

The Flaming Sword



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"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

How the Primitive Doctrines of Christianity Became Soured Until the Whole is Vitiated

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

IT IS SUPPOSED that the reader now comprehends, to some extent at least, the fact that, in the reflexed and converged influence of circumcision, the Sign, instead of being manifest in many centers, must be seen in one. If we apply this thought to the individual, we may observe the fact that in the removal of the part extirpated, there is a cutting off of a large surface. This includes a fine sensitive surface or fold lying next to and covering the gland, and outside of this a coarser and less sensitive skin. In this operation there are removed many hundred cells.

The reflex influence upon the brain, centers in or converges to a focal point, or to the one granule in the conarium itself. Its secondary effect is upon the fold of the *pia-mater* (soft mother), dipping down into the cerebrum from its posterior surface, and terminating in the *velum interpositum* (the interposing curtain or veil), putting it upon the stretch, increasing the traction until finally, if the rite is persisted in, the traction ruptures the curtain or veil and opens a direct entrance from the one sphere or domain into the adjoining one. This was symbolized by the rupturing or rending of the veil of the temple at the crucifixion of Jesus.

In the application of the principle of reflex circumcision in its general aspect, in its antitypical influence or bearing, as centering in Jesus, we must regard him as a single cell or granule in the conarium. The kind of traction which dissolved His body, thus breaking down the *velum interpositum*, making possible the entrance from the holy into the most holy place, was the traction of desire;—desire for what was in him of both truth and life, that it might be appropriated and applied by all who could receive it. This traction corresponds, in the Grand Man or universal aspect, to the individual, physiological, and anatomical influence and change.

The reflex action of circumcision, typically and antitypically pertains both to the influence of the part itself, that is, the part which remains and is affected by

the incision, and the part cut off. The part cut off was subjected to processes of destruction. Now, as referring to the natural foreskin, I have to say that the recondite operations of Nature are so subtle and occult, that if the truth were told concerning them, the persons making the disclosures could only be regarded by the thoughtless as the most veritable "cranks."

I will leave the matter, then, of the disposal of the waste part, mostly to the conjecture of the reader; merely adding with regard to it, that the elements of organized substance (according to chemical and microscopical tests) are like the inorganic, yet in their actions upon and relations to other organic bodies, they are distinctly different, as is abundantly proven by actual experience and observation. I mean this; that if we take an organic phosphate and subject a vegetable adapted to the appropriation of this particular substance, we find the plant nourished by the organic or vitalized phosphate, and not so much so by the inorganic or non-vitalized.

Carbonic anhydride generated from a combustion of vegetable carbon, though chemically (apparently so) like the carbonic anhydride generated by the combustion of an inorganic substance, imparts to the atmosphere a very different spirit from the organic; and the respiration of that atmosphere has a different effect upon the body and its functions, from the spirit imparted through the combustion of the inorganic.

I take, then, the cut-off part as the type of a particular thing, having a special bearing in the real type and antitype. I mean that in the reflex influence upon the race, the remaining part and the cut-off part are equally important, though they do not maintain the same relative connection.

The ten tribes were cut off (lost), but though apparently obliterated, they were absorbed by the nations into which they were infiltrated. This cut-off part, to which the least importance has been attached, is of the

utmost importance in the eye of God. The cut-off part is Joseph's posterity, through which the everlasting covenant is to be assured. The stretch or traction, through the *velum*, investing the pineal gland or conarium of the brain, while in its supreme influence it absorbs the glandule and exerts its first influence upon the center, its secondary influence is exerted upon the *velum* itself.

I find it so difficult, even in common conversation upon this subject, to show to minds not educated in this line of thought, the exact correspondence between the microcosm and biological macrocosm, that I am here again induced to refer to the relation of the two domains. I mention the *velum interpositum* in the brain, not only as the correspondent of conditions of the individual mind, but the physical universe, or the physical macrocosm, has also its *velum interpositum*, and this again corresponds to the *velum interpositum* of the biological macrocosm.

Rending of the Veil a Symbol of Inter-Communication of the Two Domains

The veil of the temple was rent in twain from top to bottom. As the rending of the veil was the typical indication or symbol of the means of inter-communication of the two domains, the human and the divine, and also the symbol of the means of introduction and entrance into the most holy place, by man, it becomes of the utmost importance for the mind to reach the science of the process as it pertains to biology. The veil of the temple (the temple is the body) is the flesh of Christ.

The flesh of Christ is not merely the flesh of the Christ as inhering in the one man over nineteen hundred years ago, but all who come into the divine life at the end of the Christian age, born of the Christ, constitute that flesh. All who have appropriated that flesh and live the same or a corresponding life, (this is when the transformation is complete in the regenerating men,) comprise the Christ, the Sons of God. The Christ flesh is not manifest until death is fully overcome; when this mortal shall have put on immortality, and this corruptible has put on incorruptibility.

I have already shown the law of polation to be the essential factor of rejuvenation. Every age terminates in the convergence of the thoughts of the centrally determining will or desire, to a universal pivot, and the new age amplifies and diverges from this pivot.

The end of the Jewish or Abrahamic dispensation came with Jesus, and the Christian age had its origin with him. He was the manifest Jehovah, the Light of the world. His dissolution (incorruptible) was the sixth destruction, the breaking down and absorption, in a given cycle, of the seven glandules of the universal conarium. His was the ultimate one pertaining to the flesh, in its arch-natural state.

When the Christian age terminates, it must do so through a centralization of the potencies of the past ages. This must and will be accomplished through a centralization or convergence of thought or desire upon a fixed pivot, having come through the descendants of Joseph, determined and transmitted through Ephraim.

This pivot must be the fulfilment of Jacob's prediction to Joseph: "From thence [Joseph] is the Shepherd, the Stone of Israel." Though he comes through Joseph and Ephraim, and through their posterity, mixed with the Gentile nations into which they were infiltrated, he must be the same Jesus who was manifest at the beginning of the Christian age. This is not difficult to understand when the law of reincarnation and conjunctive union is comprehended.

It will be remembered that the dissolving of the structure of Jesus, and its transformation to Holy Spirit, was the means by which it descended into the race through the medium of the Apostles. The Christ therefore became mixed, through absorption, with the very tribes which had previously been lost in, and absorbed by, the three nations—Media, Persia, and Assyria. Jesus being the real soul of Judah, became the quickening Spirit of the nations into which the ten tribes had become infiltrated. Thus the very life of Judah was united to Ephraim, or the ten tribes, in the three nations.

"The word of the Lord came again unto me, saying, moreover, thou son of man, take thee one stick, and write upon it, for Judah, and for the children of Israel his companions: then take another stick, and write upon it, for Joseph, the stick of Ephraim, and for all the house of Israel his companions: and join them one to another into one stick; and they shall become one in thine hand." (Ezek. xxxvii: 15-17.)

Jesus was the stick of Judah here referred to, and the Apostles and Disciples were the children of Israel, his companions. His descent into Joseph's (Ephraim's) posterity, through the operation and influence of the Holy Spirit, was the means of uniting him with the stick of Joseph, in the hand of Ephraim, through whom they shall become one stick, where all the house of Israel shall be gathered. The name of this united stick of Joseph, in the hand of Ephraim, which will constitute the union of Jesus and Joseph, and also the union of Judah and Israel, will be CYRUS.

"Thus saith the Lord, thy Redeemer, and he that formed thee from the womb, I am the Lord that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself; that frustrateth the tokens [signs or manifestations] of the liars, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish; that confirmeth the word of his servant, and performeth the counsel of his messenger; that saith to Jerusalem, thou shalt be inhabited; and to the cities of Judah, ye shall be built, and I will raise up the decayed places thereof. That saith to the deep, be dry, and I will dry up thy rivers: That 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." (Isaiah xlv: 24-28.)

"Thus saith the Lord to his Anointed [Christ Messiah], to CYRUS, whose right hand I have holden to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates;

and the gates shall not be shut." (Isaiah xlv: 1.)

The Secret of the Mystery of the Gentiles

If the reader will carefully pursue the study of the entire chapters from which these quotations are made, in the light of the truth herein presented, keeping in the mind the distinction between Judah and Israel as they are prophetically differentiated, it will not be difficult to discover the secret of the mystery of the Gentiles. By reading the two or three chapters of Isaiah preceding the forty-fourth and forty-fifth chapters, including these two, it will be noticed that the declarations concerning Israel are summed up and consummated in CYRUS. It will also be seen that the prophecies regarding CYRUS could not have been fulfilled in Cyrus, the historical Persian king, as he fulfilled the predictions only in a typical way.

The office of the anointed CYRUS (this word anointed is rendered from the Hebrew word Messiah, which is the same as Christos in Greek, and which we call the Christ) is to build Jerusalem, and lay the foundation of the temple. (See Isaiah xlv: 28.) This has no reference to the geographical Jerusalem, nor to the typical temple. CYRUS, ZERUBBABEL, and the BRANCH are identical in the antitype. If they are the same, then their offices as pertaining to the work of building the city, and also building the temple, must be identical. Bear in mind, then, the fact that CYRUS builds Jerusalem, and also lays the foundation of the temple.

Let us turn now to Zech. iv: 6-10. "Then he answered and spake unto me, saying, this is the word of the Lord unto Zerubbabel [sown or begotten in Babylon], saying, not by might, nor by power, but by my Spirit, saith the Lord of hosts. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain. and he shall bring forth the headstone thereof with shoutings, crying, grace, grace unto it. Moreover the word of the Lord came unto me, saying, the hands of Zerubbabel have laid the foundation of this house, his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you. For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the Lord, which run to and fro through the whole earth."

In the foregoing, it is expressly declared that the hands of Zerubbabel have laid the foundation of the temple, and that his hands shall finish it. If CYRUS lays the foundation of the temple, as it is also expressly declared of him, CYRUS and Zerubbabel must of necessity be identical. But now, notice more particularly concerning CYRUS. (Isaiah xlv: 28.) "He is my Shepherd, and shall perform all my pleasure [not a part of it]; even saying to Jerusalem, thou shalt be built; and to the temple, thy foundation shall be laid."

The Lord's purposes or pleasures are fulfilled when the grand year terminates in the fulness of the cycle, when the fulness of the Gentiles comes according to the covenant of God with Abraham. In CYRUS is consummated that fulness. It will be said of him, Lo, this is our God; we have waited for him.

It seems to me that I have clearly demonstrated, so far as the Bible may be taken as authority, the identity of CYRUS and Zerubbabel. Now let the reader carefully consider Zechariah iii: 7-9, and also the entire chapter. "Thus saith the Lord of hosts, if thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts; and I will give thee places to walk among these that stand by. Hear now, O Joshua [Savior] the high priest, thou, and thy fellows that sit before thee: for they are men wondered at; for behold, I will bring forth my servant, the BRANCH."

Jesus in his first coming was not the BRANCH, but the True Vine. He becomes the BRANCH in his coming at the end of the ages, through his union with the house of Israel (Ephraim). "For behold the stone [from thence is the Shepherd, the Stone of Israel. Gen. xlix: 24] that I have laid before Joshua; upon one stone [one man possessing the divine natural truth, or the science of life] shall be seven eyes: behold, I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day. In that day, saith the Lord of hosts, shall ye call every man his neighbor [that is, the neighbor of the BRANCH] under the vine [divine truth] and under the fig tree," in divine life; those who are not in the life and truth shall not be called his neighbor.

