people the Jews,) and the other to Israel or Ephraim. This differentiation is of the utmost importance, because without it, it is impossible to acquire any clear idea of prophecy and

its fulfilment, especially as it pertains to the Israelite as distinct from the Jew.

Ephraim became a synonym of Israel; and the tribe of Ephraim, the tribe founded by the youngest son of Joseph, was the leading tribe of Israel, or the ten tribes. The division of the kingdom, I repeat, occurred about 900 B. C. About 771 B. C., one hundred and twenty years subsequent to the division of the kingdom, Pul and Tiglath Pileser, king of Assyria, took captive three of the tribes and carried them away into Assyria, and located them on the river Gozan in the cities of the Medes.

The Carrying Away of Seven Tribes of Israelites Into Assyria

Among these was the tribe of Joseph—Manasseh. Reuben, Gad, and Manasseh were the three tribes despoiled by this captivity. About fifty years subsequent to this despoliation, 721 B. C., Shalmaneser, a later king of Assyria, took the other seven of the ten tribes and carried them away to Assyria, and located them on the river Gozan in the cities of the Medes. Thus at the end of about 180 years from the time of the division of the kingdom and the establishment of the kingdom of Ephraim or Israel under Jeroboam, the son of Nebat, Joseph's descendant, the whole of Israel, the ten-tribed kingdom, had taken its final step toward its complete absorption by the three nations into which it was finally absorbed and lost as to its Israelitish identity.

Efforts have been made to establish the identity of the Anglo-Saxon with the ten lost tribes. The difficulty in the way of the success of such an effort is mainly in the undoubted fact that the Teuton family came from the ancient Aryans, who were a branch of the Japhethic race, or a race into which a branch of the Japhethic was engrafted. The evidences favoring the Israelitish origin of the Anglo-Saxon, are sufficiently strong to prove beyond a doubt the fact that they have sprung from the Israelitish stock; but the evidences are equally conclusive that we are descendants of the Aryans.

How then shall we reconcile this apparent paradox? There is but one solution of the problem, and that becomes easy when the Scriptures are taken in confirmation of the facts of history. According to prophecy, Israel or Ephraim was to be mixed with the nations. Ephraim was to be taken away into Assyria, and was to be eaten up (appropriated) by the Assyrians. According to history, the ten tribes were carried into Assyria and were there lost.

If the ten tribes had adhered to their religious system, and had perpetuated the rite of circumcision in connection with other institutions of the Jewish law and ceremony, they could not have lost their identity as Jew or Israelite. When the covenant was made it was established with the law of circumcision; and the sign of circumcision was to be a perpetual sign and memorial of their covenant relation. If they fail when God shall say, "Are ye my people?" to show the sign or mark in the flesh of their foreskin, the mark which was to continue as a perpetual memorial and sign of their appointment to the covenant or conjunctive relation-

ship with Jehovah, they fail to prove their identity; and when they shall pray to the Lord, "Accept us, for we are thy people," the Lord will say, show me the sign in the flesh of your foreskin, for such is the token of the covenant. If the sign cannot be disclosed, then we cannot be identified as the lost Israel.

The man child that is not circumcised is not to be acknowledged as belonging to the people of God. "And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant." (Gen. xvii: 14.) This alone should settle the question of Israelitish identity, with all that class of literalizers who attempt to prove the identity of the Anglo-Saxon with the lost Israel as the real Israelite and direct descendant of the ten tribes.

According to Jacob's blessing, Joseph's posterity was to become Gentile. Ephraim's seed was to be the fulness of the Gentiles, *melo hagoyim*. According to prophecy the ten tribes, Israel or Ephraim, were to be eaten up (appropriated) by the people; and according to history the ten tribes were lost in the nations.

(To be continued.)

Doctrine of the Triune God

(From the Writings of KOREAN)

THERE NEVER has been a time in the history of the Christian church, when there was more of a necessity for a thoroughly defined statement of the doctrine of the triune God than at the present. It is a necessity more than ever, in view of a particularly subtle and active manifestation of antichrist,—no doubt in fulfilment of prophecy,—presented in a hydra-headed form through the materialistic philosophies of the day, through so called spiritualism, and certain outgrowths of Christianity well calculated to lead astray from the teachings of our Lord, because ostensibly founded on his teachings.

This subject of the trinity is especially important now, in view of the undeniable progress in the final fulfilment of the ancient prophecies, of the declarations of Jesus, and especially of the visions of St. John the Revelator. It is a question that demands not only the profoundest inquiry, but an actual settlement; because the power of antichrist, in all its concentrated potencies, arrayed against the Lord and his church, must be met by the Logos, the Word himself, made manifest as the ultimate truth in the final revelation to his people of the mystery of Godliness, and to establish forever in the hearts of his children, his law—the everlasting covenant.

God is the author of both Nature and revelation; and when both are understood, it will be seen that between them there is no conflict. If there is a triune manifestation in revelation, there must also be a trinity in the operation of the law of God in the product of the operation of that law—creation; for one is the exposition of the other.

The most prominent doctrine in the Bible regarding

the Godhead is the unity of God. This is the first law of life and creation; the first (highest), because it embodies in it as one law, all laws and principles of existence in a central and unitary form and function. It is God, "all in all." The fact of the unity of God should never be lost sight of in the stress laid upon the triunity, for the triunity in manifestation is the repetition of the unity in the process of creation, and is but the manifestation of the functions inhering in the unity.

God created man in his own image and likeness, male and female. What man was before the fall, when he was in the image and likeness of God, can only be known by divine illumination. What man is now may be known by observation and experience, as to the outward or physical; but as to the interior or spiritual relations and qualities, illumination is as essential to their comprehension as to man's character before the fall. There are certain facts relative to man's being that we may know. Into these facts it is well to inquire.

Propagation is governed by law, through certain prescribed relations. The production of a natural man is the result of the relation of male and female, called father and mother. Natural offspring cannot enter into organic being except as the product of this relation. In the relation of the parents, two primals, one from each parent, are brought together and form a unit. The propagation in offspring is the result of something transmitted from the parents. The father and mother are unlike, and the offspring is unlike both. In the father, mother, and child there is a trinity; and this trinity sustains definite and peculiar relations. This trinity is not a triunity. The three are not one. This trinity is the result of disintegration.

The male and female, called father and mother, are the product of a disintegration consequent on the fall of man, for man's first state was that of male and female in one form, as declared in Gen. i: 26-28, and also expressed in Gen. ii: 18; showing that the man was alone, or male and female in one form; and in verse 23, that the woman was taken out of the man. If the two elements were first united, and thus constituted (because conjoined in a bi-unity) the first and highest state of human existence, all other conditions and relations are abnormal, and must be in the line of a process of disintegration from the primal unity, or in the line of integration, through a tendency to recover the unity lost through the disintegration or fall, or they must include both tendencies.

A man is called father by virtue of his relation to offspring. A woman is called mother by virtue of her relation to offspring; and it is only in view of these peculiar relations that we say father, mother, and son, or daughter, in the fullest and truest natural sense. Right here we merely touch upon the great mystery of the triune God.

We know that in some sense man is the product of God's operations in creation. We know, according to Scripture, (if it is not yet fully demonstrated by science,) that man is the final product of God's works; that he is exalted above all the works of creation, as the Son of

God. Man in his natural or primal state is male and female; but gender is no more manifest in man than in every other department of God's created universe. Everywhere, in all creation, is written by the finger of God, the great truth that all activity is engendered through the relations of male and female elements, originating somewhere, and in some thing or source as an adequate cause.

God Must of Necessity Be Both Male and Female

A cause which can produce male and female as manifestation, must of necessity be male and female in function. Hence the declaration of Scripture: "So God created man in his own image, in the image of God created he him; male and female created he them." How could God create man in his own image, male and female, if there did not inhere in him the two elements? How could a creation be in the image of the Creator, except there was a correspondence in the manifestation, with the thing or being to which it was likened? There can be no escape from the conclusion that, if man was made male and female, in the image of God, God is male and female.

"Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, write, blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, these are the true sayings of God." (Rev. xix: 7-9.)

"And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." (Rev. xxi: 2.) "And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, come hither, I will shew thee the bride, the Lamb's wife. (Rev. xxi: 9.)

We have in these truthful presentations of Scriptural cognitions and correspondences of what Nature everywhere proclaims, the express breathings of inspiration, witnessing and confirming the testimony of reason, that God is male and female; and in this very truth is the settlement of the vexed question, the origin of creation.

Man, in his fallen state, is male and female in two forms; while every indication of Nature points to a universal oneness of creation, as a whole. To the thinking mind the fact is patent, that the various departments of the created universe are so many parts to one perfected unity; that, as an outgrowth of that unity, man stands forth as the nearest observable proximation to the primal unity from which creation was evolved. Man is a segregated trinity, not a triunity. The male and female elements in man are not produced as a unity, but in two forms, differing both in form and in function.

Creation is a unity, and as such, indicates a unity as an adequate cause for its production; and yet this

unitary cause has inhering in it as a functional potency, the three elements of perpetuity,—Father, Mother, and offspring; and that offspring, the Son of God; for the Father being male and female, the Son must be also male and female. This offspring cannot be separate from the Father, for his final production as the fulness and sum of creation must be a unity with the Father, a unity by which the Creator and the creature are blended in one personal entity in the Son of man, at one with the Son of God; a created being or offspring of the Father, in the express image of God; *the* express image of God—God the Father incarnate in the Son.

Any doctrine of the trinity of God which would destroy the oneness of the Father, Son, and Holy Spirit (or Holy Ghost), in a single personality, tends toward antichrist. God is one. "There are three that bear record in heaven; the Father, the Word, and the Holy Ghost: and these three are one."

The Work of the Great Culmination

(From the Published Writings of KORESH)

* "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."—Rev. xxii: 14.

THE FRUIT of the Tree of Life is immortality attained in the flesh. This corruptible shall put on incorruptibility, and this mortal shall put on immortality. This signifies that there shall come a change so radical in the constitution of man, that the mortal structure—mortal in spirit, soul, and body—shall be so transformed in its spirit, soul, and body as to be made undying, immortal. The contemplation of such a change as the one involved in the proposition, must necessarily comprehend a complete revolution in religious conviction, a diametrical pursuit of the laws of life from those enunciated in what has been denominated the orthodox system of faith. The science of immortality proclaimed to the world through the Universology of Koreshanity is thus revolutionary, beginning in this revolution with the foundation science of being—the science of Cosmogony.

The anatomical structure of the universe and its coördinate function, or, to be more elaborate, the corresponding physiological activity which maintains its tenure of perpetuity, must be embodied in an all-inclusive consciousness of organic being. The visible creation is the external handiwork of causation; and the interpretation of this handiwork is the first essential step toward a comprehensive knowledge of the laws of life.

If the universe itself is so constructed as to constitute a geometric absolute, and its physiological functions are so related to its form as to constitute a reciprocally coöperating increment, the organic whole would then be perfect and eternal. If eternity cannot be assured of the whole, eternal life cannot be predicated of any of its parts.

Hypothesis constitutes the basis of every pretext for the induction of the philosophy of life thus far given to the world, except the mysteries enunciated and re-

vealed but not scientifically elaborated by the Lord himself, in the beginning of the age. These have been departed from and forgotten through the declension of the church; and the doctors of today, like those of old, have made the law of God of none effect by their traditions.

The world demands, if there be such a state as the one called eternal, some assurance of it more than mere iteration. The solution of this problem is found absolutely in the Cellular Cosmogony. The universe itself, organically structured, can be geometrically defined; and every man of common sense knows that if the laws of geometry cannot be applied to the measurement of the universe, the difficulty is not with the principles of geometry, but with the limitations of the presently developed intellect. That which cannot be measured does not exist.

Koreshanity has applied the laws of organic form to the analysis of the structure of the universe, and among these laws is found that of limitation. If the universe is without limitation it is without the possibility of measurement, therefore without definition, and hence it is necessarily incomprehensible. The stultification of the human intellect with the puerile and restricting assertion that the universe is illimitable, and consequently incomprehensible, precludes the possibility of any rational pursuit of absolute knowledge regarding the structure and function of the universe, and therefore of the ultimate structure and function of man.

In the foregoing allusion to the limitation of the universe, we have defined its limitation as to space; its coördinate time limitation is marked by epochs which belong to cycles, and which merge into the line of the spiral, the cycle of eternity, as space merges into discrete modifications of quality called degrees of qualitative altitude. By degrees of qualitative altitude we mean those degrees of state in which conditions of space may be so relatively refined as to obtain, one degree within another; so that there obtains a series of degrees more and more ethereal, from the grosser to the absolutely most refined, ethereal state. Some modern theorists have denominated these degrees dimensions, calling the general so called psychic realm the fourth dimension. Such, however, is not what is meant by the mathematical fourth dimension.

The discovery of the Cellular Cosmogony, with the geometrical limitation of the universe, enabling us to define the anatomical structure of the creation, with its corresponding physiological function, constitutes an introduction to the final mystery of being. Being familiar with the structural limitations of the universe, and with the fact that it is cellular, having the processes of development within the cell, we may speak comprehensively of the great "womb of Nature," for we know that all life is being generated within the cell or womb. We definitely fix the limitation of the universe as to its center, to which we definitely relate the circumference.

The central religious conviction of Koreshan Universology is that of the personality of the Godhead.

What, then, is conveyed in the conception of personality? The word person, derived from the term *persona*, mask, defines—when analytically comprehended—the characteristic signified by the term. Person is the visible and tangible outward form. Person as we observe it in human manifestation, is derived from person in causation; for were there no personality in the cause of creation, there could be no personality in the product of creation; and this is because nothing that is not inherent in the cause could be put forth in the effect. The fact that personality exists as the product of causation, is proof positive that personality is a distinctive property of the cause of the perpetuity of being.

The one great obstacle in the way of a correct comprehension of these truths, is in the fact that the Creator has been regarded as an extrinsic factor of the universe, and that creation has been regarded as a manifestation subsequent to the existence of God or cause, whatsoever this may be, regarded as something preliminary to the existence of the physical universe. God is the inherent intellectual focalization and center of the human race. He is individual but not personal. His personality is Jehovah (*Yahvah*), and becomes personal through the operation of the laws of creation, operative in the principle of generation and regeneration, active in the development of the personal Son of God.

God, as the conscious intellectuality and individual center of the race, perpetuates his being by the activity of the laws of perpetuity as they obtain in every domain of the universe. God rejuvenates his being and perpetuates his throne according to the common laws of perpetuity. His throne is renewed through the laws of inheritance, the central being the one of polarity in humanity, and that law of polarity is Messianic. Failure to recognize this fundamental principle and law of being, is the one great mistake of the would-be teachers of this especially significant period in the progress and history of the world.

In the progress of the precessional movement, that which is astronomically called the precession of the equinoxes, there are twelve divisions called in the Scriptures, twelve months of the Tree of Life. The Zodiac is the physical type of the Tree of Life in the consecutive order of manifestation, and these twelve divisions mark twelve corresponding periods of human progress. The Tree of Life is said to yield her fruit every month, of which there are twelve manner of fruit. There are twelve distinctive kinds of perfection during the progress of the movement of the sign through the ecliptic—that is, through the course of the Zodiac.

Nineteen hundred years ago, the fruit of the Tree of Life as to one of these months was the Christian church, with the Lord as the climax of that fruition. We are now approximating the end of another month, and there will become conspicuous another kind of fruit; this time in the development of the Sign of the coming of the Lord, “the Sign of the Son of man in heaven”—the sign promised before the great and dreadful day of the Lord; and is the product of the Son of man manifest in the

Sons of God. For it is declared, “Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord.”

If we translate the term *Elijah*, which is a Hebrew word, into common, plain English, we have the words God the Lord. I will send you God the Lord before the coming of the great and dreadful day of the Lord; this is the Sign which has been promised at the end of the dispensation. The most important thing, then, for the world at the present time, is such a study of the processes of life as to be able to distinguish the Sign when he appears. This is important because none but this Sign of the Lord’s coming can usher in the kingdom of righteousness. At this time it is declared: “Many shall come in my name, saying, I am Christ, and shall deceive many.” There shall be false christs and false prophets. Hence to distinguish between the true and the false, elements of discrimination must enter thoroughly into the analysis and synthesis of differentiation.