"And speak unto him, saying, thus speaketh the Lord of hosts, saying, behold the man whose name is the BRANCH: and he shall grow up out of his place, and he shall build the temple of the Lord: Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both." (Zech. vi: 12, 13.)

CYRUS fulfils all of the Lord's pleasure. CYRUS is the Shepherd, and builds Jerusalem, and lays the foundation of the temple. The hands of Zerubbabel have laid the foundation of the temple, and his hands shall also finish it. Zerubbabel builds the temple. CYRUS lays the foundation; and the one that lays the foundation finishes it, therefore CYRUS builds the temple. He could not perform all the Lord's pleasure; he could not be the Shepherd, the Stone of Israel, and do less than this. The BRANCH who grows up out of his place, builds the temple of the Lord. It follows, therefore, that ZERUBBABEL, CYRUS, and the BRANCH are identical.

"And there shall come forth a rod out of the stem of Jesse, and a BRANCH shall grow out of his roots; and the spirit of the Lord shall rest upon him." David was the stem of Jesse, and the Lord Jesus, the Christ, was the rod. The BRANCH is to grow out of the roots of Jesse. "And in that day there shall be a root of Jesse, which shall stand for an ensign [sign or exalted throne] of the people; to it [him] shall the Gentiles seek." In what day shall the Sign appear? "In that day the Lord shall set his hand again the second time, to recover the remnant of his people, which shall be left."

The Branch Will Perform the Great Work and Execute Judgment

It would appear, then, that when the Lord sets his hand again the second time, to recover the remnant of the people, then the BRANCH will appear to perform the work, and to execute judgment. (See Isaiah xi, entire chapter.) In Jesus, the Lord God appeared as the manifest Jehovah. In CYRUS, the Lord God appears as the manifest Elobe or Elias. In Jesus, the Lord God was manifest as the will, outwardly. In CYRUS, He appears as the intellect or truth, outwardly. The man in whom he appears will be, and is the Messenger or angel of the covenant or conjunction. In the Lord's coming at the commencement of the Christian era, he came as a priest after the Order of Melchizedek. In His coming at the end of the Christian dispensation, he will have passed over into the Order of Levi, and come as a priest of the Levitical Order. (See Malachi iii and iv.)

As Jesus was the reflexed and centralized force of the house of Judah, CYRUS is the reflexed and centralized force of the house of Israel, or Ephraim. His manifestation, as culminating in his theocrasis (translation), will be the sign of circumcision. His theocrasis will be the removal of the seventh glandule in the conarium of the Universal or Grand Man, in the natural and timic aspect. This translation is the seventh in the successive order, or the order of time, and completes the series. The destruction of the glandule, or the theocrasis of CYRUS is the commencement of the breaking down of the *velum interpositum* of the Grand or Universal Man, or in other words, the *velum* of the biological macrocosm.

The *velum* is a reflection of the *pia-mater* (soft mother), introduced into the interior of the brain through the transverse fissure. The veil is the covering of the holy of holies. This veil is declared by St. Paul to be the flesh of Christ. If we take this *velum*, which constitutes the ultimate, the most delicate extremity of the *pia-mater* in the individual, as the correspondent of the like extremity and reflection of the universal *pia-mater*, or soft mother, what lesson do we learn? The term soft mother implies something plastic and easily transformed. The body of Jesus after his resurrection was dissolved. The amplified body or flesh of Christ at the second coming will be as readily dissolved.

The New Jerusalem spirits in the spiritual world, who occupy the holy place of the sanctuary, must pass through the veil to enter the holy of holies, or most holy place. They must therefore descend and come into the new body prepared for them. When they enter this new body it will have become the flesh of Christ, the veil of the temple. This flesh will have become solvent or dissolvable, and hence the title, soft mother, or *pia-mater*. "The veil of the temple was rent in twain from top to bottom." This final rending of the veil is its dissolution at its bottom or last principles, its dissolution in ultimates.

CYRUS is the Shepherd. As such he gathers, first, the spiritual sheep, or all the spirits who constitute the

New Jerusalem, and who are prepared to descend. John saw the holy city descending from God out of heaven. Swedenborg says city signifies doctrine. He also says all doctrine is formulated from the literal "sense" of the Word. This is not true merely because Swedenborg has said it, but because it is demonstrably true. Swedenborg did not unfold the literal "sense" (degree) of the Word. His mission was to the spirits of the spiritual world. When he finishes his mission and completes judgment there, he descends as the New Jerusalem, as the city (doctrine), into CYRUS, in whom he becomes insanguinated, and through whom, as the Shepherd to the Gentiles, the new doctrine is declared. Swedenborg says CYRUS signifies the Lord as to his divine human principle. (See Dictionary of Correspondences, page 87, or Ap. Ex. sec. 298.)

CYRUS is the minister of circumcision of the everlasting covenant. He must come of the people who have descended from the nations into which the ten tribes, Israel or Ephraim, were infiltrated. In the United States we find the culmination of this miscegenation. In referring to the type of the office of CYRUS, as the minister of the final circumcision before entering the real land of Canaan, the land of promise, we should find the minister of the type to be of the tribe of Ephraim. We consequently do find Joshua, who made sharp knives and circumcised the children of Israel the second time at the hill of the foreskin, preparatory to their passing over Jordan, to be of the tribe of Ephraim.

(To be continued.)

The Vision of the Image of Jealousy

(From the Writings of KORESH. Reprinted from the "Guiding Star," Nov. 1888.)

"And he put forth the form of an hand, and took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north, where was the seat of the image of jealousy, which provoketh to jealousy. And, behold, the glory of the God of Israel was there, according to the vision that I saw in the plain." (Ezekiel viii: 3, 4.)

THE NAME Ezekiel, or more correctly, Yehezkiel, signifies God's ultimate strength; and as constituting the final potency in ultimates of the divine will (*esse*), which is manifest in the name, his mission as a prophet was to perceive and communicate the ultimate operation of the power of God, in the completion of that power as manifest in the literal degree of its potency; a degree operative in the final resurrection, or in the conversion of the corruptible to the incorruptible life.

Let it be constantly borne in mind that the special mission of the Herald is to communicate the unfoldment of the literal degree of the Word (not the Word as the Bible, but the very Logos himself), who is God. The literal degree of the Word is God manifest in ultimates. This is the most subtle, the most complex, the most mysterious and radical of all manifestations of Deity; for in this degree is involved, in absolute unity, all other degrees of the Word.

Ezekiel says: "He put forth the form of an hand,

and took me by a lock of mine head." He does not here literally say a lock of mine hair. The original Hebrew, which is here rendered, "A lock of mine head," is *be-zizith roshi*. The word *zizith* is from the root *zun*; primarily, brightness; to shine with brilliancy. Wisdom, in mental activity, is the correspondent of sunlight in physical activity. Natural wisdom is truth. Truth is luminous, and when manifest through the human reason, quickened by the divine influx, it becomes knowledge. Knowledge, in Scripture, is often called wings. For instance: "I have brought you on eagle's wings"—by knowledge of truth; hence *zizith*, like wings, as this word strictly signifies, would be *bezizith* (in the likeness of wings) *roshi*,—head.

The word *rosh* or *resh* signifies first, highest, beginning, both as to time and quality, and is the word which, as the first word in Genesis, is translated beginning, with the preposition *be*, in the prefix. The word *beresheth* is rendered, "In the beginning," and not, *in the head*; but the latter would be just as correct a rendering, for all things were created in Jesus Christ, who is the beginning or head. From the above it follows that the Hebrew, *bezizith roshi*, which is rendered, "by a lock of mine head," signifies, in the likeness of the wings of my beginning; and as wings signify truths in primates and ultimates, which are knowledges, for literal truths of the Word, when conjoined to the spiritual and celestial truths, constitute knowledges, therefore knowledges of the likeness of my beginning. He took me in the knowledges of the likeness of my beginning.

Now, as the name Ezekiel signifies God's strength or *esse* (to be), God's will, it was the Lord God who put forth the form of a hand, and took Ezekiel. The Lord God put forth the form of a hand and took his (God's) strength, the divine will, Jesus Christ, and lifted or elevated this will into a knowledge or knowledges of his head or beginning. As the head of every man is the Lord or Christ, according to the Apostle, then this strength, seed, or will of God, the root principle, was elevated into the knowledges of God, or Christ (the head), knowledges being the power principle.

As ultimates involve primates, and the ultimates of the Word is the humanity of God, we conclude that Ezekiel, as a prophet and seer, predicted the final conjunction of God and man, and by this unity, the elevation of the natural man through the power of the resurrection, into a knowledge of his beginning or head; that is, into a knowledge of God. In man's elevation into such knowledge, he was taken and lifted between the earth (will) and heaven (wisdom), by the conjunction or union of the two, and brought in visions of God (in the perception of divine truth) to Jerusalem (doctrine of the Word, or literally, to the Word himself), to the door of the inner gate. In the very entry of this gate was the seat of the image of jealousy. What is this image? We must acquire a definite concept of what constitutes an image.

Man was originally made in the image and likeness of God. There exists a clear distinction between the image and likeness. God's likeness is his interior; his

image is his exterior. Paul declares Jesus the Lord to be the image of the invisible God. (Col. i: 15.) Jesus declared: "I am the Way, the Truth, and the Life." This Truth and Life, then, is the image, as manifest in the concrete degree. Jesus came to do or perform God's will. Nothing but God's will can perform the office of that will; hence, if the Lord came to do (perform) that will, he must have constituted that will. The will is the seat of all the affections or desires. It is therefore the life or love, with wisdom involved as its root, as distinct from the principle of evolved wisdom.

God, in first principles, exists in the will; in last principles, in the understanding. In last principles, He is in the discrete and concrete degrees. His discrete degree is his likeness; his concrete degree is his image. He exists in last principles, in the discrete and in the concrete degrees. In His last principles, his discrete degree is the likeness, and his concrete degree is his image.

I have stated elsewhere, that desire is substance; and also that the Lord Christ, in his visible form, is the substance of desire (will) concretely generated. He constituted, then, the complex image of affection, and was thus the image of thought in its entire root element. Will, desire, or affection is complex in quality. The qualities of the will may be harmonized in the unity of divine love, or they may be inverted through man's sensuality, and operate as segregated elements of the affections, in antithesis to the divine functions of will.

There is a quality of the divine will which is especially protective of that which it loves. It perceives every threatening danger, and moves forth in its protective sphere to the conservation of its own, surrounding with the divine jealousy, the object of its affection. As the antithet of this, there exists a principle in the inverted affection, belonging to the sphere of covetousness, the function of which is to desire and appropriate that which belongs to another. The seat of this inverted desire, in the vidual man, is in the pituitary body of the brain. It is situated at the base of the cerebrum, lodged in a deep groove in the sphenoid bone. This groove is called the *sella turcica* (Turkish saddle).

The pituitary body or gland secretes a mucus or slime, and is called the pituitous gland because of such function. This gland contains the venom of the brain, and the force generated at this center is the most destructive of all the inverted potencies of the mind. In the knowledge of the function of the pituitary body in the aggregate humanity, and in the knowledge of the methods by which this inverted function is to be conquered, is the solution of the "Eastern question." Not so much the Eastern question as referring to the external relations of Turkey and the interested nations, but the Eastern question as it relates to the manifestation of the celestial Orient, as he arises, holding in his right hand the North, *Roshi* or *Resh*, the new head, whom he makes the instrument in his hand of subduing the hells.

While the new earth is coming into the resurrection, while yet in the inverted state; while the hells, which have been cast out of the new heavens,—having come down to the new earth, which they control for a short

time,—infest the new body struggling for survival, the centers of the hells, which are the inverted heavens, and the centers of the new earth, still in the inverted state, focalize the potency of jealousy in the pituitary gland, whence it is reflected to the point which constitutes the objectivity and occasion of supreme jealousy or covetous desire. The point of the reflection of this discrete operation of the will (inverted), is where is seen by all the centers, who still retain the selfhood, the possession of the same knowledges which each center supposed he alone possessed; and not only the same knowledges, but such as supremely transcend and embrace the others. The point of the reflected focalization of universal jealousy is where the reflected Word focalizes,—the Word being in the discrete literal degree, or in the ultimates.

The form in whom the literal Word in the discrete is focalized, is made the concrete center of jealousy; thus the image of jealousy. This image of jealousy is in the entry to the door of the inner gate. The inner gate is the Lord Christ, or the Word in the discrete degree. CYRUS stands in this gate and reflects, by the potency of the Lord's protective sphere, the concentrated jealousy of all the centers, and throws back upon themselves the venom by which they would destroy the LORD'S Anointed, if it were possible. Thus, those who interiorly penetrate this sphere, especially those who constitute the cerebellum centers of the aggregate man, receive reflected upon themselves, from their own covetous selfhoods, the element of death which their own spheres exhale.

The two antithetical qualities or properties of affection, protective love and destructive or inverted love—jealousy, have always been peculiarly associated in the mind with the color we denominate green. Jealousy is always spoken of as green-eyed; and greenness or verdure is applied to life, and especially to immortal life. In Revelation, chapter 21, where the names are given of the foundations of the wall of the New Jerusalem, the fourth and eighth, which in the spiritual degree represent the conjunction of faith and charity, spiritual life; and the celestial degree, wisdom and love, celestial life; and in the literal degree, the conjunction of God and man in the formation of the incorruptible flesh or body, represent verdure. The fourth is an emerald, a green stone; the eighth, a beryl, is also a green stone, and identical with the emerald, except that the emerald is the richest in quality.

While the spirit of jealousy is an abomination in the eyes of the Lord, it is one of the elements essential to the consummation of the sacrifice on the altar; for this substance of inverted desire, converged from the aggregate humanity, and focalized upon one central object of covetous thought, meets the focalization of the protective sphere of the celestial degrees, both apexes centering in the form of the Lord's Anointed. By the conflict of these two antagonistic fires, the sacrifice of the Lamb is accomplished, the Lord's Angel consumed, the external man dissipated, and the spirit of that combustion imparted to those who will come into immortal life. These constitute parts of the operative procedure which

culminates in the translation of CYRUS, and by the obliteration of his external, distinguishes him as separate from his brethren. This is the Angel standing in the sun, who cries with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together (into groups according to the call of the respective centers of the groups) unto the Supper of the great God; namely, the Feast of Succoth, to eat the hidden man (manna), and cease to tread the broad way which leadeth unto death, and learn to enter by the new and living way through the incorruptible flesh.

The Central Law of Christianity

[Lecture delivered by KORESH, March 25, 1888, and now published for the first time.]

"And when they were come to Capernaum, they that received tribute money came to Peter and said, doth not your Master pay tribute? He saith, yes. And when he was come into the house, Jesus prevented him, saying, what thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? Peter saith unto him, of strangers. Jesus saith unto him, then are the children free. Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money; that take and give unto them, for me and thee." (Matthew xvii: 24-27.)

THE ABOVE text has reference to a call on the Master for tribute. It seems a little strange that a man with the power that it is supposed He had, should not have plenty of this world's goods, but he did not. He was not really under obligations to pay the tribute demanded, but he told Peter to catch a fish, and in the mouth of the fish they would find a piece of money; they should take that and pay the tribute.

The foundation or central law of the Christian doctrine is the resurrection of the dead; the coming again of the dead. In Latin it is the *resurgam*; in Greek, *anastasia*, which means, to rise again. If there be no resurrection of the dead, then our faith is vain, and our preaching is vain. If a man dies and passes into the spiritual world, and there be no resurrection of the body, no coming again, then there is no hope. That is the doctrine of Christianity. It is the doctrine of modern spiritualism. It has been supposed that the resurrection of the dead is something like the resurrection of Jesus, or of Lazarus. Jesus was apparently dead; his body was placed in the tomb; it did not see corruption, however, but came out of the tomb. That was supposed to have been his resurrection.

We maintain in Koreshanity that that was not the real resurrection of Jesus the Christ. We do not deny the fact that He was crucified and placed in Joseph's tomb, or that he came out of the tomb; but that was not his birth from the dead. He was the first-begotten, the first-born from the dead; and his coming out of Joseph's tomb had nothing to do with his being the first-born, the first-begotten from the dead. His being born into the world of the Virgin had something to do with this. When He came into the world as an infant, he was resurrected; he came forth from the grave, through the Virgin. He had been in the depths of hell in the human

race, in the bowels of the earth; and when he was born into the world, the earth gave him forth. That was His being begotten from the dead, and from that time he was the first-born from the dead. His being placed in Joseph's tomb and his coming forth again were mere types or symbols.

Now, as Jesus came into the world through birth, and as that was his resurrection, so those who come into the resurrection as the product of the planting of that firstfruits must come through birth. At the end of the Christian dispensation, those who died in the beginning of the dispensation and entered into the spiritual world, or the domain of spiritual existence, must come back again in the flesh; and when they come back again, after a definite number of embodiments, they awake into their previous consciousness. Each can say, "I was John, or Peter or James; or I was Mary, or Martha, or Elizabeth; but I was not conscious of the fact until the truth came to awaken me into the glorious morning of the resurrection."

That is the doctrine we are teaching; not only the fact that men who lived in the beginning of the Christian dispensation must come forth in the end, as the fruit of the dispensation, but we are teaching the doctrine by which it is to be accomplished. It is one thing to state a fact concerning something; to say it is possible to do such and such a thing, and quite another thing to state how to do it. It is one thing to teach the doctrine of the resurrection as a doctrine; it is another thing to define the truth and make an application of it. The doctrine of the resurrection is taught in theosophy and in certain phases of spiritualism.

We will go back to the prophecy made by Jacob, and find the promise of a Shepherd, a Stone to come. That promise was made to Joseph. "Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall. The archers have sorely grieved him [Joseph], and shot at him, and hated him: But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; from thence [from Joseph's posterity] is the Shepherd, the Stone of Israel." All the other prophecies in the Book were fulfilled to the letter, when the time came for them to be fulfilled; and that is very good evidence that the rest of them will also be fulfilled. The prophecy concerning Jesus Christ, the Messiah to come through Judah's posterity, was fulfilled at the appointed time and at the appointed place. He was born in Bethlehem of Judea, and came according to the prophecy made hundreds of years before; and if the prophecy concerning Judah was fulfilled, why should not the prophecy concerning Joseph be fulfilled?

Where shall we look for the Shepherd, the Stone of Israel? Through the prophecy, I maintain it is Peter, and also the Christ: "No man knoweth the Son but the Father." Christ said to his Disciples, "Whom say ye that I am?" "And Simon Peter answered and said, thou art the Christ, the Son of the living God." "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." The Father knew Jesus

Christ, and that Father must have been in Peter, to have made the revelation, else he could not have made it. What did it mean to Peter? Peter represented one of the three degrees of the divine kingdom. John was the highest or celestial degree; he represented wisdom and love; James represented faith and charity; Peter represented truth and good. They represented the three degrees; and when Peter said: "Let us make here three tabernacles [dwelling places]; one for thee, and one for Moses, and one for Elias," he didn't know what he said, but the spirit in him knew what he meant. "Ye are the tabernacles of God, because God dwells in you."

Peter wanted three tabernacles—one for Jesus, and one for Moses, and one for Elias. This meant that Peter, James, and John should be three embodiments for these three centers of Deity; one for the law, one for the prophets, and one for the priesthood. The Father, we maintain, is in Peter. "No man knoweth the Son save the Father." Peter knew the Son. Jesus said unto him: "Thou art Peter [Cephas, which, being interpreted, is stone or rock]; and upon this rock [this stone] I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven."

What are these keys? The keys of the kingdom of heaven are the knowledges by which doctrines are brought forth. "I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven." How much authority is that? All the authority there is in the universe; and that authority was delegated to Peter. Peter was to come into that authority sometime or other. But when?

"The third time that Jesus showed himself to his disciples, after that he was risen from the dead, * * * Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, yea, Lord; thou knowest that I love thee." Jesus "saith unto him, feed my lambs." That is the province of a shepherd. Jesus "saith to him again the second time, Simon, son of Jonas, lovest thou me?" Peter said unto Him, "Yea, Lord; thou knowest that I love thee. Feed my sheep." When Jesus spoke to him the third time, Peter was offended because the Lord said to him the third time, "lovest thou me?" He answered and said, "Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, feed my sheep."

When does Peter come into his authority? At the end of the Christian dispensation, because he is the first one resurrected, the first one to overcome, the first one to feed the lambs, the first one to feed the sheep; *i. e.*, to give them the doctrine of life. He does this because he has the keys; and it is for him to give the doctrine of immortality, because he is the first one to come into the resurrection; and because Christ, the Father, is in him, and he becomes the manifest Shepherd or Stone of Israel, through the posterity of Joseph.

(To be continued.)

Reincarnation or the Resurrection of the Dead

(From the Writings of KORESH)

THE law of reincarnation is one of the fundamental laws of life. It is the factor general of transposition from a sphere of any given denomination to a higher sphere.

"Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain." (1. Cor. xv: 12-14.)

"And this is the Father's will which hath sent me, that of all which he hath given me I shall lose nothing, but should raise it up again at the last day." (John xi: 39.) "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day." (John vi: 44.) "Whoso eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day." (John vi: 54.) It may be seen from these passages how prominent a factor in the teaching of the Christ of God, is the doctrine of reincarnation.

"But some man will say, how are the dead raised up? and with what body do they come?" (1. Cor. xv: 35.) We purpose to answer this question, and thus settle it for all men and for all time. The law of reproduction is the law of resurrection. If this be doubted, let the reader study carefully the teachings of Jesus and Paul regarding seed sowing and harvest, in their relations to the principles of the higher biology.

Whenever seed is sown, and thus subjected to the various influences of propagative potency, it passes through processes of change by the action of light, heat, moisture, the magnetisms of the earth, etc., loses its form as seed, and divides into cellular forms, and, as seed or fruit, is lost to sight until, at the completion or fulness of the cycle of its growth or reproduction, the cells are multiplied and grouped again in the formation of fruit and seed. One of the laws of growth and reproduction is, that the fruit comes in the same field in which it is sown, and according to the order and kind of seed.