The Great Sign of the Lord’s Coming

The Sign of the Son of man in heaven, preparatory to the coming of the Son of man in the clouds of heaven with power and great glory, must have specific credentials, which must have been so distinctively defined as to leave no room for doubt as to the character of the genuine Prophet of the Lord. It would be impossible for a Scotchman or an Englishman to constitute the Prophet of the Lord at the end of the Christian era, because the Sign must be the product of the pushing out to ultimates of that projection which is to be the final fruition of the age. The American nation brings forth from its own nativity the fruition of the Son of man, as the promised Sign of the Lord’s coming. “For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.” The Light of the world came to the world in the East, but his resurrection will be in the West; and the nativity of the Messianic Center of the age will fulfil the prediction of his coming in the West, not in the East, though his rising was the East. The personality of God, then, constitutes one of the fundamental and essential doctrines of the Koreshan Universology. Such personality, however, does not exist but in the line and order of specific manifestations in the flesh. God manifests in person according to the spiritual altitude of the sphere represented in the man who becomes the Son of God and heir to the throne of God.

In presenting any doctrine of the Koreshan Cult, it is but reasonable that we should be able to give a reason for the conviction entertained; and with the declaration of our assurance of the fact of person in the Godhead, we can assure our readers that the form and function of the universe itself furnish the data for the conviction. The Cellular Cosmogony determines the fact that there is a central star or astral nucleus, which bears such a relation to the whole as to make it the universe in its least form. The reason is, that it receives by influx from the circumference, every quality

of being existing in the whole; it is the recipient of every element, of every motion, and the impress of every quality of structure, and is therefore the universe in its least form and function. Now, a star as to the physical is the correspondent of the man as to the anthropotic world. The star is in proportionate size to the whole, what the man is to the mass of the race. The whole humanity is the product of the incubation which is operative in the great cosmic egg. What the central star is to the physical universe, the Son of man is to the mass of the human race. It is for this reason that the Lord was called "the Bright and Morning Star." The Lord was the focal center of the redemptive church. He sits upon the throne of the Father, because he was absorbed into the central individuality of the invisible Godhead.

Our knowledge of the structure and function of the universe enables us to positively state the fact that the Lord will never return to earth from the physical heavens. He did not ascend into the physical but into the spiritual heavens, where he is eternally on the throne of God. The Lord both ascended and descended. By his spirit, as to its manhood, he went into God; but by his animal life, which was the animal life of God, he descended into the race, whence he will arise in the race at the end of the age, when he will overcome and partake again of the divine characteristics. The Lord was absorbed into the church through the operation of the Holy Spirit. He came into the world to be eaten; this he declared in the doctrine of transubstantiation, saying: "I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever. * * My flesh is meat indeed, and my blood is drink indeed." The Lord's person was appropriated through its dissolution and conversion to Holy Spirit. We therefore reiterate the declaration that the Lord was partaken of by his people, and because of this there is hope of the resurrection of the Sons of God at the end of the age, now at hand.

The Lord in his descent into the sinful race took upon himself the sins of the world—that is, he took upon himself all of the conditions of sinful men; and at the end of the Christian era he will be manifest as "the man of sin." When born into the world at the appointed time, he will take upon himself the responsibilities of his own transformation, and will overcome and fulfil what is said of him: "He that overcometh shall inherit all things; and I will be his God, and he shall be my Son."

The Shepherd Is the Reincarnated Joseph

Now, we are prepared to state the processes whereby the Lord comes at the end of the age, as the common man born in sin and shapen in iniquity. The prediction of the coming of the Shepherd at the end of the Christian age may be found in the blessing of Jacob upon his son Joseph. Not only is the final Shepherd to come of Joseph's posterity, but Joseph himself is to be the honored Son of God's greatest pleasure. The Shepherd will be the reincarnated Joseph. Joseph is the Shepherd at the end of the age. Joseph's posterity

at the time of the coming of the Lord at the beginning of the Christian dispensation, comprised a people outside of the nation from which the Lord had his nativity. It was to this people that the spirit of the Christ was conveyed through the instrumentality of the Apostles of the Lord. The Lord in his descending life went into the life of Joseph, the posterity of Joseph. It is thus that the stick of Judah, the Lord, began that metamorphosis through which he was to be united with the stick of Joseph in the hand of Ephraim. They thus become one stick—that is, the Lord, the stick of Judah, unites with the posterity of Joseph, and they become one personality at the end of the age. The Lord is resurrected with Joseph when there is manifest the Shepherd, CYRUS, KORESH, as is prophetically declared: Who "saith of Cyrus, He is my Shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid."

The stream of Joseph's life through the ages constitutes the great river Euphrates, or the fruitful river, which brings into the resurrection the offspring of the Lord Jesus. To accomplish the fruition at the end of the age, there are some important essentials to be intellectually and scientifically performed, among which is the conservation and appropriation of the spermal and germinal beginnings of reproduction; that is, there are to be conserved and appropriated the essences of procreation; and this signifies the application of the principles of chastity and continency, which of course involve the law of sacrifice of sensual pleasure and indulgence.

That process of overcoming which will insure the attainment of immortality means, necessarily, the laying of the axe at the root of the tree. The exercise of the passions on the line of sensual propagation means perpetuity of mortal existence; while the conservation of the life forces means the metamorphosis of the mortal structure to the state of immortal life. "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage." Celibacy with men and chastity with women are, therefore, the essential conditions of the higher order of the Koresban life. This, however, is only a stepping-stone to the final or arch-natural state—the door to eternal life.

The Significant Advent of Elijah

That which marks the approach of the time of the end is the manifestation of the Sign of the Lord's coming. "And then shall appear the sign of the Son of man in heaven: and they shall see the Son of man coming in the clouds of heaven with power and great glory." The Sign is Elijah the Prophet. The word Elijah means God the Lord. Behold, I will send you God the Lord before the coming of the great and dreadful day of the Lord. It is not generally known in the church and in the world, that the Lord God is raised up from the human race to sit upon the throne of God. However, the throne of God is perpetuated through the raising up of the man

of God, in and from the race, to be the special Son of God. Elijah—that is, God the Lord, who is sent before the coming of the Sons of God—is a man raised up among men to usher in the kingdom of the Almighty in the earth.

The Son of God, of whom it is declared: "He that overcometh shall inherit all things; and I will be his God, and he shall be my Son," is the one who comes in the line of Joseph's posterity, and who incorporates the central life of the Christ of God, definitely planted in Peter, who, through a succession of reëmbodiments, comes into the final perfection of the reincarnation as the promised CYRUS. Of him it is declared: "Who saith of Cyrus, He is my Shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid."

The Jerusalem here spoken of is the New Jerusalem which John saw coming down from heaven, prepared as a bride adorned for her husband, who is coming up in the resurrection. The New Jerusalem is gathered through the office of CYRUS, who collects the spirits of the heavens into the central humanity. It would be impossible for the New Jerusalem to be gathered and formulated into the wonderful City, without a man raised up for the purpose, in whom the city could be aggregated. CYRUS is the container of the spirits who constitute the city. In the spiritual "sense," city means doctrine; but in the literal "sense," city, though doctrine, is the aggregation of the spiritual entities which are gathered specifically into one personality, constituting the Shepherd of the final fold.

"What Shall the Harvest Be?"

The Sign of the Lord's coming inaugurates the conflagration which burns the world as "the great and dreadful day of the Lord." This is preparatory to the manifestation of the Sons of God; this being the coming of "the Son of man in the clouds of heaven." The coming of Christ, as it is called, is the coming of many Sons who constitute the product of the Lord's planting at the beginning of the Christian dispensation. This is the Tree of Life in the street of the pure river of the water of life; this river being the river Euphrates, the river of Joseph's posterity. This fruit will be ushered in through the purification of the body and mind, in the literal fulfilment of the deepest meaning of obedience to the commandment: "Blessed are they that *do* his commandments, that they may have right to the Tree of Life, and may enter in through the gates into the city."

To enter through the gates is to become immortal in the flesh, whereby it is possible to enter into the invisible world without the ordinary death of the body. When it is said, "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors," nothing else is signified than that men are to exalt their lives into the state of immortality, through which they pass without the common dissolution of the body through death. Death is to be overcome in the fruition of the Sons of God. This will be accomplished through the office of

CYRUS; all other claimants are but the false christs and false prophets who have been prophetically announced.

"Thus saith the Lord to his anointed, to CYRUS, whose right hand I have holden, to subdue nations before him. * * * I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron." This CYRUS is none other than the one prophetically declared, and who is in the world to accomplish the fulfilment of the pleasure of the Almighty in the restoration of all things. There will arise false christs, specially definite counterfeits, and these counterfeits will be hard to detect; so difficult, that if it were possible, the very elect would be deceived. There are some credentials that no one but the true Messiah can carry, and it is fortunate that these credentials are specifically defined in Holy Writ.

The Secret of Messianic Power

(From the "Summary of the Decalogue" by KORESH)

THE Lord established communism in the formation of his church. His Disciples had all things common, as the inevitable sequence of the actuation of the spirit of love from the Lord, which was the Holy Spirit shed from the impregnative power of the Fatherhood. The communistic church, arising as the concomitant of the Messianic force of the Christian era, was planted for reproduction; and with scientific modifications originating in the additional amplitude of nearly two thousand years of experience and progress, a communistic and coöperative kingdom will be established as the product of that planting.

The Lord Jesus was the seed, the promised seed, the seed-man, therefore the archetypical germ of the coming kingdom. The kingdom to come will manifest in the full appreciation of its origin. A denial of the Lord as God, is the positive index to the character of any effort to organize the kingdom of uses in the world as the opposing power to righteousness, and therefore defines it as antichrist. The confession of the Lord God in Jesus Christ as the firstfruits of the resurrection, is one step toward the confession of the Sonship in us, who through regeneration may partake of the divine nature and enter into our inheritance.

The cognition of the Messianic law and of the Messenger of the Covenant (conjunction) of this age, is as essential as his cognition in any preceding age of the world's history. The secret of Messianic power is, first, in the possession of uncompromising truth, and then the uncompromising force of its declaration, laying the ax at the root of the tree, and in so doing engendering the two elements which conspire to kindle the flame of Messianic force. Theocrasis is the result of the conspiration of love from those who love His appearing, and corresponding hate from those who hate his appearing. These two forces centering in the appointed and anointed Messenger, ignite the fire that kindles the conflagration of the world, from which emerges the resurrection of the Sons of God.

The Indicia of Human Progress

BERTHALDINE, MATRONA

THE MOST SCIENTIFIC BOOK

Its World-Wide Distribution Preparatory to the World's Final Acceptance

“**T**HE BIBLE,” declares KORESH, “is the most scientific book in the world today, or it is the greatest farce. Moses and the prophets received the most unqualified endorsements from the Lord Jesus Christ, who fulfilled in himself the law and the prophets. To deny the scientific character of the Bible is to deny that He was the Son of God; and to deny this is to make those who professed to have recorded his teachings, the greatest liars and the grossest imposters the world ever produced.”

Because the Bible is the most scientific, and therefore the most important, book in the world today, it has been translated into every known tongue, and is being distributed throughout the earth wherever intelligences may be found receptive to the scientific enlightenment it is destined to impart. The great work of the Bible's world-wide distribution is preparatory to the world's final acceptance of the new dispensation's scientific translation or elucidation of the language of symbolism, in which its gospel of the kingdom of heaven to come in earth, is written.

For this kingdom (not of this dispensation, but of one now being ushered in) the Lord Jesus and his Apostles taught all men who believed in his name to pray. He taught and personally illustrated the applied philosophy of a divine social life in earth. He imparted to all the receptive of his generation, the spirit of his life in the flesh among men, that they might be endued with power therefrom to possess in due season his own quality of wisdom, to receive an illumined understanding of the science of the law from his own spiritual resource of it. Those He then baptized with this power are standing in the earth again today, ripening to receive that utmost degree of a rational understanding of the science of the Decalogue. This, once transmuted to the love of the Lord their God, with the whole might, mind, and strength, will enable them to fulfil the law of life and immortality in their own bodies, for the redemption now due.

The Lord Jesus found in Peter that cognition of himself as the Son of the living God, which only a supreme love of the truth could give him. Therefore to Peter the Lord gave the keys of knowledge, his knowledge of all things, visible and invisible, and identified himself with him as with that righteous Branch to come, which should bear the fruit destined to reproduce the kingdom of the Gods in earth. Peter, himself the spokesman for the Fatherhood of Jesus, He pronounced the Rock upon which the kingdom of heaven in earth should be built. The Lord said he would go to prepare a place for the heirs of it. The place prepared, He declared he would come again and receive them unto

himself; come, as he came before, to seek and to save a lost people. He comes as before, by being born into the world, and by appealing to his people, in the place of his choice and in due season, and with due credentials from the operations of the law of the cross and the testimonies of the prophets.

Prophets and Apostles foretell a “New Name” for the Savior, as the Messenger of the new and final covenant to be made of a given series. The New Name is to be written upon one destined to prove a faithful Martyr to the cause of the science he will promulgate. His scientific doctrines, John the Revelator refers to as the pure river of the water of life, flowing fresh from the throne, the intellect of God manifest as the true scientist, the all-knowing. His elect and prophetically foretold Messenger is to be officially known as Elijah the Prophet. This Elijah comes first to serve humanity as the Sign of the Son of man, to come again with and of the harvest of many Sons resulting from the seed-planting of the flesh of Christ, dissolved in the beginning of the age to Holy Spirit. All who will hear the voice of the prophet due to be heard at this time of the end, will, if in the joy of obedience, come into the firstfruits of the reincarnation of the Gods. The sire-given name of the new Messenger is CYRUS. He is shown to be the lineal descendant of Joseph, from whom should come that Shepherd and Stone of Israel who incorporates the stick of Judah, as his inner man, an individuality identified with him by an absolute science of ethnology.

Elijah, God the Lord, as the name implies, is the greatest of all the prophets, of all the priests, of all the kings produced by the eternal order of the Tree of Life, the Order of Melchizedek. He it is whose fan is in his hand, and who is to baptize the world with water and with fire; water, symbol of genuine scientifics; fire, symbol of the purifying divine love of humanity, which will cleanse mankind from the dross of every sin, now separating man from the divine image and likeness.

Mark the perfect man! behold the upright! The perfect man sinneth not in speech; this includes every form of speech. The perfect man does not call evil good, nor good evil. To avoid this, he must have an absolutely scientific discrimination in all his applications of the science of the law. This science he makes the measure of his life, and acts consistently therewith. His consistency can at present be recognized only by himself, and such as rally to his standard to be indoctrinated by him for a coördinating functional purpose. The Lord Jesus required of his Disciples that they should judge themselves, and each attend to the beam in his own eye, before attempting to remove the mote from the brother's. The upright man fears not to walk alone with his God. Walking thus, he ceases to be, as to his moral personality, because his God invisible has appropriated him to replenish the life of that inner man who in due season clothes himself with the flesh of

Christ, as the firstfruit of the immortal Tree of Life.

The earth during the Golden Age, beginning with the Aquarian era, is for the visible Sons of God to rule and reign in, in righteousness. The Eloah of Jehovah in his career from cross to crown of rejoicing, illustrates to the full the walk of the upright man. Beginning this great career by obedience to the law of the cross unto the pouring out of His soul unto death, he descends into hell, the mortal estate of all mankind. In the hells He continues till from his fall as holy seed in the human soil of this world, he rises "as a strong man out of sleep," "a man made strong by reason of wine," the blood of the new covenant. Like all in mortality, he had to be conceived in sin and shapen in iniquity, but now for the last time; this time was in 1839. In 1870 he arose again to newness of thought and life, born of the scientific spirit of the new Aquarian era. He had sought, like the typical Solomon of old, to get wisdom, to get an understanding of the science of the law, with the key of knowledge, which he discovered he possessed, and he got it, as his promised portion, as the Shepherd from Joseph, the Stone of Israel.

The way of the Lord from the cradle to the grave of the Christian era is now written in letters of light, by the science of the law of the true cross of Christ, the Messianic law. Still the end is not yet, for from the graves of the existing mortal humanity must yet come that resurrection and life which are to be the portion of all who will hear the voice of the Prophet.