The kind of fruit now under consideration is a type of manhood, a genus of being possessing certain definite characteristics and qualities, differing generally and specifically from anything that has existed in the earth—at least for nineteen hundred years. This typical man, the firstfruit of the new genus, the germinal archetype of the new race, is none other than Jesus Christ, the Lord of heaven and earth. He was the fruit, the point of germinal beginning, the inceptive point of the new creation.

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

when the new world, age or church, shall be established.

We will observe, in the analysis and synthesis of the present subject, the following order: first, the quality and kind of fruit or seed that is sown; second, the law of sowing and growth; third, the cycle or period of its growth.

The germinal or inceptive center of the new race of beings (the veritable Sons of God who are about to establish and possess the new kingdom, the new nation in the earth), was the Son of God. He was the involved product of the evolutionary and involutory processes which for ages had been in progress, and which culminated in him as the perfect germ or archetype of the coming race. "He was the express image of the person of God," "Who is the image of the invisible God, the first-born of every creature [of every created being, in its fulness of production], for by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him; and he is before all things, and by him all things consist." (Col. i: 15-17.)

Distinction Between the Lord and the Common People

He was the Light of the world; other men were in darkness. He was the Life of the world; other men were in death—they were mortal, dying men. Other men die and pass to corruptible dissolution; His body saw no corruption when wicked men tried to put him to death; he came forth from the tomb, not having experienced the corruptible dissolution of his organism. These are some of the organic physical distinctions between the Savior of the world and the men to be saved,—distinctions as broad as those of life and death, as differential characteristics.

Compare the teachings of Jesus and his corresponding life with the beliefs of other men and the lives they lead;—harmonious and congruous in the one case, inharmonious and incongruous in the other. In the one case, the doctrine and life are in perfect agreement; in the other, the doctrine and life are disjointed. As the archetype of the new genus of beings, Jesus stood out the representative man of all ages, the highest type of manhood, the united sex, therefore the immortal being, the very life of lives.

In the study of the question of regeneration (reproduction) of the highest type, we are to distinguish between regeneration as applied to Jesus, and regeneration as applicable to man in whom the seed of regeneration is planted. In the regeneration of man, he is to evolve into the higher type; while in the regeneration of Jesus, it is the multiplication of the same type. In a critical examination of the parables of Jesus, reference to the two generations will be specially noted; the two parables specially differentiative in this particular, being that of the sower sowing the Word, and that of the good seed, or the children of the kingdom,—the parable of the wheat and the tares.

In the ordinary propagation of the species the same type is perpetuated, modified by biological influences through which the type improves in certain directions, while it degenerates in others. The cause of these modifications will be shown in the course of this chapter. In the progress of ethnic development as proceeding from age to age, we notice modifications in variety, influenced by culture, trans-

forming within certain degrees or limits the families and species bearing a certain correspondence to the modifications of vegetable growth and the culture of Nature and the artistic horti- and flori-culturist. These changes proceed and continue with the course of ordinary propagations associated with the animal instinct of reproduction. This is within the limits of family and species.

The law governing the transposition, not simply the modification, of germs, is a law wholly distinct from that of animal propagation. Nations and races successively degenerate under the influence of the propagative laws as they have been applied, unrestrained and without the modifications which, under the direction of wisdom and control of the higher faculties of the race, would improve their conditions.

There are two specific lines of generative or propagative procedure to be considered in the progress of the development of the new order or race of beings. The first is the regeneration of the Lord himself in the race. This is the multiplication of the Son of God, regenerated from Jesus the Christ. By this order of reproduction the one Son of God is enabled, at the end of the cycle of reproduction, to stand on Mount Zion, and with him the 144,000 who sing the new song. But as this can obtain only in connection with the other series, we must show how the regeneration of Jesus and his multiplication must be in the very line of the development of the superior from the inferior genus. This is the evolutionary process. This cannot progress without the natural order of generation as the basis or the groundwork of the complex procedure.

Jesus was the firstfruit of a new race of beings in the earth. He was the result of the law of involution, the complement of evolution. Having by the complementary laws of volutionary development obtained the firstfruits of a genus, all that is now essential is to deposit the seed of that fruit in the appropriate soil, with the essential conditions for its development, and the fruit is reproduced in multiplied proportion. The soil for such reproduction is of a special kind, and the period required for the harvest to manifest is a long one.

Jesus was literally sown or planted in the race, having died in the race, subsequent to his translation, in the descending degree of his being. His crucifixion on the physical cross was the portrayal, in symbol, of his subsequent absorption by, and blending with, the humanity he came to regenerate. The process of regeneration (reproduction), as applied to Himself, will culminate at the end of the Christian age now at hand, in the firstfruits, the virgin men, Sons of God, represented in Revelation as the 144,000 standing on Mount Zion.

We will now consider, as second, regeneration as applied to those whom Jesus came to save. This involves the law of evolutionary development from one stage or degree of organic life to another and higher degree, a transposition from one genus to the production of another and higher type or race of men. Both processes—the regeneration of the God-Man for the production or propagation of the genus Theo-Anthropos (God-Man), and the regeneration of the Christians of the primitive church and their transformation to the higher type—depend upon the conjunction of the two.

The regeneration of the God-Man and his multiplication to the many, is a coöperative process with the regeneration of the primitive Christians and their transformation.

We speak of the primitive Christians, because they are the ones to stand here at the end of the age as the reincarnated or resurrected people. This can be comprehended by the reader, only as he comes to understand the law of the progress of the race through repeated manifestations of men in the flesh, or repeated partial incarnations of the same person, and his final awaking, in the flesh, into his primitive consciousness, progressively modified by the multiplex reincarnation through which he has passed.

There are two laws governing the revolving progress of evolution, which we will notice in connection with this present consideration of regenerative life. One is the segregative tendency of mentality, by which one great mind segregates into many minds of lesser capacity and ability. The other is the aggregative determination by which many minds of the lesser degree become integrated in the one mind of greater degree. We will give here simply an outline of the operation of these laws. The types of these two laws, with their correlated tendencies, may be found in the action of the two brains, the male and the female, as they preside over the cumulative functional activity as manifest in the spermal product of the male, and the germinal product of the female, in the sphere of the animal life of man.

The male organism culminates, in its propagative or generative determinations, in millions of sperms or male seeds, while the female organism culminates in the unique germ, ovum or egg. The sperms are simply progressed cells, modified from globules or corpuscles of the body. The tendency of every globule is to become a sperm, millions of which do not progress to the spermal degree, but are deciduous, dying in various stages of progress, and yielding up their spirit (force) to more inherently vital cells. Thus the spirit of the vital is taken over into the more vital globules, until finally the spermal state is attained. Every sperm is the representative, then, of many cells, the spirits (pneuma) which it contains. The male organism culminates in millions of these sperms.

The germ, the female cell, ovum or egg, is the product of the aggregate germinal potency, or psyche (soul) force. This force is transmitted from cell to cell, as the cells drop off or die in their various stages or degrees of progress toward the egg state; for a corresponding law governs the determinations of the psyche, that controls the pneuma. The ovum is the ultimate germinal degree of the aggregated functions of the female organism. It is thus seen that the male is the disintegrator, while the female is the organizer. The laws governing particulars govern generals also.

The two kinds of cells, the one polarized in the pneuma, the other in the psyche, in the individual mass, may be taken as types representative of men and women, who are the greater cells or corpuscles of the collective mass. The laws governing the globule and its forces in the individual, correspond to the laws governing the greater globules or corpuscles; namely, the man and the woman.

(To be continued.)

The Indicia of Human Progress

BERTHALDINE, MATRONA

Physical Catastrophe and Social Revolution

**Man's Extremity Will Be God's
Opportunity in the Near Future**

WARNING the world of impending judgment, during the activities of which the inhabitants of the earth are to learn righteousness, is a work which specially belongs to the apostleship of a genuine science of universology. The one great Prophet of such science has left the archives of his instructions in many hands. No saying is more familiar than that "Many hands make light work." Every possessor of a file of THE FLAMING SWORD for the last dozen years, has a record in some form of the following scientific prophecy:

"The ecliptic will move down on to the equator, or thirty degrees on the solstitial colure. This means a general physical catastrophe, and at the same time a social revolution. The ecliptic is preparing for a movement of thirty degrees on the meridian called the solstitial colure. This will bring the ecliptic about seven degrees below the present equator. The limit of the movement of the sun north and south will then be about fourteen degrees. The north and south polar axis will be proportionably shortened, and the habitable portion of the earth will be reduced to this space. The coming social revolution will correspond to the physical change to be wrought in the universe."

"The social revolution involves the absolute destruction of the competitive system, and with it the money power. Municipal ownership is as much a fallacy as private ownership. Public ownership of all public utilities will be substituted for private and corporate robbery. There will be no labor-unionism in the new order; if there is any necessity for labor-unionism now, it is merely as a destructive force; and the destructive forces are not the building forces." The above prophecies are founded on the basis of the science of Koreshan Cosmogony. The truth of this science has been in many ways rationally demonstrated, and any rational mind may reach its scientific conclusions, by reasoning logically from the demonstrated premise of the system. The Lord God of the Christian dispensation promised to destroy the delusions of science falsely so called, by the knowledge of the truth in its perfection. Truth's archives now exist for the world's instruction in practical scientific righteousness.

The Christian church, the militant matrix of the median line of racial progress for the now terminating era, has been the archivist of that greatest of the sacred books of the world, called the Bible. This Bible is full of prophecies relating to a period called by its Maker, "the time of the end." This time the chronology of the Book, confirmed by the movement of the physical sign Aries through the constellations of the Zodiac, would indicate to be now. Many prophecies relating to this time of the end foretell judgments culminating in "sudden destruction," purification of the world by fire,

and a general grand transformation scene. These overwhelming happenings are to occur just about the time when the dominant social agencies of the world are most active in demanding a perpetual international peace; when they are crying "peace, peace." As never before, is that cry being heard the world around.

No one loving the well-being, and working constantly for the happiness of humanity, likes being dubbed a calamity howler; yet to the front rank, the advance guard of such workers, it has been given to know what the forerunning Messenger of the Lord's final covenant of life with men, has been pleased to reveal. His revelations are through the agency of his new language, and on the most rationally scientific basis he has predicted swift oncoming events. These events include calamities such as the earth has not experienced for twelve thousand years, and from which, in great measure, the great Prophet has indicated a way of escape for whosoever will take it. Naturally, those in love with the competitive system, which has worse than paganized the once pure commonwealth of primitive Christianity, will laugh to scorn the idea that modern Babylonish Christendom has its time limit, and will not be allowed to continue to rule and convert the world to its most unchristian practices. In the order of law it has been permitted to do its worst as a disciplinary measure, and we are told that the Lord chose to confirm all in unbelief that he might have mercy on all.

We believe no people are more in love with the present competitive system than our great philanthropists of the Anglo-Saxon race. None are more solicitous than these to have peace maintained, with all things continuing as they are, while they, as they see fit, ameliorate by their own increase of faith and charity the miseries produced by competition. Brothers Carnegie, Oil from beneath, Child of wrath, Hellespont of death-dealing, Root of all evil, and many other pillars of the system, who have long ground the faces of the poor, are willing to do their best to maintain those they represent. They study to extract gold from the mines of the masses, and study how to rebait for their perpetuity in wage slavery, which alone makes possible their greatest of luxuries, huge philanthropy. They are approximating conjunctive unity with the Federal Government. If it is completely effected, Uncle Sam will be no longer; instead, we shall find the pope with a military arm.

Millions will live to see the mercy of cataclysms and world-destroying armies. The present heavens and earth are foretold to pass away with a great noise. What then? Wage slavery will have had its miserable darkest day, and this era will be no longer. What then? Why, then, the Gods will reign, a new genus *homo* will have appeared as Saviors upon Mt. Zion. Charity is now indispensable to perpetuate the competitive system till its downfall as predicted. The bitter of competition

would be too bitter without the ameliorating sweets of charity. We do thank the Lord, however, that there is a time limit to every institution in earth, even to every object of charity. Faith and charity, sweet as they are, are about due to give place to the scientific activities of genuine truth and good. Faith is to be lost in sight, and hope in victory. Sweet charity will sink herself out of sight in the commonplace good of everybody. She will become part and parcel of a world-wide reciprocity; a perfectly free trade in all things produced by a universally well regulated system of educational recreative industry.

The gold of the United States of the Pan American world empire will be just plain goodness commanding letters of credit everywhere. With the change of the ecliptic will come the change of heart so essential to us all, leaving us with hearts of flesh instead of stone. Its calamities will compel all who are alive and remain, to sit up and do some thinking and asking of a few rational questions, the best of answers to which are to be found in the fundamentals of Koreshan Universology. The Lord Jesus in foretelling the calamities of the time of the end, told his Disciples to lift up their heads and rejoice when they saw that day approaching. Why? Because it meant their redemption, the redemption of their bodies, the joy of the harvest time, when His planting of wheat should appear, and all the tares of the enemy be burned away. We find this Lord of the harvest, sower and reaper in one new name, from age to age, recommending his Disciples for the best of reasons to make for themselves friends of the mammon of unrighteousness; also commending a certain unjust steward who returned to his Lord when he came, his own with usury.

We notice that He was particularly interested in calling sinners (self-confessed, of course) and not the righteous (necessarily self-righteous) to the repentance of leaving all to follow him, the only really righteous man visible. The Lord knows that among the very rich are often found the poorest of the poor; and since the time of the end is destined to be particularly hard on them, we are glad to communicate to them the glad tidings that they are especially invited to identify themselves with Him of whom it was said, he who was rich became poor, that we through his poverty might be made rich, and like him become poor through making many rich.

The only safe meeting place for rich and poor is in a communistic and coöperative unity of church and state. In such a unity the brains and culture used in efficient business management to pile up ducats for self, family, and damaging philanthropies, may be delightfully used to serve the common weal of all men. No mercenary motives can defile such a course. The greatest is the most efficient servant of all. In such service the terrors of the great and dreadful day of the Lord become only the open doors of magnificent opportunities to the honor of the Redeemer's name. It is written, "Blessed is that servant who when his Lord cometh, he shall find so doing." Doing what? The only thing that gives

him the right to enter in through the gates into the eternal holy city of his God—keeping the commandments to do them.

The Suffragettes vs. St. Paul

THE general reader of suffrage literature would suppose St. Paul to be largely responsible for the political and sex enslavement of the women of Christendom. Because in trying to convey "the blessed hope" of all true Christians, of the resurrection or reproduction of the dead in Christ, in the image and likeness of his biune Deity, St. Paul used the discretion of adaptability to the necessities of all sorts and conditions of humanity, and suffers continuous condemnation on the part of the average suffragists.

He dealt discretely with the sociological problems as he confronted them. In the order of law governing apostolic succession, St. Paul's was the portion of being the chief Apostle to the Gentiles, the lost sheep of the house of Israel, so lost as to have become "Lo Ammi," not my people; and so no longer bore the name Israel. To win some of these, who in the time of the end could be as Saviors to the rest, the law of necessity compelled him to be all things to all men; *i. e.*, to adapt his teaching of the doctrines of his Lord and Master to the needs, as to the manners, customs, and degrees of racial development of the various cults and peoples with whom he had to deal.

Finding the masses of these people unripe for the law of keeping the Sabbath, or seed of man, from moral degeneracy, by celibacy, he tolerated and arranged for the highest type of marriage possible to mortals yet in their sins. This marriage was made allowable only till the time of the end; this time to be known by the movement of a to be recognized Sign. St. Paul distinctly told the churches to whom he was the Apostle, of a time to come when even "those who had wives should be as though they had none." This, because there is no other stepping-stone to the attainment of immortality in the body, than that of properly polarizing the conservations of celibacy. This is the antitypical keeping of the Sabbath, representative of the seed or the seventh principle in the creation of man. Of this making eunuchs of themselves by men for the kingdom of heaven's sake, the keeping of the seventh day by those of the Jewish dispensation, and of the first, new, or resurrection day, by the Christian, has served as a type. If you would be of the firstfruits of the resurrection, there must come a time when you will be glad to conserve your sex potency and polarize it in Christ, as love for his kind of humanity, in order to attain to it.

One seldom hears either clergyman or suffragist harping on this exhortation of St. Paul: "Husbands, love your wives as Christ loved the church." Let both of these great classes of public exhorters carefully review St. Paul's teachings relating to Christ's love for his church; let them consider the elevating purity of the quality of that love, his ever gracious, graceful attitude toward it, and his determination of purpose to present

it before the great white judgment throne of his Father, spotless and blameless, undefiled and fully enlightened, for to all her other acquisitions of virtue, knowledge was finally to be added in its perfection. Universal knowledge the church was to have, for she was to become the "joint heir" of her Lord—the heir of all things. She was even to have a voice, for the Spirit (and the Lord became that Spirit) and the Bride are to say "come." A voice in the political and church worlds is a vote. And the Bride is to use it as the Lord's "joint heir of all things," and the church is to be without any invidious male and female, racial or sectarian distinctions.

The Bride, the femininity of Deity, is described as "making herself ready" for the honors and glories of this joint heirship. Moreover, it was Paul himself who wrote, "the woman is the glory of the man." She is destined to become the crowning glory of the human race, the Lord's more excellent glory of the Golden Age of man, in which woman at her best will crown the Lord with whom she is indeed and truth joint heir, King of kings and Lord of lords.

St. Paul tried hard to teach men how to love women devoutly, with all their animal passions subdued to the type of Christ's righteousness. No human voice cried out in Paul's day against the lusts of the flesh, and the vainglorious pride of life, with more consecrated vigor than St. Paul's. In humility he did not neglect to declare his mortal limitations, for he said: "For now we know in part and we prophesy in part." He knew then, that to fulfil all the teachings of Jehovah, and to become perfect as his Father in heaven is perfect, humanity had to await the fulness of the gifts of the Spirit of Truth,—supreme knowledge, with the love and wisdom to apply it. This is the science of the redemption of our mortal bodies. For this our world is working, waiting, and hoping, though still mostly blind to the fact that the supply is just at hand, even at the door of the new dispensation.

The great world-wide woman suffrage party has got to learn that without a male head, of which it aspires to be the chaste bride, and to whom due allegiance is to be given in the light of the science of the law, it can do nothing as it should be done in justice to the divine humanity whose right it is to inherit the universe. Men and women must rise or fall together; to rise and stand at last upon Mt. Zion, redeemed from all the curses and woes of being under the law of sin and death. Men and women must in honor prefer one another, regardless of all present sensual sex distinctions. They must cry grace, grace be unto thee, to each other, and acknowledge the imperial dignity of one self-chosen Lord and Christ of the ages, whose will is to be their will, and whose embodiment of attained biunity is the highest product of universal life, for the express prevention of utter racial degeneracy and demoralization, ultimating in suicide; also for keeping up the eternal supply of "Holy Seed," for progressive and varied social evolutions, from age to age of eternal life, as the portion of the universe, Gods, and men.

Woman's Responsibility

THE indications are in evidence that the really profoundly thoughtful women now engaged in efforts to exercise their right to the ballot, realize more and more the fact, that to be worthy of it they must first settle the sex question by assuming their normal, moral responsibilities for the use they make of their own bodies. They must respect their responsibility to the human race for the exercise of all their functions, which are creative, solely for the exaltation of the race to the goal set before it,—the attainment of immortality in the image and likeness of God, the perfect man. Woman has allowed herself too often to become a social parasite, to be sacrificed by men because of their degenerating tendency.

To become normally self-supporting, she must become a co-worker with God for the re-establishment of coöperation and communism. The divine method of destroying the tyranny of the money power, is to establish industrial coöperation and the equitable distribution of the products of industry without money. Motherhood, under the curse of the competitive system, is ceasing to be at all attractive to multitudes of sane women. The masses of children as they at present exist, certainly give evidence in plenty of having been conceived in sin and shapen in iniquity, and fill the lives of their mortal mothers with most bitter-sweet joys,—to put it mildly. There are no sorrows deeper, for God or man to know, than those inflicted by thankless, disobedient children. There are masses of men crouching down under heavy burdens, in their effort to earn their bread by the sweat of their brows. From infancy onward, the masses are taught by precept and example to do homage to the Almighty Dollar. Standing armies and navies demand of women more and more sons every year, that they may maintain in peace closer and closer competition for this homage.

War may be an art, developing, in the order of law, many forms of skill and greatness; but it has its time limit and sphere of operations. It belongs in the category of the Gods, with competition, mortal proliferation, and perverted sciences, now doomed to destruction, that other functions of the race may have freer play. The art of war is to meet its doom with the most magnificent display conceivable of all its arts and diplomatic attainments. This final display will render a magnificent service to the world which has become effete and corrupt. The greatest of wars will end it, and admit of the clearing away of all that belongs to an effete civilization's debris.

The Lord Jesus knew this when he proclaimed its end, and declared his kingdom to be not of it. Its sins are to be remitted by the final shedding of its venous blood; and the world that is to be the remnant of humanity to be saved as a temple for races yet unborn, will learn war no more. Woman restored to the rightful dominion of her own body, with mother no men lacking the reverence due her functions; naturally constructive in all her powers of mind and body, and vitalized only by the greatest of men, her offspring will rise to heights of scientific art, that will fill the universe with interests now unknown, and war will be forgotten, as have been the long lost arts of the former ages.

THE IMPUGNMENT OF WALTER PATER

Accused of Perverting the Canons of
Aestheticism, the Usual Customs

ALTHOUGH a master of language, Walter Pater has been impugned, and on the score of morality! He is accused of perverting the canons of aestheticism, of misinterpreting crises or epochs in history. Even "Marius the Epicurean" has been impugned, though to Pater's friends it is a delightfully perfect book, incapable of perverting or demoralizing youth.

Let Pater's friends rise in rebellion at this criticism of the hypercritical. "Marius" is said to present no real conversion to militant Christianity, in the case of the young Epicurean, and his death to be that of a soul languidly dreaming itself into eternity. Pater is accused of betraying Christianity with a kiss. Let us examine the foundations of this judgment deemed inexpert by Pater lovers. Here is Marius, who from being of the Epicureans, has experienced a very genuine drawing to the faith then struggling for recognition under the flag of truce held over it by Marcus Aurelius. Did he see death without thinking of it?