The house of the great interpreter of the law is hard by the Via Lucis. Houses for the interpretation of the sacred Scriptures have been erected by the thousands throughout the length and breadth of Christendom, still the valley of the shadow of death. The Christian pilgrims of the night have entered into all of these many houses, at one time or another, seeking crumbs of comfort from the best the blind leaders of the blind could offer. For these crumbs they have given thanks, but with the best of them they were never satisfied. Even the chief of the Apostles to the Gentiles was compelled to say: "For now we know in part, and we prophesy in part; but when that which is perfect is come, then that which is in part will be done away."

The era of a perfect science could dawn only with the appearance of the Water-Carrier to usher in the Aquarian era. The Aquarian Messenger of God's new and final covenant with men, for the redemption of their bodies, that he may dwell with, and visibly in them, is the one who is to turn back the wisdom of the now so called wise, the wisdom of deluding, false sciences, and make it all foolishness unto them. Men have been persistently learning and guessing, but never coming to the knowledge of the truth in its universal aspect, the prime essential to all special knowledges in their divine order. The all-comprehensive truth of the Word is to make men free from the law of sin and death. To this law all men are at present most evidently subject.

The pure river of the water of life is about to cause renewal of the earth as the Mother of all living, that she may yield her increase, the harvest of her highest

product, the perfect man. The Lord is soon to bless all of "the blessed hope," with the redemption of their bodies. The one reliable scientific interpreter of the sacred, prophetic Scriptures relating to this is the one man of this age able to give conclusive evidence of having the same scientific mind which inspired their different writers.

The Lord Jesus called that great mind in himself, Elias, the greatest of all the prophets. That Elias or Elijah was in Jesus, the transfiguration showed to the three Apostles who witnessed it. Elijah, or God the Lord, as the name proclaims, is the Prophet due just before the great and dreadful day of the Lord. He it is who is to sweep away the refuge of lies, created by sciences falsely so called.

He began to do this work in 1870, and will never stop till the kingdom of truth and righteousness is fully established in earth. The Gods are to reign with the Lord in glory, present in the flesh, as their signet of immortal manhood. This more excellent glory of the Lord is the revelation the world awaits. The secret of its presence is with them that fear him and call upon his New Name, by which he is making, and will make, himself known till all men may know the Lord, from the least to the greatest.

The Message of Today

IN THE *Outlook* for June, Dr. Lyman Abbott begins a series of articles entitled "The Master Builder." In the first he portrays the man Christ Jesus as he appeared to his fellow men of his own generation, as the son of a humble carpenter, illiterate to the scholastic, and wholly identified in all his environments with the common people. As a boy He was distinguished by a spirit of inquiry that made him ask questions that staggered the Doctors of Divinity of the Temple. He demonstrated in that act that his was the most progressive mind of his race, and it is easily demonstrable that his race was the most progressive extant.

The doctors represented the evolution of the race, both progressive and retrogressive, while the young man (Jesus) represented its perfecting involution, ripening—when baptized by the Elijah of his age,—to become the holy seed of an entirely new line of racial progress, to ultimate in the reproduction of a race like himself, destined to attain again such glory as he had with the Father before the world or era was, which had produced him. Very few were found ripe enough to receive the doctrine of such a regeneration, when he became a Preacher. We read of just twelve men as fit to become its Apostles, and they had to be practically made over before they got down to the business of making many converts to the honor and glory of their Leader. The Christian era has now had its evolution, progressive and retrogressive, also its involution. Again, very few have been found ripe to receive the new message and the Messenger. He came as a thief in the night, of the era, as he said he would; and he did a work that remains to be appreciated, a work of quickening

for the promised new birth, the God-begotten sons of men.

The message of the present refers to the redemption of the body, the putting on of the Son. It is a very practical, a very scientific, message. It is an appeal to the reasoning powers of man. This appeal is very complimentary and complementary on the part of the Almighty. With the sure word of prophecy whereunto we do well to take heed as unto a light that shineth in a dark place, we may be fully redeemed. The Redeemer of our bodies, the Desired of all nations, will come again in power and great glory, when the message he has given is accepted and utilized by the world, in that degree essential to his appearing. Seek ye, then, the Lord while he may be found; call ye upon him while he is near, we are taught.

Seeking the Lord (without whom was not any thing made that is made) is one thing, and worshiping some ideal of our own vain imaginings is quite another. Modern Christendom has about as many fancy pictures of the Christ as it has persons of many minds and moods and tenses. The Christ driving the money-changers out of the temple, and telling men that to have eternal life they must keep the commandments of Moses, who in his day had been as God to his people Israel, is not the Christ of the defenders of the competitive system, or of men who do not believe that to look upon a woman lustfully is adultery, punishable justly with death.

The race suicide opponents who are promoting every conceivable form of race degeneracy, by inciting to marriage without any recognition whatever of the laws of life and immortal manhood, taught and demonstrated by Jesus, cry, Lord! Lord! but must cry in vain till they learn the science of the Decalogue, to heed it, for their own redemption. It is the eunuch for the kingdom of heaven's sake, that is given a name better than that of sons and daughters, and who really prevents race suicide by ultimately becoming one of the world Saviors, who are soon to stand in the strength of obedience to the law upon Mt. Zion, or as living stones in the temple of manhood perfected by the promised new birth.

The Consumers' League

THE STORY of the Consumers' League as told by Florence Lucas in the *Outlook*, well illustrates how much the consumer may do to lessen the agonizing evils of competition in its death struggles. The merciful are promised mercy. It is well for everybody in enacting the part of a consumer, to do his share in showing mercy to producer and distributor. Some years ago a little group of women in Philadelphia gave the final lift that secured to that great city's shop employees a weekly half holiday in midsummer. This little group has now grown to an efficiently organized League, which uses all its powers "to protect the community of which it is a part, from the disastrous effects of unregulated industry upon its workers."

The first Consumers' League was born in New York twenty years ago. In 1898 "The National Consumers' League" began its activities. Its first nation enlightening work was diagnosing the clothing trades, and making their most serious evils known.

"A scrutiny of this brief history of early development reveals the four distinct methods by which the Consumers' League undertakes to win its purpose. Shortly expressed they are: first, the essential step of investigation; second, the creation of standards in conditions of employment, by conference and coöperation with the best of employers; third, the securing of necessary legislation and its enforcement, and of judicial decisions affecting labor conditions, so that these standards shall be rendered permanent and of universal application; fourth, the education of the buying public into showing a watchful and intelligent interest in the sources of its purchases, and so directing its purchasing power that its whole mighty force shall be thrown into the balance for industrial fairness and justice."

The remainder of the article is replete with stories of work well done. The hideousness of a system of industrial and commercial life requiring such work to be done, is made very apparent by these stories.

Thomas Lawson has had vigorous spasmodic attacks of hurling his wit and wisdom at "the system" that manufactures the miseries of humanity. If he would general a fighting army for making short work of ending its existence, his future life would be well worth living. Men who would unite in a great confession of sin, defined as the competitive system, root and branch, and of the Lord Jesus Christ as the Savior from the same, would be worthy of the name Elohim, Gods or Heroes. All the wonderful lessons learned by eating of the fruit of the tree of the knowledge of good and evil, are designed to make men Godlike in their choice of that which is good, in preference to that which is evil.

The new heavens and the new earth of the Aquarian era are to be built upon the subdued hells of our present competition. The wisdom of experience will not be lost to those who have found their present house to be built upon sand and the most shifting. Thousands are even now seeking and awaiting the revelation of the promised Rock of the new social order. Thousands have forgotten that the promised divine social order is a kingdom, at one with the church, and look to growing socialism and anarchy to supply the social needs of true liberty, with its rationally indicated restraints and adjustments.

The God-begotten among men await the King, Prophet, and Priest, prophetically foretold to come, and with him, thousands of kings and priests unto him. Their distinguishing mark will be the Father's name intellectually perceived, and so written in the forehead of his Sons, plus the doing of his commandments, in harmony with the most scientific system of communism the universe ever affords for the production of the grand social man, to be made in the image and likeness of its Holy Seed and Savior.

THE IBSEN DRAMAS

**No Compromise, His Gospel
To the Sluggard Crowd**

"IS IBSEN obscure? A patient and long suffering society which has listened for years to interrogations of a similar nature over Browning, is aware that the scene has shifted. The dictum of criticism has declared that if one finds Ibsen obscure it is not because he does not know Ibsen, but because he does not know life. Learn life, then, and the great Norwegian is simplified.

"Brand" was written in 1865, in Italy, near Rome. Ibsen's vivid portrayal of his own country renders it the most intensely Norwegian of his works. When it was published in March, 1866, at Copenhagen, it took the whole Scandinavian world by storm. Four editions appeared before the close of the year; the eleventh in 1889. In Germany it was compared with "Hamlet" and with "Faust."

Although a drama, "Brand" was not meant for the stage. The "Fourth Act," recently so well known in this country, was first put upon the boards in Christiania. An adventurous spirit, impelled by the dignity of the piece, staged the whole five acts in the New Theatre at Stockholm, March 24, 1885. A crowded house sat through a notable performance that lasted from 6:30 to 1:15. Only fifteen such representations were given. In London, a single night is the limit to the appearance of "Act Fourth."

In 1910, the New Theatre in New York presented Edith Wynn Mathison in this celebrated act. It was given in conjunction with the work of another modern, Maurice Maeterlinck, and served as a curtain raiser for his "Sister Beatrice." Miss Mathison's tender and faithful portrayal of Agnes moved all eyes to pity, and no heart stricken by its own grief in that great audience could fail to find a response. The American public, privileged to see the production and to judge of Ibsen's talent interpreted by such an actress, went away satisfied. The press notices were unusually consonant with this feeling. The performance that followed, splendidly staged, was also in a minor key. Too much poignant emotion aroused in one evening, could be the only criticism; but that is often exceeded in melodrama, so popular with the great majority.

"A pigmy Time
Demands a giant God withal."

Brand's words declare the priest. Ibsen's great idea, to be developed by himself, in making this piece prominent among his writings, has been variously described: "Brand is an embodiment of Ibsen's own heroic ideal of character." "Brand is the antitype of the Norwegian people." "Brand is Norway." "Brand is man himself, a struggling and agonized soul, swayed by doubts and

entangled by illusions." "Brand is the Titan subduing the world to his creed."

These varying conceptions of the central personality from whom the drama is named, yield to a decisive word from the author. Ibsen said once: "I could have applied the whole syllogism just as well to a sculptor or a politician, as to a priest. I could quite as well have worked out the impulse which drove me to write, by taking Galileo, for instance, as my hero—assuming of course, that Galileo should stand firm and never concede the fixity of the earth; or you yourself, in your struggle with the Danish reactionaries."

There is no doubt that Ibsen, the patriot, speaks in these lines. The Storting had just forced the King to renounce his plans to help Denmark, invaded by Prussia and Austria. Ibsen met the crisis with bitter scorn and invective for the weaklings.

Act I introduces Brand on the mountain top. The glacier's cavern-cloven crest to pass, he struggles on mid wild winds toward the West. A peasant, bidden to the death bed of an only daughter, tries to hold him back from the dangerous mists that hide crevasses. Scorn for the peasant derelict in passing to the other side despite the avalanche's roar; scorn for all men who spare themselves and spend not life itself in pursuit of two objects—honor and duty, these thoughts fill Brand's mind, uttered aloud on dizzy heights as onward he presses.

The mists disperse. The sun rolls out in dazzling brightness. He encounters Agnes and Einar, like summer butterflies, disporting themselves across the open,—the painter and his bride. Dancing too near the verge, they hear Brand's warning call: "'Ware the abyss.'" Starting back, the pair consecrated to gaiety, discern the priest. Einar knows him for an old school fellow, but Agnes clutches her husband by the arm, a premonition of ill to come in her face. Brand announces his errand. He is on a burial bound.

"Why, who is dead?"

"The God who was your God, you said."

To bury God! Brand's mission is proclaimed. Einar's faint disapproval meets hot scorn. No commonplaces are exchanged. No time is spent reviving friendship's days. They part, Einar waving Brand off:

"Go, turn the universe upside down; still in my ancient God I trust."

"Good; paint his crutches and his crown,—I go to lay him in the dust!"

Among the crags on greater heights, Brand stops and gazes into the valley. Scorn in his eyes, scorn in his walk, scorn in his thoughts for sluggard spirits, souls of lead. This people's battle call is but the prayer for daily bread. Here breathes the patriot! Norway's in the dust. Her perjured voice proclaims a people just large enough to calculate its crusts.

Act II introduces the mayor engaged in the prerogatives of his office, distributing food to the poorer members of his division. Agnes and Einar watch the scene. Into their midst comes Brand. Urged to give from his purse, he refuses. High disdain is seated on his brow. The rabble execrate him for a flinty fellow. Then comes a woman shrieking. Want of food has driven her husband mad. He has slain his babe, then driven the knife into himself. His wife demands a priest lest he die unshriven. Brand offers himself to cross the foaming waters; none will accompany him. Men ready to throw stones a moment previous, stare aghast at his courage; not even Einar will go. Then woman rises in her might. Agnes will bail for him. Noble-hearted woman will accompany him. The deed is worthy of the earth and skies. The three put to sea, the man's wife in the middle of the boat. They pass unscathed. The people shout: "This be our priest!" They beg him now to mould them to his will.

Brand's deed flies fast and far. A scene with Agnes, one with his mother, stern and intimate. The coming of Einar, who demands his bride, but finds her bent to follow only his friend in the future—thus the act closes.

The third act opens at the parsonage, three years later. Agnes is now Brand's wife. His child is in her arms, puny and ailing. Brand is advised by medical aid that he is to transplant the infant life to a milder clime. He has vowed his life to the service of his countrymen. His struggle is Abraham's when the patriarch was told to offer up his offspring for the sake of the living God. Will, the supreme factor in his chain of reasoning, does not fail him. He keeps his vow, but his course is bitterness to his soul. The cup of choice leads him to the house door with the child, not to the wide world, not into summerland. Einar is avenged. The Fjords of the Northland menace what Agnes holds dearest.

A true psychologist is Ibsen. Life gets even with us at every turn. Ready at first, to stay not on the order of his going, but to slip out of the door with his son instantly, Brand was confronted with his "Thou art the man," in the abandonment of his post among Scandinavians, for Scandinavians, to help Scandinavia. One of his poor parishioners came to plead with him, and he stayed.

The Fourth Act depicts Agnes in her grief for her child, her bewilderment that it has been taken, her heroic effort to yield all in order to embrace the God of her Titanic husband. "He who spared not his own Son,"—there is Brand's argument. He builds anew the parish church. He builds it large. He prays God to smite his wife's last idol shrine. He rifles the little chest of its treasures. His prayer is answered ere he breathes it, almost. The mayor, staid, lifelong respectability in person, tempts Brand to cater to popular conceptions of right, to follow the crowd. I have never yielded"—said Brand.

Ibsen never condescends to address himself to ordinary readers. He does not delve into the recesses of the

primal consciousness without speaking to the universal soul. Few can read him without searchings of heart. His verse is rugged, like his country's peaks. "I wanted a metre in which I could career where I would, as on horseback," said he to one of his translators. Ibsen is never Shakespearian. His methods are to develop his plot by recourse to no one's invention save his own. Nor does he forget to mention some of the ingredients, to use a homely metaphor, which he wants to mix to suit a craven age's palate. By this is meant that he does not deal in metaphysical subtleties, but in slamming hard truths at the public. Hear the sexton and the schoolmaster:

"What is a promise?" It is something to be broken." Had Norway kept faith? No, a thousand times, no!

The Fifth Act, in its fearful climax, with Brand crouching under the descending avalanche brought down upon him after he has braved the heights, by a mad girl's rifle shot, beggars description. But it shows the fate of one who leads the people upward, skyward, into the realm of tenuosity, above the sphere of bread and butter logic. There is material for a four act drama packed into it. From its fair opening to its terrible ending, events march with fell decision. The parson rides the tide of popular acclamation. He has pulled down the ancient parish church, and today the fjord is agleam with sails. Thousands flock from distant churches to welcome Brand's gift, "as if they came to nominate a new God." His church is completed. He is knighted. His name is blazoned on a purple shield.

Then the Dean does his work, preaching commonalities. Brand throws the keys to the edifice into the river. He knows now that he will not give it to a perjured commonwealth. He stirs the pliant crowd to a frenzy, till it e'en follows him glacier-ward. All for naught; all to see men turned back at rumor of a herding horde, at the first pangs of hunger in their stomachs.