These are the circumstances of the passing of Marius: Taken prisoner for consorting with Christians, by the Roman soldiery, he gave his life for his friend Cornelius, by purposely aiding his escape and by concealing from him the fact that he himself was not to follow on the morrow. Cornelius departed when it might have been Marius; and the latter, left to his captors, was hurried over the country by forced marches till he contracted fever and was left to die at a farm house kept by Christian folk. If Marius was not purposeful enough in deliberately planning his friend's escape, and in putting him in his own place; if he did not show Christianity in his face, so to speak, when he claimed no immunity from trial and martyrdom through being willing to die for one counted among a sect that he had not professed outwardly, then words cannot express thoughts. The demoralizing tendency of such a book, showing the progress of thought in one man's mind until he died reflecting on the superiority of the new light and the new hope, is not to be discerned. Marius shines forth nobly in his great moment.

"We wait," writes Pater, "for the great crisis which is to try what is in us; we can hardly bear the pressure of our hearts as we think of it. At last the great act, the critical moment itself comes easily, almost unconsciously. Another motion of the clock and our fatal line—the 'great climacteric point'—has been passed, which changes ourselves or our lives. In one quarter of an hour, under a sudden, uncontrollable impulse, hardly weighing what he did, almost as a matter of course, and as lightly as one hires a bed for one's night's rest on a journey, Marius had taken upon himself all the heavy risk of the position in which Cornelius had then

been;—the long and wearisome delays of judgment which were possible; the danger and wretchedness of a long journey in this manner; possibly the danger of death."

The hour of sacrifice struck. Marius was ready. Is this teaching fit to demoralize the young? He gave his life for his friend. Is this a languid aestheticism? One must conclude that strictures upon "Marius," which Pater said he wrote to show the necessity of religion, come from the hypercritical.

Another quotation from the book itself, to show the trend of thought in this soul as it lay "dreaming itself into eternity:"

"And just then came the thought of the great hope, that hope against hope which, as he conceived, had arisen—*Lux sedentibus in tenebris*—upon the aged world; the hope Cornelius had seemed to bear away upon him in his strength, with a buoyancy which had caused Marius to feel, not so much that, by a caprice of destiny, he had been left to die in his place, as that Cornelius was gone on a mission to deliver him also from death. There had been a permanent protest established in the world, a plea, a perpetual afterthought, which humanity henceforth would ever possess in reserve, against any wholly mechanical and disheartening theory of itself and its conditions. That was a thought which relieved for him the iron outline of the horizon about him, touching it as if with soft light from within."

For a study in the reign of Marcus Aurelius, this story of a philosophical youth who was received by the Emperor in his palace, that conversation might be held upon philosophy, seems to be chastely told in consonance with the spirit of the age. The moot point in aesthetics is whether beauty should be an end to be sought for itself. This point underlies much of the attack upon Pater. Should one choose sacrifice, duty, goodness, because it completes an ideal character? No, it should be chosen spontaneously, without thought, as Marius chose it. Here is no aesthetic dilettante in action.

Had Pater conceived of a soul ideally dependent upon itself, he would have made Marius hesitate, debate, weigh his chances. No, Marius, when he passed, was already dependent upon the Light of the World whither his dying thoughts had turned. Not unmerited was the veneration accorded him by the simple, kindly folk among whom he closed his eyes. They imputed to him the honor of martyrdom.

The Coronation: Puritan Stock Goes Home

THE coronation which took place the past Summer has sufficiently demonstrated, by its pomp and ceremonial, that the English love a king. It has refuted the notion so carefully promulgated by socialism, that imperialism is on the wane. Millions of people have deliberately chosen, upon the death of the old king, that

they would continue to serve his successor. They have walked by his chariot wheels; they have contemplated his ermine; they have seen his children drive in state; and their cheers have enlivened his imperial progress. They have camped in the open for nights that they might feast their eyes upon the most gracious majesties. They have run for miles that they might view the courtly splendors that they love. They have returned, many of them to shine in the reflected glory of all that they have seen and heard, in little English villages. Imperialism is intrenched in the citadel of English hearts. Instead of losing ground, it has paraded itself as never before in the face and eyes of the public.

This lesson is to show that the coming ideal government must embody a monarchical head according to the teachings of KORESH, which it corroborates. The ideal system of sociology, according to Koreschan teachings, includes phases of imperialism, republicanism, and socialism. It responds to each man's highest desires, that he may live in harmony with his fellows, also with his Maker.

Coronation week found good Americans willing and able to pay two thousand dollars that they might hold a London house for the space of a single day. Perhaps they did not want to be represented at court. Perhaps they only went there that they might show others the fallacy of imperialism. Our Puritan forbears, ah! what would have been their feelings could they have glanced with prophetic eye into the future, far enough to embrace this retinue of their descendants, so loaded with jewels that one American lady lost a necklace valued at hundreds of thousands of dollars, at the London opera! Was it that British thieves might rob their posterity of priceless gems, that the little "Mayflower's" gallant crew fought the waves? *O tempora, O mores!*

Who now rides on the crest of the waves of popularity? Those who attended the coronation week festivities. Thus has the country of the Puritans cherished her secret jealousy of the mother country,—by eating with her and by feasting with her. Who stood in line longer—British or American zealots, for the sake of holding up the king's train? Each shared the other's vigils, and together they fought for standing room. Many sank exhausted to the earth, at the feet of their sovereigns as it were. Most American families have a daughter, and any American heiress may be invited to entertain thoughts of the peerage, providing always that papa's purse is long enough.

A recent book written by a certain visiting authoress from the British Isles, points out this nation's defect as "touchiness." Not being able to sustain the burden of criticism from visiting Britishers, shows lack of poise. She describes her first glimpse of our citizens on board the "Lusitania," where she traveled, presumably first class, in the following gentle language:

"It appears as if in the beginning Peter, or someone, called up to the Creator that so many thousands of arms and legs and bodies and heads were wanted to make this new nation, and so the requisite amount was pitched down and then joined up without anyone worry-

ing to get them *en suite*. Thus A seems to have received B's head with C's arms, his own body and D's legs—and so on; not the least thought shown in their construction."

With caustic poured into open wounds like this, Americans who received the gifted authoress to their homes and hearts are requested to cultivate poise,—in other words, not to squirm, but to pay good American money for the caustic.

The Mystery of Electrical Transmission

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AS the two hemispheres of the brain are dominated, in the outer degree, the one by the science of things, the other by the love of that science, so the visible manifestations of Deity change from the Lord God to God the Lord. In the one instance, it is the affectional element in the divine nature expressed in the visible Manhood of Jesus, the scientific element being interior; in the next instance, it is the science of the Word brought into view through the mediumship of a natural man, whose interior infolds the affectional element.

The necessity for this alternation is seen in the fact that the perfection of life comes to pass through dealing with the transformation of that life,—a thing to be accomplished only by the knowledge of the laws and properties of matter. The Disciples of the Lord Jesus were given a love for the truths of life, that love to culminate at the end of the age in the possession of that truth. The properties of matter have been the subject of the researches of some generations of seekers, and that a person should not come to be the crystallized product of those desires would seem unreasonable to those who believe that matter is no more obscure than any other subject, but that the human mind in its finished state is fitted to be the continent of all truth.

To know! to know! This has been the burning desire of how many in the past! To exploit the mystery of the crucible and wrest from Nature all her deepest secrets, men have stood, regardless of fatigue for days and nights in rapt attention. Has all this labor been for naught? By no means, for the desire for life must result in the knowledge of the manner of attaining that life, brought to a focus in a single personality, the first to expound the laws and processes of transforming matter to spirit, in order to win personal immortality.

There may be means of putting knowledge into action, by providing suitable channels for its transmission to other minds. Now these channels must have a certain attraction or a love for this particular kind of knowledge; in other words, they must be good conductors. If the flow of electricity from a given point is not to be hindered, it must be conveyed to the spot where work is to be done by means of properly insulated wires made of a substance known to be a good conductor of electricity.

The men and women who are good conductors of the truth today, had the affectional element of the Word (Jesus) imparted to them when the Lord went away

from mortal sight; and it is in commemoration of this impartation that the Lord's Supper has been kept. The Lord Jesus transferred himself to the wills of those who loved him, in order that by means of this spiritual baptism they should be reëmbodied at the end of the age, with a keen love for the science of the life which he had on a higher plane than the mortal.

If power is transmitted from Niagara Falls to Buffalo, the substances used as conduits for the electrical flow must have a special attraction for that flow; they must be open and receptive to it, not closed and negative. Jesus could not have been transmitted by those who were closed to his influx. Every current acts as a sheath for an interior counter current of magnetism. It follows that the attraction of the wire must be itself of a magnetic nature; and as every atom has a psychic quality, the atoms of this substance must have had some kind of pleasurable contact with the substance flowing along it in the past. Electricity is spirit, but of an inferior quality to mental energy. The receptivity of the wire is the result of its past experience, and the flow of the current is facilitated by copper, because its contact with the current does not result in anything but the formation of activity along the line which produces an outer sheath of magnetic energy, within which the electrical current may freely pass. The insulators which prevent the dispersion of the current have no attraction for it, and therefore prevent its escape. Jesus was magneto-electric. He was put into men and women who wanted to be made like him, because they saw in him their supreme attractive point in the universe.

Upton Sinclair In Prison

THE Socialist movement in the United States has had a very Arden-t setback. The head of the colony and his nine confederates were put in jail for eighteen hours, wore stripes, and assumed the pickaxe as the sceptre of office in honor of their new community. They were complained of by a philosophical anarchist for Sabbath breaking. Being fined four dollars and costs under the Delaware blue laws for playing baseball and tennis on Sunday, the enthusiastic champion of the people's rights preferred to eat prison fare, perhaps? No, indeed, he is not of the hungry horde who go to jail to get board. He ate no morsel while there, but wielded the pickaxe fasting. Unlike the naughty children of civilization all around him, he went to bed supperless. Like the Bedford tinker, he sang in his prison—and a new song of labor has resulted.

We all join hands with Upton Sinclair in deploring the fate of these human brutes that society has produced through its vices. It is not the fate of prisoners bound to a tread-mill of work that obtrudes itself first into the picture—not of these few men, but the graver question of the moral responsibility of all men, everywhere. The "slow asphyxiation" and "outrageous fare" to which these prisoners are subjected may and must be remedied. They are small matters compared with the arraignment of society at large for producing such natures.

We join hands with the celebrated novelist, quandom author of "The Jungle," now author of "The Menagerie," in a desire to found a purer, freer, happier society such as he has incepted at Arden, such as a great leader has incepted at Estero. We join hands with him in deploring labor mulcted of the usufruct of the toil. Let the people enjoy the full results of their industry. To the New York *American* the public is indebted for the following lines. Be it said *en passant* that the more money spent on the victims of society in its prisons, the more victims there will be. One abuse entails another. Strike at the root of the old system.

The Menagerie

BY U. SINCLAIR

(This poem was written by stealth while the author of "The Jungle" was wheeling stone in a rock pit with the temperature near the 100 mark.)