Then the vision! Agnes, lo! these many months in heaven, vanishes with words of warning on her lips. He must renounce his terrible formula which defines God for him, "Naught or All;" cease trying to be the Sword of the Lord. The avalanche buries him; the whole valley is swallowed up, while a Voice calls through the crashing thunder, "He is the God of Love."

What do Ibsen's dramas say to you? How do they appeal to your ethical conscience? These are questions to grapple with in the closet. Has he held up a searchlight where cobwebs hang thick on the walls? Then praise him, for he never preaches the gospel of smug complaisance.

"Look onward! Triumph flies ahead!
Your homes are hidden in the deep,
And over it, from steep to steep,
The storm his cloudy tent has spread.
Forget the pit of sloth ye trod;
Fly free aloft, ye Sons of God!"

The Story of Dorothy Vaughn

"NOW my book will not amount to anything. It is too late, too late!"

She flung the returned manuscript vindictively across the floor. It fell with a dismal thud. The girl pillowed her hands upon her arms and wailed:

"Oh, my poor 'Poinsettia Flames,' why did I not send you forth earlier? Then my beloved might have been proud of you after you were bound. You were so beautiful to me. I could read you all day. I know he would never have left me, had they let you come out."

She sprang to her feet and stood before the mirror, raising her arms with a graceful sweep like a tragedy queen. The glass disclosed a face that was strong yet sensitive, noble in its expression, essentially girlish and winsome. The arch of the brows was piquant. Her eyes had liquid brown tones in their depths, like brook water flowing over stones.

"If a college girl cannot write to please the public, who can? Somebody maliciously says that no woman who has dulled the edge of her imagination on the higher mathematics is fit to write."

Dorothy Vaughn's eyes looked very sombre. They were like deep wells now, where one might drown. They did not light up in glancing around at the charming room where she stood—a girl's room, with college banners, photographs, and a mandolin. The crimson roses that covered its walls, the cushioned windowseats matching the roses in tone, the hundred and one trifles that make a girl's den,—none of these could attract Dorothy.

An ebony writing desk stood conveniently placed in the best light. Roses, once his offering, glowed from it in crystal vases. Long mirrors reflected her slender figure. Yes, it was all hers, but on condition that she should see him no more. She was going down tomorrow to complete the arrangements for a dancing party at Sherry's. What more could wealth give? And yet a tragedy of suffering lay in those liquid depths as she raised her eyes to the clock. "Tomorrow! Oh! tomorrow!"

"Here, Dorothy, tickets for tonight. Olga Nether-sole in her new role."

It was her father's voice. Still trying to make her forget, still trying to encircle her with his kindness, just in so far as she was compliant to his wishes.

The evening passed in a whirl of gaiety. Her secret lay upon her heart like a leaden weight when she pressed her couch. She had seen a letter in his handwriting in another girl's diary, laid on her desk beside her when the visitor had gone out to a concert. Three sentences in it riveted her attention,—"*Dorothea* is the name mentioned in your letter. She is nothing to me in comparison with yourself. I love you."

These words which attracted her fascinated gaze were accompanied by mortal coldness. She felt herself sinking in a state of syncope. The diary was that of her college chum. The letter belonged to her, but it came from one who was closest to Dorothy's heart. This had happened three weeks previous. How she

lived through the interim she scarcely knew. Her one thought was to remove herself from their path, so that they whom she loved best, who had inadvertently fallen in love with one another, might not feel a trace of guilty love in their thoughts. It seemed so clearly and so plainly her duty that her mind never wavered.

After a restless night succeeding her theatre party, Dorothy dressed carefully, and assumed an air of gaiety which deceived every member of the household. At five her body lay in the morgue. At two the day following, her brother, her fond, handsome brother, stood beside it and recognized his sister's face, deadly pale and stained with river ooze. There she lay, and his parents had no suspicion that she had not spent the night with a girl friend. He mentally registered a vow that neither of them should ever know the dreadful truth.

This is the true story of Dorothy Vaughn's disappearance as she gave it to me mentally, I being on this side, and she on the other of the wide crossing.

In the meantime an endless chain is woven about her. Fond parents are still searching for her. Hoping against hope, they ransack two continents for her. That little manuscript, disdained by a publisher, is pigeonholed in her ebony writing desk. Let them give it to the public; then one of her wishes will be fulfilled. Parts of her own life story have been given, and many have wept at the anguish of her grief-stricken family. Of that trio of friends two remain.

The Socialist Propaganda

Victor Berger, the Socialist Congressman who recently made himself the most prominent character in Washington, save two, the President and Mrs. Scott of D. A. R. fame, is thirsting for new worlds to conquer. The Intercollegiate Socialist Society, which is propagating the theories of Carl Marx among the youth of the land, placed Carnegie Hall in New York at his disposal, and invited him to lecture.

The insurgents joined forces with the democrats and defeated the republican contingent in the United States Senate by the coalition. Perhaps this combination, which procured the election of Senators from the people by a majority vote over the head of Senator Root and the old clique, may be a lesson in success to the entire country.

While in New York recently, Mr. Berger announced confidently as a result of socialism in his native city, that Milwaukee will have the first million dollar park that a city ever got without crooked work, unless a comet strikes the earth this year,—a park of 500 acres.

We forgive the Socialist Congressman the Copernican metaphor, (venturing to inform him that comets run into the sun,) for the sake of his ministering to the needs of the people. Berger Park will console Milwaukee for honors deferred in not lowering taxes, yet under Socialistic reign.

When man has thrown off the falses and evils pertaining to the natural mind and accumulated through reëmbodiment, he is ready to enter into the radiant glory of the heavenly spheres.

For the Younger Minds

Bertha M. Boomer

THE GIRL AND THE WONDERFUL VALA

All the Activities of the Universe
Are Expressed in the Hebrew Verb

"LODER stooped to Angerboda, and the monstrous Three were born. This was on eternity's border, at the beginning of time, when the bridal veil of the primal union was rent and scattered to men, a guerdon and a doom. With her, the anguish-boding, did he who in time's rosy morning mixed blood with Odin, beget these horrid ones: the raging, dreadful Feuriswolf; the subtle, awful Midgard-serpent; and fearsome, dual-visaged Hel, whose embrace man eagerly seeks, whose arms he finds at last,—who shows her fair, soft, fleshly side in first entreaty to those who pass the Gjallarbru to range her misty realm, wandering adown Hel-way, from world to dreary world, enticed by vain imaginings, until at last in lowest Niflheim they reach her palace, and find there spread the marriage feast, and all prepared the couch of their desire. But as they pledge her in the bitter dregs of pleasure's cup, they learn at last that the name of the palace is Anguish, the table is Famine, the servants are Sloth and Delay, and the couch is Care. And here the grewsome mistress reveals herself a livid, meagre hag,—ghastly, fear-inspiring.

"Yet to this drear abode in time come all who ever taste the bitter sweets of mortal life. Sigurd comes, devourer of Fafner's heart; and in her chariot from her funeral pyre comes beauteous Brynhild, shield-maid of the All-father; and even bright Balder, light of the world, slain by Hoder. And I, too; for you have read how Odin called me from my grave-mound east of Hel-gate, compelling my reluctant tongue to tell of Balder's bane."

"Oh, indeed I have read and pondered these tales," said the Girl; "and round me have they shed strong influences of high courage that I would gladly make my own forever, yet have not known whether this might be; and though they are the heritage of days long remote from present times, I know they bear some close relation unto present things. And full often have I dared to entertain the hope that some day a glorious voice should reveal this to the nations, in words brave and sweet as the song of the swans that float in the Urdar-fountain—so brave that all the world should pause in wonder; so sweet that all the world should heed."

The Vala answered merely, "The day is now, and the voice is here, but few are they who listen." And into her eyes came the look of ineffable pity and longing that ever came when occasion called up the thought of the heedless, headlong, selfish world. And as she sat silent, dimly above her head the Girl saw gather misty figures, faintly suggested outlines of dark, winged creatures, that called to mind the story of Pandora's box. And these were weaving a gloomy coronet, dropping tears; but ever bright, shining shapes darted down from above, swift as light flashes, and touched the crossing strands and falling drops, and touching, glorified. But as the Girl strained her gaze to see

more clearly, the Vala spoke, and the crown and its creators departed as a mist wreath.

As though thinking not now of the Northland tales, she began, and the Girl listened, and wondered and waited. "To know all that is involved in the first verse of the first chapter of the Hebrew book of the Beginning, is to know all that it means to love and to hate, to rejoice and to mourn, to hope and to despair, to desire and to loathe, to wake and to sleep, to live and to die; all that height or depth, or past or present or future, or quick or dead can teach; all that the universe can reveal, or the Almighty speak in his thunders. To who can read, the one line tells all the story; and though many changes may be rung, have been rung, to the theme, there is nothing more to tell; for all the activities of the universe are expressed in the verb of this declaration, the equivalent form of which consummate function is the name that the Hebrews held orally unspeakable in type of their age not yet ripe for its expression.

"And, Girl, this expression is in the flesh, as the manifest fulness of the Godhead, in the consummation of the Covenant, the coming together, the marriage of God and man in the first or highest creation, the perfect being who is the head and front and sum of all power, the cause of all existence and its effect, the Regenerator, the Savior. This is immortality, and none hath it but God, and man reaches it to become one with God, in the Lord, the being made in the image, as the likeness of God. This is the Jehovah of the Old Testament, the Kyrios of the New. O potent Name! O Word to conjure with! For there is no other Savior."

"Then Jesus was Jehovah," said the Girl; "but the centuries have removed him; and if any ever knew that he was this, they have long since forgotten; and what avails it now to know?" In her mind as she spoke was the thought of a gift that comes too late, and her tone was melancholy.

But the Vala quickly spoke, removing her grief. "Truly it avails; because what hath been is now, and what shall be is the thing that hath been, for the three at the Urdar-fountain are one, and the past is destiny; because to have understanding of the archetype is to own all, and to adventure all—to comprehend a proverb and an eloquent speech, the words of the wise and their dark sayings; to possess the subtlety of the simple, who know to trust the wolf's black jaw, and the terrible courage of the timid, who see and tremble, but dare."

The Girl's heart swelled as she heard, for at once she knew that thus are described the greatest wisdom and the highest courage.

She spoke hopefully now: "And Paul designated Him the archetype when he declared that by him all things consist?"

"What Paul literally said makes the meaning clear, that 'in him have all things been joined.' But how should they who did it into the English know, for they did it unto death? Here is all the secret of immortal life. The integral being is the one in touch with the whole, in whom hea-

ven and earth and hell quiesce. The immortal is the arch-natural, the normal, from which state all other existences are but various deviations. Here all that have been twain become one,—man and God, man and woman, and man and beast, and even life and death, for here is the meeting of the ways, where eternity rests in the bosom of time. This being is both spirit and flesh, and this righteous flesh involves all animal life in the primal chastity, where all the animals are white, and all their names are one,—in the homogeneous structure, which is the true *genus homo*, the divine human.

"The flesh is the solidity of desire, and generates the spirit of desire, the immortal flesh generating the double spirit of man life and animal life; and it is the Lord who knows, because he creates the spirit of the man that ascendeth, and the spirit of the beast that goeth downward to the earth. The animal life of Deity is the regenerating life yearning over the mortal state, and longing to bestow its own purity upon the victims of sin, united to which is the ascending life that would enter beyond the veil into the eternal existence without beginning of days or end of years. The immortal is the ardently desired missing link, that fits both ends of the chain of existence. Though you may not grasp the fulness of this now, it is the fitting prelude to the understanding of the three born of Loke and Angerboda."

"I know that in some mysterious way the mischief-working Loke was identical with Loder, who in the creation gave the external form, the ruddy color, and the senses. And Loder is the flame—of life, I doubt not—and Loke, too, is fire; yet his name means *end*, and often have I speculated why."

"The sending of the spirit of regeneration is the end of immortality. The double tendency of desire rends the veil, which is the flesh. This is the blowing out of the living soul—Nirvana."

"And the immortal state is not eternal?"

"It belongs to both time and eternity, and whatsoever belongs to time has end,—else how could there be time? And what belongs to time serves the purposes of time, that seed-time and harvest may never fail."

"And Angerboda?"

"The desire of the mortal for immortality, which though high aspiring is not all unselfish, and so becomes the channel of perversion,—the desire of the earth for the seed."

In the pause that ensued, the Girl thought of many things, and in her heart was the strange sweet pathos of the laughing autumn fields.

"Through that which it receives from above and its power to pervert it to its own state is the mortal existence perpetuated," resumed the Vala. "The Feuris-wolf is the mortal will, the devouring fire of sensual desire that consumes the flesh, generation after generation. And the Midgard-serpent is the fallen wisdom—the perversion of truth to secure the evil delights of mortal existence. 'The serpent cast into the deep, girdling the earth, tells the story of the prostitution of man's intellect to justify the life of evil. Well might Utgard Loke fear, that day when Thor almost tore the serpent loose!' Then very softly she added, in cadence so tender that the tears gathered in the Girl's eyes

as she heard,—and she knew the words were not for her—"Patience, noble Thor! Ragnarok comes, and the serpent advances voluntarily to the last great conflict!"

Addressing the Girl solemnly, she continued: "Harken well unto me now, and learn the difference between right and wrong. In the righteous state, divine wisdom is the guide of obedient desire, and finds its justification in the fruits of that desire. In the unrighteous state, the diabolic wisdom is the justifier and instigator of wayward desire. In one case wisdom gently leads, in the other it follows and goads. In the divine world of true uses, the argument from an established premise determines the conditions. In the evil world of abuses, the conditions determine the argument, and the premise is assumed for the sake of the desired conclusion."

And the Girl wondered, since the explanation of the difference could be so simple, that she had not known it before the Vala spoke.

With eager accent she said, "Much more would I hear regarding the Midgard-serpent and Feuris—"

"Much remains to tell," returned the Vala.

"But you have said naught of Hel, the death-goddess."

"Ah, she is the redemptive feature of Loder's union with Angerboda."

"The fearsome Hel!" exclaimed the Girl in sudden surprise.

"Fearsome indeed, for she is the end of experience, the terminator of mortality."

"But you called her a monster!" almost petulantly insisted the Girl, as she pictured to herself the weird Hel, one half of whom bears the ruddy hue of life, and the other the livid hue of death.

The Vala smiled and said, "A monster is merely a guard. She guards the Helgate, that opens on the Gjallarbru, the bridge between life and death; for though it is a long journey down Helway from the Gjallarbru to the entrance gate of Hel's abode in lowest Nifheim, the gate of the exit from that dread house leads without interval back to the Gjallarbru, for Helway is a spiral."

As she rose to depart, she said, "Surely the excellency of Hel is the excellency of knowledge, for he who finds her, finds the gate that leads to life."

"Oh tell me where to find her!" impulsively exclaimed the Girl.

"Where the covenant of life meets the covenant of death. Where these two arches meet is the groin, and the groin is the Branch."

And the Girl remembered how the Preacher taught that the end of all his travail was to learn fear. And again she thought of the prophetic words uttered of old, "Behold the man whose name is THE BRANCH." And she prayed that she might know him, for she knew that he would give light to them that sit in darkness and the shadow of death.

THE END.

Impressions

A long white line of shelly beach,
A dome of cloudless blue,
A misty line where vision fails,
A stretch of nameless hue.

A train of thoughts serene and calm,
A prayer for all that's true,
A thirst to know all hidden lore,
A clearer, broader view.

Light on Current Events

John S. Sargent

THE ATTEMPT OF THE INFIDEL

"Some Read the Bible Instead of Being Taught; They Teach the Book"

IN THE attempt of the infidel to criticise Scriptural statement, I am reminded of the little boy who, having just learned to spell, was anxious to test his new found intelligence upon everything that came in his way. Picking up an algebra he turned over the pages, trying to puzzle out its symbols; weary of the task, he threw it down with the impatient remark that "this fool book don't know how to spell, and don't spell nothin'." Just so with those critics; having learned to read and to understand literature according to modern rules of scholasticism, they think themselves perfectly competent to pass adverse judgment upon the expressions of Deity. Of course these smart pretenders receive the plaudits of kindred minds, while they are inextricably confusing the Christian theologian, because he too tries to read the Bible in the same manner. They try to read and analyze the meaning of Holy Writ the same as any other book, notwithstanding the fact that he who dictated the Scriptures said: "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (Isaiah lv: 9.)