Oh come, ye lords and ladies of the realm,
Come from your couches soft, your perfumed halls:
Come, watch with me throughout the weary hours.
Here there are sounds to thrill your jaded nerves,
Such as the cave men, your forefathers, heard
Crouching in forests, in primeval night.
Here tier on tier in steel-barred cages pent,
The beasts ye breed and hunt throughout the world,
Hark to that snore—some beast that slumbers deep;
Hark to that roar—some beast that dreams of blood;
Hark to that moan—some beast that wakes and weeps.
And there in sudden stillness mark the sound—
Some beast that rasps his vermin-haunted hide.
Oh come, ye lords and ladies of the realm;
Come, keep the watch with me—this show is yours;
Behold the source of all your joy and pride.
These beasts ye harness fast and set to draw
The chariots of your pageantry and pomp.
It is their blood ye shed to make your feasts;
It is their treadmill that moves all your world.
Oh come, ye lords and ladies, keep the watch;
Come, sit and think how it will be with you
When God will send his flaming Angels down
And break these bars—so hath he done of yore;
So doeth He to lords and ladies grand
Who feed upon the blood of other men,
And loose these beasts to raven in your streets.

Coetaneous Competition

COMPETITION is the very essence of every man's life. One sees it cropping out daily in a thousand ways. It flourishes without regard to age, sex, education, or nationality. It is just as natural to a man to brag of himself and his family and his ancestry and his cat, as it is to breathe oxygen. It requires the combined influence of religion, politics, and college to train him to be humble. When he is humble he is in a state of grace—not dying grace, but living grace.

There are some persons so innately and inherently imbedded in competism that if you get ahead of them by some fortuitous combination in so much as by a postal card, they will sit up nights and compass heaven and earth to surpass it. The moral equality of the act lies in the intention. Why not act from brotherly love, not from competism? One is from above, the other is from beneath.

For the Younger Minds

Bertha M. Boomer

KORESHAN COSMOGONY FOR JUNIORS

*Cosmogony from a Koreshan Viewpoint
in Contrast with the Effete Theory*

THE EARTH appears to be flat, and the sun appears to rise until directly overhead, and then descend lower and lower until it sets. Does investigation justify us in accepting these appearances as demonstrable facts? No; on the contrary, the earth upon which we dwell has been sufficiently explored to establish the knowledge of its rotundity; it has been repeatedly circumnavigated from many points. The direction of the curvature of the earth's surface has not been so thoroughly investigated, for conclusions are reached upon appearances merely, in regard to direction of curvature, instead of upon careful, mechanical tests.

A ship sailing out to sea appears to vanish from our view hull first and mast last; hence it is concluded that the ship has gone over a convex bulge and is gradually hidden, hull first, by that bulge, from our view. This conclusion is further borne out in its apparent correctness, when the spectator of the vanished ship ascends to a altitude sufficiently above the supposed intervening convex bulge, and again views the receding vessel, hull and mast. From this higher point the spectator again observes the ship vanish, hull first and mast last, as it continues to recede from view. It would seem reasonable to conclude that the earth curves convexly, having made this observation.

The spectator could ascend to a greater elevation, as many feet higher as the bulge had increased in height, and still behold the ship. If his vision failed to discern the vessel from the more elevated position, he could see the vessel again, hull and all, by the use of a telescope. But what is one to conclude if, by the aid of a good telescope, the ship can be brought to view at either of the lower elevations, after it has vanished? When it is known by mathematical calculation that a ship at a certain distance would be behind a bulge of a certain height, what are we to think when it can be brought into view with a telescope? Can an observer with telescope penetrate the body of water obstructing the view? Should the convex theory be accepted as a fact when so apparent an objection to it is known?

Optics becomes a factor in explaining the appearance of the vanishing ship. The powers and peculiarities of the eye of the observer must be known, to understand why the ship disappears hull first. The imprint of the ship or any object is reversed or pictured upside down upon the retinal coat of the eye. The hull and surface of the water on which it rests reach the vanishing point, or point of obliteration, in the eye, before the mast and nearer surface of the water do.

The earth being round, there is but one other way for it to curve, and that is concavely. Where, then, are the sun, moon, and stars to find an abode, within a hollow globe only 8,000 miles in diameter? The sun is said to be 92,000,000 miles away. How, then, can it be brought within the environing walls of the earth, which measures

only 25,000 miles in circumference? How can a ship be brought to view after it has receded behind the bulge of the supposed convexly curving surface of the earth? When the last question has been answered, the first can be satisfactorily explained.

KORESH, the discoverer of the concavity of the earth, declared the earth to be cellular, on the basis that all life is cellular; therefore, universal life must also be cellular. The universe is a great egg. A mechanical test of the accuracy of this declaration has also been made. By running a line at right angles to a perpendicular, namely, a perfectly straight line, regardless of the earth's curvature, the direction of curvature can be and has been ascertained. If convex, then the earth's surface would curve away from the straight line; but if concave, the line would touch the earth's surface at a distance proportionate to the height of the perpendicular from which the line was extended.

Many of the truths of the concave theory are derived through correspondential analogy, for the universe is like man in his least and greatest form. The macrocosm (great universe) is the earth or great physical universe, the one in which we dwell; and the microcosm (little universe) is man. The biologic universe is humanity, regarded as the great or Grand Man. There is a correspondence between the three, which a careful study of each reveals.

The center of the physical universe is the sun; it radiates heat, light, and many other qualities to the circumference, where they materialize as substances, as each reaches its specific degree of gravity from the sun. The sun is re-supplied by an inflow of energies from the circumferences, something as the heart of the body receives and distributes the blood. The sun has a light and a dark side, and revolves once in every twenty-four hours, thereby causing night and day. It has other movements also, whereby other phenomena are explained; as, for instance, a spiral motion from north to south, which causes the seasons.

We do not see the central sun, owing to the fact that our vision cannot penetrate the atmospheres that surround it. The sun that we observe is a projected focalization of the central sun. Immediately surrounding the central sun is a sea of aboron, and upon the outer surface of this is a projected image of the sun. The rays from this projection are refracted and brought to another focalization on the outer surface of the sea of hydrogen, and that is the sun we see.

The central sun is a focalization of forces emanating from the circumferences of the universe, and as its rays proceed from it, they carry all known substances back to the circumferences to be rematerialized. At the time a substance in a ray reaches its rest plane and materializes, that part which belongs to a lower plane penetrates the first mentioned plane, and proceeds to its own. Each constructive or productive ray is accompanied by a destructive one. The old and effete matter, for example, in the strata of iron, is thereby destroyed and carried off as waste in the mercurial

amalgam passing between the metallic plates in the earth's crust.

The heavens, including the projected visible sun, the moon, planets, and stars, are about 900 miles above the earth. The heavens are a convex globe within the concave earth. The sphere of the heavens revolves once in every twenty-four hours, and its equator and poles are directly above those in the earth.

If one stands at the equator, the entire field of the heavens is visible within twenty-four hours' time. If one travels 1° north, the north pole of the heavens appears 1° in altitude. Polaris, the north star, would then be scarcely visible on the horizon to a person 1° north of the equator. At 26° north latitude, Polaris is seen at 26° altitude in the northern sky. Traveling south of the equator, Sigma Octanis, the telescope star near the south pole, could be brought to view. To those living north of the equator the invisible part of the southern sky is called the occult.

While the sphere of the heavens is really convex it appears to be concave. When the sun appears to rise, it is really coming down, or just coming into view around the convex bulge of the heavens. The phenomenon is explained by perspective foreshortening, where again, optics is a factor to be considered in explaining cosmogonical phenomena.

If a light were placed at the vanishing point of a very high fence, it would appear to be where the top and bottom of the fence seem to meet in the distance. One could not be sure whether the light were at the top or the bottom of the fence. If the light were moved along the top of the fence toward the observer, it would appear to rise higher and higher from the ground, or bottom of the fence.

Now, suppose the earth's surface and the field of the heavens represent the top and the bottom of a very high fence, and the sun, the light at the top of the fence. Is it any wonder, then, that it appears to rise from the ground and reach a great height overhead, where it is in practically the same conditions as those attending the light on the smaller fence? It is "all in the eye," and we must not judge by appearances altogether. A good mechanical test of the direction of the curvature of the earth's surface is the surest and best method in arriving at a correct solution.

The Spirit of the Wood

BY JOHN S. SARGENT

GENTLE reader, did you ever enter the lonely forest, far removed from the roaring marts of trade and the whirring spindles, where you could no longer feel the iron clank of resistless human energy as you breathed in the spirit of the wood's mystic solitude? If you have not, then you have missed much that goes to make up the meagre joys of mortal existence.

Yet you may have been there and wandered the wild-wood o'er, in ruthless quest of game, wild flowers, or novel scenes; but the gentle spirit of the wood eluded you because you did not seek her, or, seeking, you found not the guileless pathway to her presence. You sought to ensnare, or take by violence with rod or gun; to steal unaware into her

mysterious hiding places; or you left not the carking cares of life behind, nor cut the chains of the enslaving anxieties of a busy world, to bury yourself, care free, and with conscience clean, in her lonely sylvan bowers, where you might listen to her wooing, in the sighing of the wind in the tree tops, rising or falling in gentle cadences, almost to a smothered sob, as of some soul lost in the wilderness of human temptation, recalling to memory the happy days of youth; or, falling gently to a far away whisper, you are lulled to a soulful slumber.

It is then this entrancing spirit ventures to approach, and, taking you by the hand, lead you in imaginative thought, through those realms and labyrinths of bliss made and reserved only to ravish the souls of poets, of artists, and the wizard conjurers of sound, the composers of music. Then indeed the soul turns in upon itself and finds a joy in every sound and shade of forest cover, and the silent rifling of the silver clouds gilding the azure sky.

You are carried away in a poet's dream; you revel in symphonies of heavenly music, and spread upon fancy's canvas the glowing colors of a master-piece. You have had a foretaste of heaven, you have sipped the nectar of the gods, you have disported in the elysian fields of bliss, that the minions of this world, with eyes to the ground, and ears attuned to the chink of gain, cannot know.

Who has not heard, borne in upon the crisp morning air, the sharp, ringing clip of the woodman's axe, with a tear of regret, as you realize the hewing of a pathway for human progress,—a progress which calls us to observe its artifices in wood and stone, its coloring upon dead canvas, and its arbitrary stringing of sounds for the ear, and proudly bids us fall down and worship, when we know that Nature has builded for us palaces of living landscape, and garbed them in a blending of all the varied coloring of the artist's brush, spread lavishly upon world-wide canvas, and filled them with the mingling notes of birdsongs, of rustling leaves, the sighing of the winds, the thunder's roll, the murmuring of rippling brooks, and the ceaseless beating of the surf.

Shall we, then, abandon the Master to admire the mere copyists? Shall we turn from a world-wide beauty and ceaseless entrancement, found and freely given in Nature's retreats, to feed our souls upon select installments done in oils or resounded in the metallic tones of stringed or wind instruments?

To us, all Nature is lovely, and we would prefer a lonely hut in the wildwood, ourselves bound in the fascinating toils of her enchantments, rather than a palace in the busy haunts of men, amid the rush and roar of accumulating wealth, the slavery of fashion, and the artificial refinements of so called culture. There, one easily forgets God; here, one constantly feels the hush of his presence. There you tread gaily the brink of the abyss; here one can make solid his peace with the Savior. There the snares of the tempter encompass one as the enduring bars of earth; here you can snap your fingers in Satan's face, and he will slink abashed from your presence. Who, then, would not seek sweet repose in Nature's bosom, safe in the care of Nature's God?