The Christians, like the Jews of old, have made the Word of God of no effect by their traditions; and having built up for themselves false doctrines taken from the obvious sense of the divine expression, they, along with the skeptics, are blind leaders of the blind; and both will fall into the ditch. Doctrines comprise the lamp by which men read and interpret the Word; if that doctrine is false, it necessarily leads to false conclusions. From these conclusions, both the Christian and the skeptic have formed their belief and unbelief. The one is hopelessly fighting to maintain the truth of Scripture, on a false basis, while the other is frantically charging the crumbling citadels erected thereon, with every apparent prospect of success. The probable or obvious sense of the Scriptures and ancient history, supplies the field and ammunition for their belligerent exploitations, while they are totally ignorant of the fact that the truth of the inspired writings cannot be proven or disproven by either.

As man has three attributes or degrees (spirit, soul, and body), so the Scriptures in exact correspondence have three senses,—the celestial, spiritual, and natural, or literal, as it is generally called; but the concept which the Christian and skeptic wrestle with, is neither of these. It is a fallacious determination from their own minds as to what the Bible teaches, in the only sense they attribute to it. Thus it is that the bone of contention between those two inveterate antagonists, is something entirely separate and apart from the actual truth of the Word. It is quite true that the increasingly more powerful atheistic onslaughts are destroying the professed belief in the divine inspiration of the Sacred Writings; but these people never had any real belief in them. That is, they did not have any belief in the real

truth of the Bible, more than did the atheist. If it could be presented to them in its true light, they would reject it quite as readily and quite as vehemently as would the wildest skeptic.

To see these lupine unbelievers emerge from the wilderness of their own fallacious science, hungry to destroy the popular though false concept of divine truth, is little short of amusing, or would be, were it not sad to find so many of our fellows laboring under such pernicious delusions. Surely, "He that sitteth in the heavens will laugh: the Lord shall have them in derision." For their eagerness to destroy every vestige of belief in the Scriptures, shows them no less fierce to destroy Him if they could.

To the agnostic class of minds, anything that savors of, or suggests, a superior being to themselves, arouses their fiercest animosity; and like a pack of ravening wolves, they are after it to destroy. How they are thwarted by the wise provision of the Almighty can best be illustrated by a little story.

A Russian gentleman traveling in his own country, decided to take a wild mountain road to the next town, rather than the farther road around the valley. His servant remonstrated, with the plea that night would overtake them in the wilds, and the fierce wolves infesting that region would almost surely attack them. But the gentleman was obdurate, and would have his way. Sure enough, as night began to fall, they were greeted by the dismal howl of a wolf, then an answering call, and another, and another. Several wolves came into the road well behind, and following on, gathered accretions until an immense pack of the gaunt and hungry beasts were in full cry after them.

In vain the horses, spurred by fear for their own lives, exerted themselves to their utmost speed. Emboldened by numbers, and fierce with famine, the savage creatures steadily gained on them, until the pack formed a dark, half-circling mass around the sleigh, with the leaders running beside the horses, snapping at their heels, liable at any moment to hamstring or throttle one of them, when the terrible race would be ended in bloody carnage.

At this juncture the servant passed the lines to his master, and before the gentleman could divine what he meant to do, or remonstrate, the man sprang out into the midst of the howling, blood-fanged pack. The gentleman had no inclination to witness the awful sacrifice made in his behalf; he had enough to do to keep the team in the road. But the chase ceased at once, and he was enabled to make his way to the village, with what feelings of gratitude and self-condemnation we may imagine.

Arrived at the town he gathered a posse of men and returned to the scene of the tragedy, in the hope of at least rescuing the bones of his servant and giving them decent burial. By the time they reached the place, only a few of the wolves remained nosing over some shreds of clothing; these ran away at their approach, when to their surprise the servant swung down from a tree near by, alive and unhurt. In springing out of the sleigh he had thrown his cloak first,

to attract the attention of the wolves, who in their eagerness to tear flesh rushed upon it. This gave the man time to clamber up a tree before the ruse was discovered. Then of course his presence (just out of reach) served to hold them from following on after the escaping man and team.

On a higher plane, the Lord (by a corresponding ruse) has saved the absolute truth, which in the last analysis is the Man-God. Knowing that adown the wilderness of human declension there lurked the intellectual wolves of materialistic (so called) science, eager to raven and destroy every truth, he has given them—through their own blindness and that of a declining church—the apparent but false concept of the Word to ravage at will, until the dawning of the new age, when again the Lord will appear on the earth with the true science that will send them scurrying to their hiding places.

If there is a God, and he wishes to save us, why does he thus deceive us? Why does he hide his message in parables and symbols? they pertinently ask. The several reasons are adequate, not the least of which lies with themselves, and is for their own sake, (see St. John xii : 40.) "He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them."

Why should He not wish to convert and heal them? Because there are different kinds of healing; a sore may be healed over, without the trouble being removed. This is worse than if it remained open. For the Lord to heal a man, is to confirm him in the supreme desire of his heart. If these cavillers should come to see, and be converted to believe the divine truth, and yet preferred to continue in evil, they would become fixed in that condition. It is such as these that cannot be forgiven in this world—this age, or the next. This condemnation is not an arbitrary edict, but is the operation of law, inherent in the very nature of things. Therefore it is of the Lord's mercy to this class of sinners that they are blinded to the truth, until such time as they are anxious to reform.

The Decision as to Standard Oil

IN last May's FLAMING SWORD the writer ventured some conjectures as to what the new Chief Justice might do. It is not sure but that in the late decision in regard to the Standard Oil Trust, the deed has already been accomplished. It certainly has given the trusts a legal standing which they did not hitherto have. If they can now keep (within the opinion of the Court) from that which is unreasonable and undue restraint of trade, they will have a legal status that will be unassailable, without further legislation. We all know, with the power the trusts now have behind the throne, how hard that will be to obtain. The reasonable restraint of trade will of course be just what the Court is disposed to make it. Here again the trusts will have a chance to exert their influence to temper the asperities of the Court's decision, not to the shorn lamb (the consumer) but to the shearer, not necessarily exerted directly, but indirectly, through the danger of disrupting trade, and maybe precipitating a panic. But the crux of the matter is, not whether they are exercising reasonable or unreasonable re-

straint of trade, but that this decision has given *carte blanche* to go ahead and make combinations within the conditions enjoined. This can now go on unhindered so far as the writer can see, until it embraces all of the business and industries of the country, in one vast organization. Then who will there be, pray tell, to enforce the restraint? This combination will be the government to all intents and purposes. But this has no terrors for Koreshans; they see in it the culmination and the destruction of the competitive system, and the beginning of the new.

The Rape of the Midianite Maidens

THE atheistic propagandist always thinks that he is giving the belief in God—the God of the Bible, a knock-out blow, when he can give his version of the above incident in the sojourn of the children of Israel in the wilderness, and he never misses an opportunity when he is awake and has a listener, to revert to it in a manner confidently intended to leave no doubt of the atrocious iniquity of the deed. He affects to be completely horrified at it, and tries to make every one else feel just so; but he never alludes to the rape of the Sabine women by the Romans, and is little concerned, apparently, about the 60,000 girls and women that are *annually* entrapped into "white slavery" in this country. No, it is not the crime as such, that he so much deplures, but it is the opportunity it affords him to blackmail the Almighty, that makes it such a sweet morsel under his tongue.

The Lord would have been very inconsiderate indeed, if he had not furnished this class of carping critics with something to rail at. Perhaps, though, if some of these fellows had been Israelites at the time this thing happened, and realized from what they had been saved thereby, (it makes such a difference, you know, whose ox is being gored,) they would be willing to concede some mitigating circumstances at least. They are hardly fair and honest enough to put themselves in the other fellow's place, and look at the matter from his viewpoint. If they were only sufficiently honest to tell the whole story in connection therewith, other people would see how unfairly they were cutting out a part from its setting, to make it serve their nefarious purpose.

Reference to the story as recited in Numbers xxv and xxxi, shows the *casus belli* between the Israelites and Midianites to have been the fact that the latter, in conjunction with the Moabites, had beguiled some of the Israelites to commit whoredoms with them. That is, to join in their feasts of worship to the idol Peor, or Baal Peor, as it is sometimes called. This was the god of uncleanness, or lust, the worshiping of whom was to join in the orgies pertaining to that passion. The natural consequence of this worship would be to generate the plague that always accompanies its unbridled and promiscuous indulgence. Undoubtedly this plague was what is now known as syphilitic diseases; incurable then as now, although the doctors do stop the immediate ravages; but the taint remains in the blood to torture the victim or posterity with scrofula, tuberculosis, or cancer, may be, and innumerable other ailments.

To save themselves from entire moral as well as phys-

ical contamination with this infection, the Israelites were compelled to sacrifice the lives of twenty-four thousand of their own people. From the standpoint of our agnostic friends, who protest that they are guided solely by reason, this course of Moses with his own people ought to be commended by them as the wisest and most humane course to pursue. Besides preserving the whole people from the contagion, it relieved those already infected from prolonged suffering; saving also their prospective posterity from the inheritance of a long category of afflictions.

Now if it was wise and merciful to their own people to put them to death to stop the ravages of the plague among them, would it be any less so, to serve the Midianites after the same manner? These people were a plague spot of sin and disease, inoculating all who came in touch with them, both morally and physically; and any sympathy expended upon them is worse than wasted,—it is pernicious. Their slaying was to them a merciful act, as they were destroying themselves by slow torture. It was certainly an act of mercy, and not of cruelty, that the thirty-two thousand maidens not yet contaminated were saved alive. If we of the Christian nations had the wisdom and moral hardihood to adopt this same course of destroying the life of those who are breeding and disseminating this same plague among us, it would be a godsend to our people.

While the above explanations and arguments are ample, taken from the ordinary viewpoint, to vanquish all the complaint made, there are others of very much deeper significance, of which we can attempt to give only a superficial glimpse. The Israelites were the legitimate descendants of Abraham, and as such they were the chosen people of the Lord, because the spirit of God dwelt in them. As spirit, He dwelt in the highest intellectual regions of the racial mind. From this standpoint he directed the doings of this people as best he might, without taking away their individual freedom of will. The children of Israel were chosen for the divine dwelling place, not because they were better than other peoples, for they were not, as their frequent lapses from moral rectitude abundantly testify; but they were chosen, by being made or fitted by careful and scientific stirpiculture, (for the Lord is a stirpiculturist of the highest order,) to be the channel for the production of the Son of man. For this reason, while putting them through all kinds of hard and strange experiences for their discipline, he jealously preserved them as the apple of his eye; and the nation that should threaten, either with war, pestilence, or seduction, to impair or thwart his purposes with them, was likely to suffer for it.

Suppose now, that one of these fellows that know so well how God (if there be one) should conduct his affairs, were a Burbank; and suppose he foreknew that all of the wheat in the world was destined to blast, turn to cheat, or otherwise become infertile in the course of a few years! Then suppose he was engaged in producing a strain of wheat with a renewed vitality, which he knew when perfected would revitalize the wheat of the world! This being true, then the life and future sustenance of the race would depend on his success. Would it not behoove him to guard it with jealous care, to preserve and to protect it from deleterious crossings that would prevent its ultimate perfec-

tion? This he should feel it his duty to do at all hazard, even to handling some persons, ignorant or maliciously opposed, pretty roughly, if necessary, to prevent mischief.

Now this is much the kind of responsibility the Lord had bound up in the Israelitish people, only a thousand times greater and more complicated. Rejuvenation and preservation of the human race depended upon the proper stirpiculture, discipline, and preservation of these people, until such a time as the Seed-Man, the prepotent sire, as the baptizer, should be brought forth from their loins.

Abraham was the origin of the Jewish people, and with him the Lord made a covenant for himself, and his seed after him. Abraham gave the inheritance to Isaac, whose line constituted the main stem of the great ethnic tree that sprang from the loins of Abraham. The Midianites were also descended from Abraham through Keturah, his second wife or concubine. Necessarily, if the Midianites, or that portion of the Abrahamic spirit which they embodied, were to realize any of the covenanted blessings, yet a long ways in the future, something must be done to rescue them, or their spirit at least, from the impending destruction in which Moses found them involved.

Here then was an example of scientific husbandry, applied through the direction of Moses (who at that time was the intellectual domicile of the Almighty), consisting of a process of inarching a dying branch of the race into the main stem, thus preserving its potency of life until the fruitage of the age—the ripened harvest of humanity, bestows upon these re-embodied people, the blessings to be shared with Abraham's seed. For the process adopted by Moses involved the capture of the Midianitish spirit and its assimilation into the Israelitish life and religion. Of course these people, perhaps not knowing the good to come to them from it, any more than do our agnostic sympathizers, felt it to be exceedingly cruel.

It seems a cruel thing to cut off a man's leg, but if it will save his life, it may be the kindest thing that can be done for him. In the not distant future, when the seed of Abraham shall have reached the last re-embodiment, the complete reincarnation of the ripened harvest, and shall stand forth in the perfected manhood, with recurrent memory, to recall the experiences of the long gestation down through the womb of the ages, the Midianite contingent will find ample cause for gratitude that they were summarily cut off and absorbed into Israel.

The estate of a minister who died lately, was inventoried lovingly by his widow as consisting mainly of "heavenly securities." Much as he seems to deserve, by his interest and generous care of the needy, if he has earned these securities by selling futures on the beyond, or in manipulating the church's watered stock, I fear he is bankrupted. Both he and his customers will find that it is a "wild cat speculation" based on a "salted" prospect hole,—the grave.

Young China is talking seriously of freeing herself from the shackles of age-long superstitions, ignorance, opium, corrupt officialdom, lotteries, and pigtailed. It is to be hoped that she does; but when, as it is intimated, she is looking for a new religion that will make good, to substitute for Confucianism, and is viewing favorably the Christian cult, we insist that she would better go slow. She will find it a broken reed, a gilded structure, ready to topple to its own and their destruction.

Literary Review & Comment

Rollin W. Gray

A WASTE OF TIME AND MEANS

Food for Thought for Those who
Think the Copernican System Is True

UNDER the head of "Notes and Queries" in the *Scientific American* of June 10, 1911, are given what are called two conclusive proofs that the earth revolves around the sun, instead of the sun revolving around the earth. They are the "aberration of light and the annual parallax of the stars," "which could not be detected except by the use of the telescope because of their minuteness."

Here is food for thought for those who think that the Copernican system of astronomy is founded upon the eternal basis of absolute facts. It is frankly admitted in the *Scientific American*, that "it is by no means easy to prove that the earth goes around the sun in a year, instead of the opposite statement that the sun goes around the earth in a year." If there were, in truth, a fact so stupendous as the earth whirling around the sun, in an orbit of 186,000,000 miles every year, or the opposite,—the sun whirling around the earth, it would seem that it should be easy of demonstration. It would seem that among the many mathematical geniuses that are employed in the pastime of modern astronomy, some one would be struck with the incredibility of the speed and distances necessary in the calculations they make to account for the earth's revolution upon its axis, and its orbit around the sun. For such an immense body of solid matter as the earth is supposed to be, 8,000 miles in diameter, shooting around through space at the rate of about six miles per second, 360 miles per minute, or about 21,000 miles per hour, which is over 500,000 miles in a day, would strike them as being pretty swift going. At the same time this mighty ball is turning on its axis, in another direction, once every day, so that its surface at the equator is traveling at the rate of 1,000 miles per hour.

Still the inhabitants who are supposed to live on the outside, cannot detect any evidence to prove any of this supposed stupendous activity, except with a telescope; and then only by looking at the stars. On the contrary, they sail on the surface of its peaceful lakes and streams; spin over its surface in trains and automobiles, using delicate machinery and instruments, such as clocks, seismographs, etc., that require the finest adjustment; fleecy clouds float lazily in its atmosphere; birds and flying machines sail through its enveloping stratum of thin air, ignorant and oblivious of all this terrific speed, and whirling through space. Why? Because the earth is not going through space at any rate, and it is not revolving on its axis; therefore it is by no means easy to prove something that does not take place.

The earth does not go around the sun, and neither does the sun go around the earth, although the paper referred to says, "One view or the other must be true. There is no third possibility."

This only shows that the astronomers have another thing to learn. Neither view is correct, as the habitable

surface of the earth is concave in every direction, therefore the sun must be in the earth; and as the earth is stationary, the sun revolves on its axis daily, its light side giving us day, and its dark side giving us night. Starting from the statement, that the earth revolves about the sun, our modern astronomers try to make all the facts fit this conclusion, with the result that they keep themselves in ignorance of the truth.

The great proof offered by modern astronomers as to the convexity of the habitable surface of the earth, and the necessary conclusion that logically follows,—that we live on the outside of the earth, is the parallax of the stars. Now the first step taken to determine the parallax of a star, is to adjust the telescopes used in the experiment, to a plumb-line. The modern astronomer does this, supposing that the bottom of his plumb-line points toward the center of the earth, because we live on a convex surface. He does not stop to determine the contour of the earth's surface; this is taken for granted, and is a supposition. We say it is a supposition, because there is no proof that the earth's surface is convex, that will stand the least bit of investigation; but as Richard Proctor said, they refuse to investigate, and are satisfied to go ahead and figure for a hundred years on the basis of a supposition that cannot be proven.

How long will the people endure to be taxed for this waste of time and money? The convexity of the earth's surface could be disproven, and its concavity established by a survey, in six months' time, and with a small outlay of money. The teaching of such fallacy as the Copernican system of astronomy would be stopped forever. The time, effort, and money, spent trying to find out so many things that are not true, might be turned into channels that would be of some use to mankind. Let us hope that the truth of the fact that we live on the inside of the earth, with all that this truth involves, may soon force itself upon the attention of scientists, until they will be compelled to make a survey and find out the truth.

The July number of the *Woman's Home Companion* is the fiction number, and it has ten stories in it to justify the claim. Lovers of fiction will find it a good companion to have in a hammock swung in the shade on hot July days.

The principal features of the July *Review of Reviews* are: "Sir Wilfrid Laurier, Britain's Greatest Colonial Premier;" an article on Germany's campaign for industrial supremacy; an up-to-date study of the Japanese navy; the care of women in American state prisons; suggestions regarding forest fires; a description of the Columbia glacier; besides many minor features.

Research and investigation lead inevitably to the conclusion that we are reaching a grand culmination in the progress of events, the consummation of which will be more glorious in its achievement than has ever been pictured by artist's brush and pencil, poet's pen, or portrayal of prophetic vision.—*Koresh*.

Topics of Interest & Importance

AUGMENTATION OF SOCIAL DECAY

Overthrow of Popular Idols At Hand; The New Era Approaching

BY MADISON WARDER

IN THESE days of the general breaking up of the old order of society, the overthrow of popular idols has become so common that we are now able to look on with a fair degree of equanimity, as one cherished institution after another crumbles beneath the iconoclastic assaults of the radical. Indeed, so widespread is the aversion to the present system, and so pronounced the desire for change, that we experience a distinct sense of disappointment when the daily batch of news contains no fresh evidence of the augmentation of social decay. The public mind is attaining some comprehension of the total depravity of competition, and the revelations of corruption in high places are accepted largely as a matter of course.

The past few years have been a joy to the muckrakers, and other professional probers into the unsavory iniquities of competitive effort. Already they have uncovered enough rottenness in American political and industrial life to wreck a dozen empires, and the end is not yet. Now they are focusing the attention of the people upon the holy of holies in the capitalistic citadel, the United States Supreme Court. This delectable guardian angel of the privileges of predatory wealth, has recently distinguished itself by giving the Standard Oil octopus six months to drop its tentacles (and grow new ones under federal supervision). The honorable bunch of corporation attorneys that graces the sacred tribunal of justice at the national capital, evidently cherished the thought that this decision would be heralded far and wide as a notable victory for the people; but the people are not enthusing to any noticeable extent.

It is a new thing in the earth, this refusal of the people to stand for the usual dose of humbug. There is decided cause for encouragement when the public loses the unthinking reverence it has so long accorded our venerable judicial bulwark of capitalistic misrule. In the earlier days of the Republic, when the government more nearly represented the people, the Supreme Court undoubtedly to a large extent safeguarded the commonweal; but since the corporate interests have assumed the reins of government control, it has rendered unswerving allegiance to the money power.

The initiated know that the judiciary has been the most potent factor in the preservation of the vitality of capitalism. Respect for the courts has been the one great power that could be depended on to smother the wrath of the oppressed. So long as popular veneration of the judiciary could be maintained, the plunderers of the people could operate in comparative safety; for the courts, being farthest removed from the people, are most easily controlled by the master class. But the corruption that has permeated the entire machinery of capitalist administration is having its inevitable disintegrative results. The fact that the Supreme Court is being sharply criticised on every hand, speaks eloquently of the diminishing cohesive power of the capital-

ist system. Every blow it receives is as a dagger in the vitals of competition.

The most significant part of the Standard Oil decision, however, is not the order for the trust's dissolution, but the assumption by the Court of the legislative function. Not only does it amend an act of Congress by classifying the trusts as good and bad, and announcing itself as alone competent to make the classification; it also decrees that all legislation should be interpreted, not according to the intent of the legislators, but according to the Court's notion of what is reasonable and just. This is nothing more nor less than the assertion of the infallibility of the judiciary.

The eminent judges are doubtless copiously versed in legal lore and the niceties of corporate influence, but it is evident that they are a bit rusty in history. Else they could call to mind some of the things that happened upon the occasion of the promulgation of the dogma of papal infallibility, over two score years ago. But they are not likely to heed the warnings of the past. They are blind to everything but the wave of their master's hand; deaf to all save the call of their master's voice. They will continue creatures of corporate corruption until they are carried down in the crash of the competitive system. Meanwhile, it is a file on the edge of the people's temper. Already they talk recall of the judiciary.

If a nation is to prosper and grow politically and industrially strong, its people must have a polaric center in which to focalize their social thought and desire. The United States Supreme Court has served as such a center, not because it was naturally or scientifically fitted to embody that function, but because, as protector of the privilege of private aggrandizement, it has been attuned to the unnatural and unscientific desire of a people possessed by the competitive spirit. But the competitive system is in the last stages of decay, and the competitive spirit is dying out; therefore the Supreme Court is losing its only function, and becoming logically impossible.

We must regard this daring attempt to assume the reins of omnipotence, as one of the dying gasps of the competitive order. When men become imbued with the cooperative spirit, a focal center of social desire will be at hand, wherein will reside real power and authority.

The law of the cross is not compatible with the doctrine of the non-interchangeability of material and spiritual things. If energy of one degree and combination can be transposed and metamorphosed to matter of a corresponding degree and combination, then energy of every degree and combination can be metamorphosed to matter of corresponding forms and combinations. Admitting the existence of such a law, then the statement that God (Spirit) was made flesh and dwelt among us, could not be regarded as deviating in any degree from the science of the doctrine. If God can be made flesh, then it follows that every quality of energy can be made its corresponding quality of matter; hence the antichristian or chemical opposition to alchemy and true Christianity.—*Koresh*.

Are All Men Created Equal?

BY O. FREELAND

THE doctrine of the equality of men is briefly set forth in the Declaration of Independence, which enumerates a series of rights and principles which are the basis of the Constitution of the United States and our system of government. Yet there are men high in politics, business, the schools, and the church, who sneer at the equal rights of men. They either ignore the context of the Declaration, or pretend that it is not explanatory of the statement that "all men are created equal."

One's opinion of the doctrine that there is an equality of rights among men, depends on the view-point; and this again is the product of environment and education, or the lack of it. The bloated bondholder, who has had great financial success, is apt to assert with an air of finality; "bosh, all men are not created equal;" as if to say of the signers of the great document, that they were ignorant or insincere. To this the history of the period is sufficient answer, since all the brave signers had staked their lives, wealth, and honor on the issue, and remained true to the cause. Under the Constitution—imperfect as it is—our country has achieved a grandeur, and developed a magnitude unsurpassed in the history of nations.

Read KORESH's article on "Theocracy," and you will be convinced of the utter impossibility of absolute equality among humanity. Is the doctrine of the Declaration, then, not in agreement with the facts of man's place in the world? "It does agree with the truth in so far as the right of man to life, liberty, and the pursuit of happiness" is involved. Absolute equality, physical and mental, is impossible, for there is a law of opposites, a principle of contrast, which is universal, and without it the universe could not exist. Without cold there could be no heat; where a thing is high, there is something low; and so on throughout the whole range of the cosmic domain. In the states and governments of men, only the scientific adjustment of the inequalities of men will result in the beautiful equilibrium of the ideal state.

The vast majority are moderately endowed; that is, they are just ordinary men and women, who have common sense enough to enjoy themselves and be useful to their fellows as God intended they should be. Under the present competitive system, it is this great mass which suffers from the industrial and political oppression of the rich. How did so small a class obtain such vast wealth, and gain control over the many industries upon which the masses depend for employment and a livelihood? They accomplished it under the present unjust and illogical economic system, whereby those of high mental powers, in finance, politics, and commerce, abuse their opportunities for the rapid accumulation of wealth and the grasping of monopolies. In a state of equitable commercial relations, this concentration of the nation's wealth in the hands of the few would not have been possible.

They are so powerful, these men who control the banks and industrial trusts, that Congress and the legislatures do their will. They laugh at the idea that men are created free and equal, yet make the assertion that a man can rise

to influence and wealth if only he is able and worthy. But we know how many able and worthy men have tried, and tried in vain, to acquire even moderate wealth, or an independent position in business and society. It is noteworthy that the controlling factors in the hundreds of American corporations, which embrace nearly the whole of our industries, are daring, unscrupulous men, who entertain a supreme contempt for the people and the laws. Shining lights of the legal profession, keen, brilliant, and bold lawyers, are their advisors, who earn large fees for guiding the destinies of every enterprise which has for its object a further exploitation of the nation's natural resources.

We are a great nation; we are a very rich people, and we are a world-power; but does this important fact improve the conditions of the wage workers? Does it clothe the ragged, and feed the hungry? Are they happy because our country is the richest and most powerful Republic in the world? Above all, let it not be forgotten that it is an insult to the intelligence of the average American working man to tell him that he has a right to "life, liberty, and the pursuit of happiness." Millions of men and women wage-workers are today weary and groaning under the drudgery imposed by the prevailing politico-economic system. This drudgery is one of the curses of God, and wicked humanity is responsible for the system. It cannot endure; the destruction of it must come, and in its stead there will be instituted the Kingdom of God. KORESH has repeatedly called attention to this, and shown how the divine Kingdom shall be established.

The Roentgen or X Ray

(From the Writings of KORESH)

WHAT is the so called X or Roentgen ray? It is merely a higher tension of combustion applied to the same particle of matter; yet it is a mystery to the empirical physicist. Vibrate the string of an instrument, and each degree of tension manifests distinctive phenomena. Stretch a violin string to a certain tension and vibrate it; stretch another in the opposite corner of a large room, tuned to the same tension, and the second string will respond to the vibration of the first. Now raise or lower the tension of the second string so that it is out of tune with the first; it no longer responds to the vibration of the first string. Again raise or lower the tension of the first string to bring it in tune with the second, and what is the result? The second string again responds to the vibrations of the first. The vibration of the second, responsive to the action of the first, is a phenomenon. Shall we say that, because the second string vibrates or manifests the phenomenon of sound in one instance and not in the other, there are two strings at the location of string number one? Yet this is precisely what the advocates of the dual mind proclaim.

The administration of one of the functions of government hitherto, has been to rule men. In the new kingdom, this function will have become obsolete, because man will be a law unto himself, and the energies of administration will then be expended in contributing to the needs of men.—Koresch.

The Generation of Electricity & Magnetism

(From the Writings of KORESH)

IN the decomposition of the negative element of a battery cell there is produced or generated the galvanic current. The electricity thus generated traverses the wire from one pole of the battery, back to the cell through the opposite pole. The current will flow through the conducting medium to an indefinite distance. The wire or conductor need not be insulated, in the ordinary acceptance of that term. If the conductor be an insulated wire, and coiled around a piece of soft steel cable, it forms what is called a helix, in which there is generated and loaded into the cable induced magnetic energy.

Through the insulated conductor coiled around the steel cable there are two currents of what is denominated galvanic electricity. It is the substance generated at the cell in the decomposition of the negative metallic element, with also the solution in the battery. The negative element generates the positive electricity, and is anodic (the upward way); the solution is the positive element; it generates the negative electricity, and is cathodic (the downward way). The permanent element is the axis, and comprises the mediatorial polarity.

If the cell is zinc and carbon, with sulphuric acid in a weak solution, the zinc is the negative element and the carbon is the mediator. These currents are flowing in two opposite directions, not as mere modes of motion, but as substances in electrical solution. It is the product of the dissolution of the material substance converted to energy substance; matter destroyed as matter, and converted to electrical energy. The rush of these currents through the conductor subjects the energy to friction, through which magnetic energy is generated, and, passing out through the insulated material of the wire, is loaded or charged into the steel cable. This is magnetism by induction. The magnetism is also substantial. This is electro-magnetism; that is, magnetism induced through the friction of the inversely traversing galvanic currents.

Let a vibrating or oscillating armature be placed at the end of the induced magnet; its motion rapidly unloads or discharges the induced magnetism into the conductor attached to the oscillator. This is called the primary current. It is the first current by induction, and because it is electricity produced from magnetism, it is magneto-electricity. If this electricity is conducted through another insulated wire, and this coiled around another piece of steel cable, with another oscillator, and this conducted through another conductor, then we have the secondary current.

The primary dynamo is that in which is generated prime magnetism by the friction of its motion. It may be revolved by steam or any other power. The production of the magnetism is by the friction of the instrument against the particles of oxygen and nitrogen of the atmosphere. This friction destroys the atoms and converts them to the energy of magnetism. A vortex is produced, into which there also pours the free electricity of space, which is also converted to magnetism through its union with the matter destroyed. This free electricity feeds the flame of the combustion of the atoms, precisely as atmosphere feeds the flame of any ordinary combustion.

At the dynamo, magnetism is generated as a primary substance. Through the oscillator it is conducted to the wire or cable through which the induced electricity is conveyed for any purpose in mechanics for which it is employed. This induced current of electricity is magneto-electricity. This change from one to the other of either magnetism or electricity, is called the correlation of energy.

A Banker's View on Present Banking

BY O. F. L'AMOREAUX

"IN the matter of currency, we stumbled blindly through a maze of ignorance, piling error upon error, plunging desperately from the early madness of wildcat state currency, into the preposterous and abnormal system which today threatens periodically the throttling of our commerce, and the disruption of the business of the world."—Frederick Townsend Martin, in "The Passing of the Idle Rich."

The above is not the frothing of a muckraker, but comes from the inside, being the sober statement of a wealthy banker. While we were passing through what he fittingly calls the "maze of ignorance," we were assured that all was right, for bankers were leading, and they were the only people who understood finance. The present writer has a distinct recollection of the miseries of "wild cat" asset currency. By the frequent panics which have been the result of the present "preposterous and abnormal" banking system, a very large number of bankers, including the writer of the article, have become what he describes as the shameless rich, while the toiling millions have been kept in abject poverty; the very panics adding to their wealth by increased usury. If we now take Aldrich's advice and adopt the system he has prepared, we will again have "wild cat" asset currency, now national, and probably, as in the case of the national bank bill, the cat tamed by having the people's credit put behind it.

Bacon said: "The usurer trading on a certainty and all other men on uncertainties, in the end of the game, all the money will be in the box"—the banker's till. The English historian, David Hume, said that the word interest was invented to take the curse off of the Bible word usury.

The Burning Bush

BY LOU H. STATON

"OUR God is a consuming fire,"
And His refining fire will save
In external and ultimate
Degree. The mortal flesh of man
Is thus transmuted by his fire,
To flesh of God's own quality.
For pneuma, psuche, and soma
Must ultimately be redeemed.
He is the great Alchemist, who
Has gathered in himself the tares,
And there elaborates and forms
The gold of that land which is good.
Life's enemy, yea, death and hell,
Are overcome, while he abides
In man, the crux. He purifies
His own alchemic elements,
And reincarnate, stands again,
The man, raised up at the last day.

The Purpose of Koreshanity

BY N. C. CRITCHER

THE key-note of Koreshanity is struck with wonderful force and clearness in a review of the work of Maude Adams as an actress in the June *Hampton's*. To bring righteousness, rightness, which means happiness and well-being, to the earth, into the present lives of humanity, rather than to look for it in a possible future, seems to be her ideal and working motive, as it is of the teachings of KORESH. And he, also, insisted that the theater would be the most important factor in reaching the people with the lessons of mutual helpfulness, of inspiring heroism and of devotion to duty.

The world, at the present time, seems stirred to the depths with the desire for something better; the effort to search out and expose existing wrongs, from the deadly grasp of Standard Oil to the adulterations of food and the use of false weights and measures, all show the same spirit of revolt against the unrighteous conditions that have for so long a time flourished with unchecked and demoralizing success.

The human heart cries out for satisfaction, for happiness, and fails to find the answer in any of the remedies offered to it. The church has most lamentably failed to meet the issues, with the result that thousands of her own members are turning their efforts in other directions, many of which they should have used long ago, instead of confining themselves to the spirit, leaving the body to perish.

The cry now is, what shall we do to be saved; not from hell, but from this present life of misery and injustice? And it must be answered by some rational and convincing truth, practical as well as beautiful; beautiful because it is practical. Koreshanity has this gospel for the world, a gospel like that of old,—of glad tidings to all men; but now so deeply scientific, (not what is called "cold science," through misunderstanding of the word, which is simply *knowledge*,) in its exposition of the laws of being and the relations of God and man, as to convince any student of its perfect adaptation to the needs of humanity. For, to begin with, it tells us who and what God is,—the very first essential knowledge for man before he can make any progress in a better life.

What real love can there be for an "unknown and unknowable" God? The church has endeavored to meet this longing of the human heart by presenting Jesus the Christ as the loving Savior, the one of the Trinity who could be known and really loved. In doing this they corrupted the stream of Truth at its very source, and have given us a monstrosity to worship,—a three-headed deity, without personality, "without being or parts."

The God of Koreshanity is a personal God who so loved the world that he descended into the race, and bore its sins, *literally*; became one with it, by the theocrasis of his body and the absorption of his *literal* flesh and blood by those capable of receiving it,—primarily his Disciples. This was typified by the Last Supper, where He told them that the bread was his body, and the wine, his blood, clearly a symbol of their appropriation accomplished when he ascended into the heaven of their interiors. Thus His life did truly enter into the race that could not be saved

otherwise; and now at the end of the age, after many successive embodiments, the time has come for the final baptism, necessary for the redemption of the race.

Many will say, no doubt, what proofs have you for these assertions? There is no lack of proofs and credentials. Those who still believe the Bible to be a divine revelation, we refer to the prophecies of the Old Testament, which can, by no stretch of the imagination, be considered fulfilled in the coming of the Lord Jesus, nineteen hundred years ago. The Shepherd who was to come from Joseph; the Shiloh; CYRUS, who is "to perform all my pleasure," to whom God promised to "give the treasures of darkness and hidden riches of secret places," as he has surely done; with corroborating passages referring to Zerubbabel, showing CYRUS and Zerubbabel to be one and the same. The passages are too numerous to be named here, but can be found by all interested in the Koreshan literature.

The scientific proofs are no less ample. The secrets of the universe are unveiled, from its form to its inmost constituents. Not a discovery of importance has been made for the last fifty years, that was not foretold by him in the Koreshan publications. Of these, the telephone, the wireless telegraph, the automobile, and most important of all, the aeroplane, which will never be a reliable machine until the principle announced by him is involved in its construction, are the most conspicuous. His chief desire, the purpose to which his life was devoted, was the bringing mankind into that harmony of intellect and will, of belief and life, that alone can insure peace and happiness.

Righteous dealings between man and man according to the Golden Rule, must be established before the ideal can be realized, but the end is in sight; the Aquarian age, which is to see the fruit of the divine seed-sowing, is signed upon the heavenly Zodiac, that all who have eyes to see may rejoice and give glory to God.

Opposite Viewpoints of Two Young Men

BY J. MILTON MCCLINTOCK.

TWO young men were discussing the problems of life and their future. Each was earnest, thoughtful, progressive from his point of view. Both were striving for an education; one wished to enter college, where are taught the accepted "sciences;" while the other desired such knowledge as only Koreshan Universology, the one *science* in the world, can furnish.

What is the difference between the Koreshan System and the "science" imparted by our modern school system? Why, the first proves its premise, reasons logically, and as a result has a compendium of conclusions that are scientific; the second assumes its premise, forms its logical deductions, and has a compendium of fallacy which it labels as scientific. The beliefs of astronomy, of chemistry, and other sciences, are constantly changing.

The methods of imparting knowledge in our schools are wrong; the minds of the young have become perverted. What is regarded as true today, may be supplanted by something different tomorrow; thus the folly of attending schools in the world at large at this time. Shifting quicksands of modern learning, they may very appropriately be called. But the clarifying rays of genuine science are here, as is also the time when "all things shall be made new;" and when God's wonderful law of operation has matured, there will be disseminated to the world his all-powerful substance, that shall leave not a vestige of the fallacies now universally taught and believed.

The Open Court of Inquiry

Dr. J. Augustus Welmar

THE TRANSFORMED BODY

Rightly Classifying the Science of Koresh an Essential and Prerequisite Duty

Question 56. "Will KORESH resurrect in the same body in which he passed away? I mean, will not his resurrection correspond exactly to that taught by him in the pamphlet entitled, 'Reincarnation or the Resurrection of the Dead?'"

IN ANSWER to the first question, we believe, according to our understanding of KORESH's writings, that he will resurrect in an anatomo-physiologically changed body; that is, his body, which was laid in a tomb at the Island of Estero, is passing through a transformation. During this transformation, all matter-substance is reduced to spirit-substance, and then the spirit-substance is again changed to new matter-substance, to an immortal structure, biune or two-in-one, male and female in one being.

Mark well; Koreshan Universology teaches that a change of matter-substance to spirit-substance "is but one part of the operation of the law of transformation." The eternal, coördinate part is a transformation from spirit-substance to matter-substance. People have written to us again and again, overlooking (and even denying) the eternal, coördinate operation of the anatomo-physiological transformation. They have asked us to consider their views; but realizing that their views were contrary to KORESH's teaching, we consigned their letters to the waste-basket; for God help us to ever hold firmly to his marvelous Science of Universology.

Our understanding is based on the harmonious teachings of Koreshan literature. We have plainly expressed what we believe is taking place with the body of God's Messenger of the Covenant, in a series of articles from which we have not deviated one iota. (See F. S., Vol. xxiii, Nos. 5 to 9.) Furthermore, we especially refer the reader to the articles in the January and February issues of 1911, under the captions: "Wonderful Process of Anatomical Change," and "The Resurrection Bone," pages 22 to 24, and 53 to 55. While we take KORESH's writings as authoritative on all doctrinal subjects, we are aware that his scientific statements will be let down to the comprehension of some minds, as is plainly taught by him.

Now, as to the second question above stated: In the tract referred to, KORESH teaches different processes of generation. When reading the pamphlet, please notice specially these points; that is, learn to differentiate. To be generated, propagated or reproduced, either on the sensual plane or the higher plane, is not an anatomo-physiological transformation. Mark this point once and for all time! Those who have written to us so persistently, to get us to accept their views, overlook or deny the coördinate factor of the anatomo-physiological transformation. Silently we follow the Biblical injunction: "Shun profane and vain babblings; for they will increase unto more ungodliness. And their word will eat as doth a canker: of whom is Hymenaeus and Philetus. Who concerning the truth have erred, say-

ing that the resurrection is past already; and overthrow the faith of some. Nevertheless the foundation [*lit.* firm foundation] of God standeth sure, having this seal: 'The Lord knoweth them that are his.'"

In "The Immortal Manhood, the Laws and Processes of its Attainment in the flesh," KORESH speaks of "physical immortality," and of its "attainment in the flesh." Can such phraseology be correctly applied to a spiritual process, or to a spiritual state? Surely not, for the terms refer to a material development, unfoldment, and transformation. In all of KORESH's articles on the "The Alchemical Laboratory of the Brain," he speaks of an anatomical and physiological change. Can such language be applied to a spiritual process? We think not, even by those who are guilty of a like perversion as Hymenaeus and Philetus, who erred concerning the truths of God.

We know that every word has its application, and must be applied at some time; therefore we ask: Where and when do these terms concerning physical immortality, anatomical and physiological change, find their application? They were neither applicable at the time of KORESH's illumination in 1870, nor during his long career from that time to his passing in 1908; nor are they applicable to the future time of his theocrasis; for the word "theocrasis" refers to a spirito-celestial state. The terms mentioned are applicable only to the process through which he is now passing; namely, the change from mortality to immortality, and from corruption to incorruptibility.

This process of change from mortality to immortality is nowhere more accurately, truthfully, or beautifully illustrated, than in the description of the "Isthmian New Spinning Creature," published in the January 1911 issue, pages 22 to 24, under the caption: "Wonderful Process of Anatomical Change." In conjunction with this article read also: "Leaven, Yeast, and Fermentation," in the July issue of 1910, under Question 16, of this Department.

The following language and description as to where and how the anatomo-physiological transformation takes place, are not applicable to a sensual propagation, to a generation on a higher plane, nor to a spirito-celestial condition. KORESH says: "The vibration [at the time of the transformation] begins at the conarium, moving along the course of the fiber comprising the *crura conarii* (legs of the pineal gland of the brain), to the *corpus albicans* (cerebral kidney or reins), thence through the *lyra* (harp of the brain), to the *optic thalamus* [center of sensation] and *corpora striata* [center of motion]; and from these bodies (the two basilar ganglia) to the general gray, cerebral mass; thence returning and expending its greatest energy upon the conarium. The energy is then centered upon the lyra; here the strings of the harp vibrate,—this being the location and pole of the agitation." (Cited from "The Alchemical Laboratory of the Brain.")

"When this is accomplished, the conarium, or the pineal gland of the brain will have become an annulus [zone, belt or ring]. The circulation of the brain will have passed

a revulsion in its function, and the man will have become male and female—biune, two-in-one. In this revulsion of the circulation, the essences of the brain pursue a vital course. The ventricular currents [currents of the life-essences from the cavities or recesses of the brain] flow no more from the conarium toward the glandula vitæ (gland of life), thence into the circulation of the body. The blood from the venous circulation passes up through the glandula vitæ, forming a well of water springing up into everlasting life, thus fulfilling the Biblical declaration, John iv: 14. The arterial currents will have become air-currents, corroborating the testimony of the ancients; for in the organic life of the biune man, the arteries were air vessels, as the name implies. Then the fluid of the venous system will have become the pure river of Water of Life, clear as crystal, in its microcosmic aspect, like the blood of the Lamb, which in order to wash white, must have been white blood." (Cited from "The Immortal Manhood.")

The One Fold and the One Shepherd

Question 57. "Will the celibate bodies, particularly the Shakers, unite with the Koreshan Unity at any time in the future?"

KORESHANS and Shakers have a great deal in common, so far as the fundamental doctrines are concerned. First, the recognition of one head (a center), and the members as a body (the circumference). This agrees with the fundamentals of the alchemico-organic universe. Second, the male and female biunity of the Godhead (integralism or wholeness, containing all the parts, complete). Third, celibacy of the male members and chastity of the female; or in other words, retention of the life forces of sensual propagation; this being an essential prerequisite or a necessary antecedent of the attainment of immortality. Fourth, common ownership of property, thus fulfilling the Biblical statement: "And the multitude of them that believed were of one heart and of one soul; neither said any of them that aught of the things which he possessed was his own; for they had all things common." (Acts iv: 32.)

Doctrinally, the foregoing are points common to both Koreshans and Shakers. The Shakers have acquired the title "Shakers," in derision. KORESH says: "The title of the Shakers is worthy of a deeper study, both for the good of our cause, and its influence upon the outside world, than has been given the subject from any doctrinal and scientific enunciation yet noticed by us; for a common axiom of the Koreshan Unity declares that every atom of matter, through agitation, may be transubstantiated to energy (spirit). The conversion of an atom of its correlated energy or spirit cannot be effected otherwise than through agitation, friction or shaking. Spirit (energy) has its origin in the agitation or shaking of matter. This is an eternal law."

In this connection we must not forget what KORESH teaches concerning the definition of the term "energy." In his series of articles on "The Alchemical Laboratory of the Brain;" for instance, in Vol. xix, No. 16, he says: "Energy is not a substance, but simply the *work* of the two qualities which could not engage in work were there not two constant states of the two. The term 'energy' applies equally to matter and spirit. * * * It means *in work*:

when matter is active it is in work. * * * When its coördinate, spirit or essence, is in motion it is in work; therefore, we have the in work or the energy of spirit. It requires these three to constitute a constantly active primate cycle of being."

Again, KORESH, concerning the Shakers, says: "The power exhibited through the religious exercises of the Society of United Believers, known as Shakers, is but the precursor of the final concentration of vibratory energy which, focalized in the central cell of the psychic dynamo, will repeat in a tenfold ratio the aggregation of force which culminated in the theocrasis of Enoch, Elijah, and Jesus."

To those who have eyes as eagles, discernment from afar, the divine appointment, with its Deific credentials, as recorded in sacred Scripture, together with the wonderful Science of Koreshan Universology, are sufficient, for the present, to enable them to recognize in KORESH the Messenger of the Covenant, the true Shepherd of Israel, the veritable Stone from Joseph, in whom the New Jerusalem resides, and through whom she will descend. At the time of his remarkable illumination he passed through an experience of conjunction with the eternal Deity, and as a sequence he was able to unfold the marvelous science of Universology. No ordinary human intellect could conceive such a world-embracing doctrine of absolute truths.

Those to whom the divine appointment, with its Deific credentials, and the Science of Koreshan Universology, are not sufficient, will be surprised, when he demonstrates his science by a further conjunction with the eternal Deity, which will not merely embrace his mentality (doctrine), but his entire body (life), by an anatomo-physiological change; a change from mortality to immortality, and from corruption to incorruptibility. To such these words will apply, as they did nineteen hundred years ago: "O fools [Gr. *hanoetoi*, unwise ones], and slow of heart to believe in all that the prophets have spoken: Ought not Christ [the Anointed] to have suffered these things, and to enter into his glory?" When he comes forth as the Immortal, then the 144,000 will hear his voice gladly; for he will gather his "elect" from every country of the globe. Many of his "sheep" are awaiting such a verification of his divine appointment.

Thus, a sharp rebuke awaits all those, in and out of the various churches, who stand afar off and say: "Let us wait and see." May we not be found among the "fools," the unwise ones! May we not be "slow of heart to believe in all that the prophets have spoken" concerning KORESH's divine appointment, with its many Deific credentials! We have compiled these credentials for the benefit of the readers, and they may be found in the February issue of 1911, page 55, first column. These credentials are as binding for humanity, and as true as those concerning the office and mission of Jesus the Christ nineteen hundred years ago. Make sure, however, then believe, for your own Deific inheritance sake, so near at hand! Remember the cloud of witnesses that surround us, therefore we should lay aside every encumbrance, and the close-girding sin, and run with patience the course marked out for us. Consequently, forget the things that are behind, stretching forth toward the things before; for if we press along the line toward the prize of the high calling of God, we shall by no means stumble.

"The Number of a Man—666"

Question 58. "What is the significance of the following Bible verse: 'Here is wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man; and his number is six hundred three score and six?'"

SO CALLED orthodox teachers do not understand the real interpretation of the purposely hidden or symbolic language of this passage of Scripture. Some Protestant commentators attempt to find the solution in certain names; for instance, in the Greek word *Lateinos*, in the Hebrew name *Balaam*, and in one of the titles that the Pope of Rome assumes, namely, *Vicarius filii Dei*, meaning that he is the substitute of God's Son, the Vicar of Christ, or Christ's representative among humanity. *Lateinos* refers to the Roman empire, and according to a law of the Roman Catholic church, every pope must be of the Latin race; while *Balaam* refers to a man whose name means literally *devourer*. The idea is held by commentators that as the ancient Balaam, according to Holy Writ, "taught Balak to cast a stumbling block before the children of Israel, to eat things sacrificed to idols, and to commit fornication," so the pope, supposedly the "man of sin," would do likewise to the children of the Christian church.

KORESH interprets the Scriptural passage thus: "It may first be distinctly understood, that Koreshan theology regards the verse as referring to the 'man of sin,' whomsoever that may be. The man of sin consummates in himself the end, fulfilment or completion of the grand cycle of animal life. 'Let him that hath understanding count,' means, let the man who has come into understanding, complete, consummate, number or fulfil in himself that which the number signifies.

"The number refers to the special computation embracing all that belongs to the cycle of Mazzaroth. We have the physical type of this cycle in the Zodiac; a word which means the cycle of God's animal life. The head of this animal life is the Lamb of God; a divine symbol, significative of God's love of begetting the children of divine generation and regeneration. * * *

"The Zodiacal cycle or Mazzaroth is the period of animal life, the time required for the generation and perfection of man's animal nature, at the end of which the sensual animal life, by man's power to overcome, becomes the divine animal, or the beast life of God.

"The man of sin is revealed at a certain epoch in the cycle of Mazzaroth. Who is the man of sin? You notice in this verse that the statement is made, 'Here is wisdom,' and that the man who has understanding is to count the number. This word 'count,' as before stated, means to fulfil in himself. The man who counts it, is the man who fulfils it; and this is the man in whom the cycle ends. This man is he who took upon himself the sins of the world. This man is he who was made to be sin, that through his death (fall) those who were regenerated through him should be made alive.

"The difference between the doctrine of KORESH on the question of the man of sin, and the false doctrines of the church which we oppose, is that we teach, that when the Lord Christ took upon himself the sins of the world, and was made to be sin for us, he did just what is declared

of him; while the church maintains that he took upon himself the sins of the world without taking them, and that he was made to be sin without being made to be sin. He took upon himself the sins of the world, or he did not. If he did, then he was made to become the man of sin.

"The revelation of the mystery of the man of sin, is the revelation of the mystery of the cross; and this is the death of God for the life of the world. 'Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren.' (I John iii: 16.) God laid down his life or he did not. The only hope of the world is that He did. Regeneration from God implies the death of God.

"When the man is manifest who has sufficient wisdom in himself to discover the location of the man of sin, that location being himself instead of another, and through making such discovery, he sets himself to destroy the man of sin by destroying the old and sinful nature in himself; or in other words, when he removes the 'beam' from his own eye, that he may see clearly to remove the 'mote' from his neighbor's eye; then the man is manifest in whom is the fulness of iniquity; yea, then the man is manifest who will overcome his sins, and upon whom will be written God's 'New Name.' This number, six hundred three score and six, is the name to be received that no man knoweth saving him who receiveth it."

The Existence of the Seven Churches

Question 59. "Where are the seven churches that are described in the book of Revelation? To each a special blessing was promised, if it would overcome; it seems, then, that they ought to be in existence somewhere at the present time."

THE THINGS recorded in the book of Revelation were revealed in symbols, and written in the language of symbolism and correspondential analogy; consequently it can only be understood if read in the sense in which it was written. This book has specific reference to Christ, the Anointed, as he infolds and unfolds throughout the changing scenes or events essential from the time of seed-sowing until the harvest. It embraces all the events from Alpha (first) to Omega (last); that is, from the beginning of the church of Christ, until the ending of it in complete declination, perversion, and inversion. The events have reference to the Anointed himself specifically, because he is the Head of the church, and as its Head, he is the Director, Guide, and Protector.

Furthermore, all the things seen by the Apostle John were from a spiritual (mental), not a physical, point of view. Not merely a philosophical, but a scientific interpretation of the language of symbolism is essential in order to understand the book. KORESH says: "Every message is of Jesus from John to the Messenger of the Covenant." Again: "The entire book was written in the past tense, although pertaining to things which were to come to pass in future." These key-notes must be kept in mind while reading the symbolic language of the book of Revelation.

Again, KORESH declares: "The seven churches comprise the seven degrees of the grand natural body, or the seven parts of the Grand Man. In the end of the age these seven churches, all of which make or comprise, as a whole, the one universal new church, lack moral and spiritual integrity (while yet in the state of mortality).

"Every church must overcome through the angel of that church, who must recognize, as the medium of overcoming, the manifest Messiah, through whom alone the possibility of overcoming is made effectual. When, through the baptism to come, to be accomplished through the theocrasis of a man, the whole body is brought into its reunion with God, then it will be possible for every individual of a group, or of the grand body, to simultaneously reach the seven degrees of his individual perfection."

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Interesting Reading and Announcements

AT no previous time in our memory have there been such wide-spread, peace-advocating efforts made as at present. The March 20th issue of the New York *World* devoted a number of single and double columns of its paper to the promulgation of peace. Carnegie is styled the "Great Peace Advocate," and he is delighted with the fact that the *World's* editor is "in favor of peace;" consequently, the New York *World* "is doing a great work," it is said.

Genuine peace is a condition of quiet or tranquillity; freedom from disturbance or agitation; a condition of calm and repose. This embraces, self-evidently, freedom from war, riot, violence, and a reconciliation between hostile nations. It excludes strife and enmity among nations, peoples, and tongues. It means freedom from mental agitation, anxiety, worry, with its host of destructive elements. Edwin Arnold, in his work, the "Light of Asia," says truthfully and beautifully:

"This is peace:
To conquer love of self and lust of life,
To tear deep-rooted passion from the breast,
To still the inward strife."

Can any one tell us, by consulting the writers of so called orthodox literature, how the deep-rooted passion can be torn from the human breast? Each denomination, including the old mother church, will give a different answer. The Bible, in a philosophical manner, that is, without a scientific explanation, says: Repent and be converted." The New Testament Greek word *metanoia*, means literally, "a change of mind." Can any so called orthodox teacher tell what a change of mind implies? They cannot give a scientific answer. For the conception they have of a change of mind embraces a backsliding and a returning, oftentimes over and over again. This is not a scientific conversion; it is misconception. If you desire a scientific answer as to what conversion is, read "The Immortal Manhood; the Laws and Processes of its Attainment in the Flesh," chapter III; especially the latter part of the second paragraph. This scientific conversion is so thorough and complete that it will, like a well of water, spring up into "everlasting life."

It is said that the peace advocates are "doing a great work." Prophecy tells us what "good" it will do; namely, it will give the people universally, "a spirit of slumber, eyes that they should not see, and ears that they should not hear." This will make "their table" of mental food "a snare, a trap, and a stumbling block."

The near future will show how true the prophetic declaration is: "For when they shall say 'Peace and safety,' then sudden destruction cometh upon them, as travail upon a woman with child: and they shall not escape."

The idea of war with Japan is termed an "apparition," and "most absurd." All who have firm confidence in Koreshan Science know what the declaration of KORESH, the great and true Scientist, is, concerning Japan and the millions of Oriental peoples; namely, that all Ori-

ental nations and peoples will form one vast army and navy under the leadership of the widest-awake little nation—Japan, and they together, as with one mind, will be "a scourge of small cords" in the hands of the Almighty, with which he will overthrow the tables of the money-loving, and commercial-crazy Occidental nations and peoples. Time will tell who knew the truth concerning the destiny of the nations of the world.

The Germinal Seed

"The good seed sown in the beginning of the Christian age was through the operation of the Holy Spirit passing down into the human soul, and there commingling with the animal soul and with the human seed. It was thus made subject to the animal soul and its desires, which were toward the flesh.

"Thus the divine life, in which was the power and possibility of the resurrection of the dead, was made also to determine toward and into the animal desires, and through those desires and by virtue of the animal determinations to bring the divine life again into embodiments and finally into a multiplication of incarnate beings; that is, the Sons of God, the product of the planting in the race of the one Son of God."

Those who rejected the Messiah nineteen hundred years ago, have only the origin from below, the animo-human. Such minds are wholly material in their tendencies and beliefs, and generally doubt and deny all spiritual things, and believe that death ends all existence. These are rank materialists. At the end of the Jewish age they were called "Sadducees." These Sadducees were in direct opposition to the Pharisees. The former believed neither in angels nor spirits, whereas the latter believed in both. But although the Pharisees believed in both, they rejected the Messiah of that age; for they were the self-righteous or self-centered, filled with covetousness and jealousy. Moved by such spirits, they held (on one occasion) a council and said concerning Jesus: "What do we? for this man doeth many miracles, [Gr. *semeia*, signs]. If we let him thus go, all men will believe in him and the Romans will come and take away both our place and nation."

The truth was just the opposite. Because they rejected the Messiah, the Romans came and destroyed their city, took all of the people that were not killed,

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captives, and dispersed them among all nations, where we find their descendants until this day. Jesus had foretold this and stated the cause in these words: "O Jerusalem, Jerusalem, which killeth the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold, your house is left to you desolate." "Upon you shall come all the righteous blood shed upon the earth, from the blood of Abel, unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say to you, All these things shall come upon this generation."

Extract From an Interesting Letter

Dear Friends in KORESH:—There are many well meaning people who think they love God. Steeped in fallacy and evil, they yet claim they know God and are serving him; and they think, when they die, that they will go to a ghostly heaven in the physical skies, somewhere among the stars.

Now, Koreshanity inspires the thought that if we love God we will love the truth; and if we haven't got it, we will begin to search for it, and when we find it we will recognize and love it, for the spirit that actuated us to seek for it, bears witness to it. Then we may know the truth, and it will free us from the devil's snares, that we may go on our way rejoicing.

I was a class leader in the Methodist church for twenty years, but their doctrine of a hell after death, and the intangible soul going to heaven, was distasteful to me, for I could not harmonize such beliefs with the Bible, which teaches the resurrection, and a bodily reign with Christ in the earth. I thought that would be heaven enough for me; there was something tangible in that belief. But a heaven full of ghosts—well, I was afraid of them anyway, for my grandmother had filled me up with ghost stories when I was a boy.

So I left the M. E. church,—and lost money by it, for I had a large patronage among the members. My business was finally broken up; but that didn't matter, for I loved truth more than I did money. I began searching for the truth, and looked into a great many cults; at last I got hold of THE FLAMING SWORD. The claim of KORESH, that he was Elijah the Prophet, staggered me for a time; and his writings were so profound that it was difficult for me to comprehend his meaning. But when I met him in San Francisco and heard him lecture, I saw there

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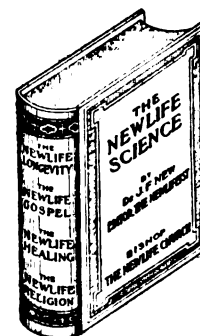
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was something more in him than there was in a common man, and the great truth burst upon me that he was all he claimed to be. The thought that I had lived to see him, to shake hands with him, and to hear him lecture, was overwhelming. * * *

Be of good courage, dear friends, for you shall reap if you faint not.—S. L. B., Calif.

Two Lines of Seed-Sowing, or the Two Origins

One cannot read thoughtfully the New Testament without recognizing two lines of seed-sowing, or two origins. Modern theology does not recognize this truth. In Koreshan Universology we read: "One line of seed-sowing is the line of animal propagation, and belongs wholly to the order of the system of animal life; the other line is the divine impregnation and belongs to the system of organic life. Man is responsible for the one, and God for the other. Yet the two systems of seed-sowing fall into the same ground.

"That ground is man [the generic man], and whether we take the vidual or the collective man, it is the same. If the vidual man or the garden in its least form is the type, we find the two cycles, that of animal life, and that of organic life. We find the good seed and the bad seed in the same structure.

"When the husbandman sowed seed in his field and the blade developed, the servants of the master came to him and said, 'Didst thou not sow good seed in thy field, how then hath it tares?' The master replied, 'An enemy hath done this. Shall we pull out the tares? No. let them both grow together till the harvest. When the harvest is ripe [at the end of the age], gather out the tares and bind them into bundles to be burned, and gather the wheat into the garner.'"

From the foregoing we see that one origin is from below, from the animal and sensual nature, the other from above. "The one originating in the nether world is put off by degrees, by successive embodiments, till the perfect manhood is attained. The God-Man, Jesus the Christ, was no exception to this law. The generation (production) of the God-Man and the Savior of the world, was through the development of the perfect Godhood through successive degrees of the animohuman life, neither the spirit nor the body of that development being perfect till the final incarnation of the Logos in the Christ of God."

The one origin derived from the nether world, in the salacious animohuman, is overcome, or put off, during a period of forty-two short cycles of time, while the one originating from above, through the planting of the good seed, the Logos, the Christ of God, embraces a long cycle of about two thousand years.

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Electrical News

Twenty-one new hydro-electric plants were completed in Sweden during the past year.

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It is estimated that no less than 250,000 electric flatirons were sold in the United States and Canada last year.

The telephone is now working between New York and Denver. It marks an epoch in long distance telephoning.

It is proposed to dam the St. Lawrence between Coteau du Lac and Clark's Island and develop 62,000 electrical horse power.

The warm humidity for ripening California oranges is produced by electric immersion coils which give the necessary steam vapor.

The torch of the Goddess of Liberty in New York harbor is being equipped with a 40,000 candle illumination, which is four times as much light as formerly.

Electric light is compulsory in nearly all dry cleaning shops, because it is the only safe light where large quantities of naphtha and gasoline are being used.

At Leavenworth, Kansas, a telephone has been installed in a church in the vicinity of the pulpit, and all the telephone subscribers can listen to the sermon if they will.

While experimenting with electric bread-baking ovens at Pittsfield, Massachusetts, the General Electric Company is donating a thousand loaves of bread to charity every week.

Oklahoma City is now using an electrolytic apparatus for the purification of its sewage. Bubbles of hydrogen and oxygen gathered on large iron plates attack organic compounds and destroy bacteria.

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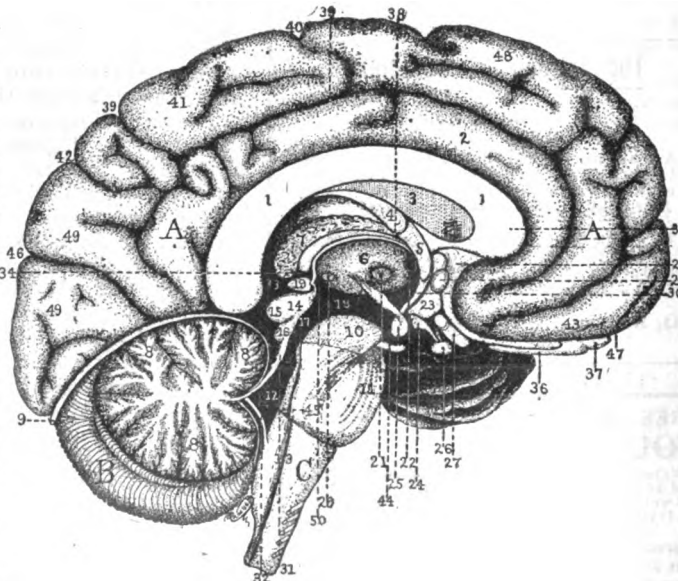
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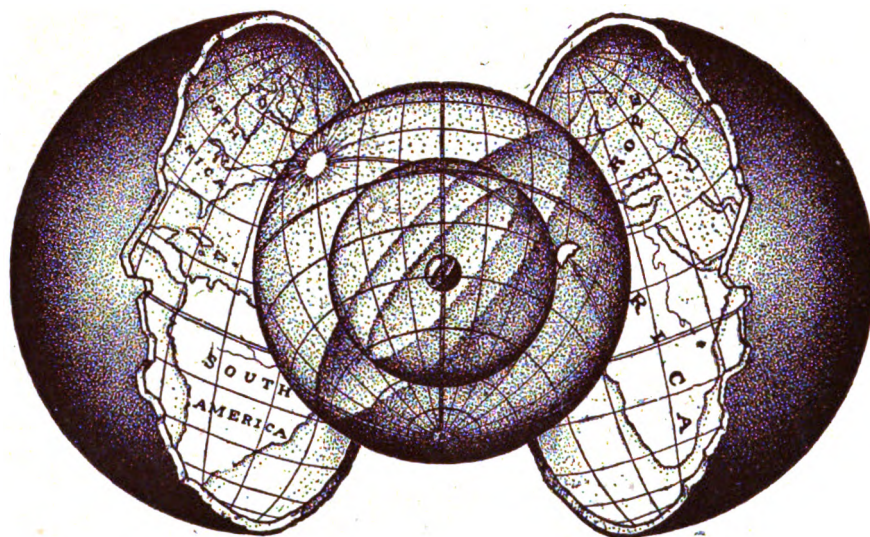
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