Light on Current Events

John S. Sargent

LIFE, DEATH, AND IMMORTALITY

The Three Great Riddles Which
Heterodoxy Has Never Solved

AN ARTICLE under the above caption in *Everybody's* for August, from so learned an authority as William Hanna Thomson M.D. and L. L. D., necessarily attracts wide attention. These are subjects that vitally concern the worst of us, as well as the best of us. We are all having experience with that which is called life, but is not; that is, real life. We have all had some observation, and perhaps much perturbed apprehension, of that phenomenon called death; but who of us knows anything about immortality? Not many, to be sure; but millions of people want to attain to that blessed life, and believe they will; therefore we should, and do, want to know where and what it is, and just how we may go about reaching that desirable goal; so when I came across this treatment of these much mooted questions, from the pen of so eminent a scholar, and one who is recognized as authority in that field of thought, of course I was interested, and read the article with avidity.

While I found some information, and much speculation that passes for erudition in the so called scientific world, there was not much that would give enlightenment upon the subjects under discussion; that is, nothing that really went to the crux of the matter, in such a way as to give one a scientific comprehension, or absolute knowledge of life, death, or immortality.

The author does not, in any satisfactory way, answer the questions that daily well up in our heart and thought for solution; he does not give us, from a rational standpoint, anything more substantial than a hope that there is such a thing as immortality, based on a general belief and desire, and that even is to be realized only beyond the grave.

To confess the truth, we were disappointed. Like "a soda," we enjoyed the delightful effervescence, with but a minimum of solids; at least, so far as elucidating the real mysteries of the problems is concerned. Perhaps we are asking too much; but we wanted something definite; something with which, like the jawbone of an ass, we could, as did Samson, go about among these Philistine agnostics and slay their unbelief. For us, the Bible statements are perfectly satisfactory; but they don't go with these reasoners (?) and fact "toters." We had hoped that Dr. Thomson had culled something from their own field of research, that was too self-evident for them to deny. The most that he does is to cite the fact that all people have believed in and desired what he denominates immortality, but which in reality is only the continuation of existence in spiritual spheres beyond the grave.

Dr. Thomson does suggest some really good things; one is the dictum of Pasteur, that "It is nothing but life which produces life;" there being no such thing, he asserts, as the production of life from that which is not living. This is an axiom of incontestable validity, and with all rational thinkers ought to effectually squelch the belief in

the nebular hypothesis, with its concomitant theory that life originated through the chemical action of dead matter. Then again, he very judiciously narrows down the existence of life to the earth; that is, while accepting the monstrous fallacy that there are numerous suns and solar systems in an illimitable universe, and that our planets have the dimensions of worlds, he denies their habitability.

This is very commendable from that standpoint; and although there might be stronger arguments offered in favor of it than he gives, yet they are strong enough to cast very grave doubts of there being inhabitants on Mars or any of the other planets. They are at least sufficient to caution these exploiters of the so called science of astronomy, who claim to accept only that which is susceptible of rational demonstration, not to be in such haste to people the planets, before they have met some of them face to face, or at least discovered their tracks in the mud or snow.

Aside from these two statements, with which we can agree, there are a number of errors, of which only a few can be noticed here. For one thing; after descanting at some length on the immensity of the universe, with its stars and suns in distant space, and our solar system, with its material earth, planets, moon, and sun, he comes to the conclusion that "though matter exists in the universe on a great scale, it does not exist for the sake of life."

I wish he had told us for what it does exist. If it performs any other use than in the service of life, we would all be pleased to have him point it out. He also comes to the questionable conclusion that the world of mind is greater than the world of matter. If he means in superiority and power, there is no disagreement between us; but if he means bulk, it is difficult to conceive how a thing can occupy more space than that which contains it. By inference I conclude the Doctor thinks that minds do not necessarily require brains in and from which to act, or manifest their powers; but if any one has ever discovered such a mind or minds, it has never come to public knowledge. Or if it were possible, which is not admitted, for mind to be abstracted and set apart from brains, it could occupy no space whatever, because mind is spirit, which only can be measured by quality and not quantity. Spirit does *not* occupy space.

With all due respect for the superior learning and wider observation of the writer of the article in question, I would like to ask if he ever saw or knew of any manifestations of life separate and apart from matter? On the contrary, I wish to assert that life and matter are so inherently related that neither could exist without the other, and that there is no mind except in brains, neither can mind exist apart from brains. The human brain is the habitat of disembodied spirits. It is these aggregated spirits that comprise the human intellect; and just as when a house falls down, burns, or otherwise becomes uninhabitable, the people seek another home, so these spirits; when their house (the body) becomes no longer tenable, abandon it to seek a new dwelling place. This is death, for it is the union of human spirits with matter, that constitutes human life.

Dr. Thomson ought to perceive that the universe is an integral whole; that every part and function is just as necessary to the whole, as any part or function of the human body is necessary to that body. He does not know how life originated here, yet he has quoted with approval the assertion that "it is nothing but life which originates life." Now, then, if he could rest himself in the logical statement that nothing can exist without adequate cause, and the cause, to be adequate, must at least be equal to the effect, he could realize that life could not exist or originate from anything short of, or less than, the life manifest. As the Doctor accepts Bible authority, he believes in eternal life; then if our axiom be true, the only adequate cause for eternal life in the future, would be the existence of eternal life, or life from eternity, in the past. So life considered in the abstract, like the sons of Melchizedek, has neither beginning of days nor end of years. Therefore, the only safe conclusion that a rational man dare venture, as to the tenure of life, spirit, and matter, and in fact, the whole universe itself, is that there never was a time when these things did not exist. For to do so would be to suppose a previous existence of these very things, as the only adequate cause of their production. From this it is plain that all the phenomena which we observe in the short span of one embodiment, and which we call life and death, are but the continual changes from one form of life to another.

The Doctor's suggestion that a strong argument in favor of immortality is that well-nigh universal belief and desire for immortal life are very potent and apt, but they need to be backed up with the explanation that it is so, because human desire is a creative power. Life has its basis and cause in the desire for life. Take away a man's supreme love, and life becomes worthless to him; he no longer desires it, and is likely to die of a broken heart. Human desire is a most potent force and tends to create its own environment,—even to the modification of the human form. But beyond and above this, the human desire, controlled and directed by the Almighty, is a very important factor in working out the processes of the creative effort, in the orderly development of the race. There could be no immortal life if mankind could not be induced to work and pray for it.

In the beginning it is said, the Spirit of God moved (brooded) upon the face of the waters,—the waters being the ordinary humanity; (see Rev. xvii: 15, the angel's instructions unto John): "The waters which thou sawest * * * are peoples, multitudes, nations, and tongues." From this curious incubation there was brought forth, during a long period of time, the whole category of creation, culminating on the sixth day in the reproduction of man. Not that there were no men, such as there are today; but this was the perfect man, that is, the immortal man. He was not beyond the grave, but right here in the flesh. Now what constitutes the perfect, the immortal, man? Let us go into the vegetable kingdom for analogy, for the reason that in that domain we can observe the complete cycle of growth from seed-time to harvest; but the human, being a thousand times more complicated than the vegetable, takes ages to complete the cycle in that domain. In the vegetable life we find that the seed is the highest and final production; for

it, the plant labors and perhaps dies. It may produce other things beside seed, but these are only means to the end, and may all be sacrificed for the one great object in view.

We know that the seed contains all that later appears as the phenomena of growth in the plant, including the male and female principles, merged into one, in the seed, but separated into two forms, the pistil and stamen in the plant. We also know that it is only by the baptism of one of these two forms by the pollen from the other, that the plant is fructified, so as to produce seed. This seed is the repetition of the seed planted; although perhaps multiplied, it is to all intents and purposes the same seed that was planted,—each one will reproduce itself, through exactly the same process. Now then, in the operations of this plant growth through its complete cycle, we have an epitomized history of race development through its cycle of growth from seed-time to harvest. If we take man as he is today, we find him in that imperfect or transitional state that is comparable only to the plant life, laboring toward the ripened seed, but has not yet reached its full fruition.

Knowing that the universe is an integral whole, and that the world of Nature, is but the amplified representation of man objectively, this little lesson in the vegetable; world should teach us that somewhere, back in the ages, the human race had been implanted with a desire and a possibility of forming a complete union of the two sex principles into one form, just as it is accomplished in the vegetable world; that is, perfect its life into immortality. It will never do to acknowledge that a pumpkin or a cabbage seed is endowed with greater possibilities in its domain than man is in his. The vegetable seed can produce itself, thus insuring the perpetuity of its species; but in the present human effort at reproduction, a third person is produced, which is the complement of only one half of all that which conjoined to effect the production. For this reason the marriage union on the mortal plane is only a kind of counterfeit imitation of that sex union ordained of God, in which "they twain shall become one flesh." (See Matt. xix: 5, and Mark x: 7, 8)

But Dr. Thomson does not make this point; perhaps he doesn't know of it;—doesn't know that all righteous desires aggregating from humanity are the material and potent force from and by which the Almighty creates orderly conditions for man's enjoyment. Those desires are implanted in the human heart by the brooding spirit, for that very purpose, to be warmed into life and activity at the opportune moment, just as the dormant seed or plant is impelled by vernal sunshine. But first there must be light; there must be given scientific knowledge of what immortal life is, and how it is to be attained. We cannot grope blindly into it, nor can we plunge headlong into human perfection through the blackened pall of the tomb.

It is one of the most forceful proofs of church declension, to find its most learned and acceptable teachers ignoring the Biblical record of the two most notable characters, Adam and Jesus, as examples of immortal life on earth, and pointing beyond the grave as the place of its realization. If they were immortal right here in the flesh, why need all others have to go through the grave to get into it? Immortal men are the Sons of God, not by that fictitious

scheme taught as "adoption," but by the actual begetting through the impregnating operation of the Holy Spirit at the beginning of the Christian age. And we have Bible testimony that many such men resided here on earth before the flood, and sought wives among the daughters of men. What has been certainly may be again. Paul was looking for its repetition, when he announced that we who, having the firstfruits (impregnation) of the Spirit, are waiting for the redemption of our body. (See Romans viii: 23.) So that if we accept the Scriptures as authority, the state of immortality is the redemption (perfection) of the entire man—spirit, soul, and body; while those who attain to it will be such men as were Adam and Jesus.

If the "rib story" be true, there can be no gainsaying the fact that Adam was biune; that is, male and female in one form, before that operation was performed; and as this division of the sex principles was primarily the occasion of the fall of man, then certainly the redemption—the restoration of man to his first estate, would involve the reversal of the operation, in the absolute reunion of the two sex principles into one form. This will be the resurrection wherein "this corruptible must put on incorruption, this mortal put on immortality." (See First Corinthians xv: 33.) Remember that it is the mortal man, that is the dead man, which is to be resurrected. The word mortal means dead or dying man. The only real life is immortality.

But without the law of re-embodiment this attainment would be impossible; in fact, all the promises of the Bible would come to naught. Re-embodiment is a Bible doctrine, which Job (chap. xix: 26,) understood when he said, "Though, after my skin, worms destroy this body, yet in my flesh shall I see God." The Lord said of David (Psalms lxxxix: 27), "I will make him my first-born, higher than the kings of the earth." As Jesus was the first-born of every creature, he must have been the re-embodiment of David, to make this Scripture true.

Unfortunately, this Bible science does not appeal to our freethinker, for he is from Missouri and must be shown; but that is exceedingly difficult, because he reasons from a false science. If he had true science he would know absolutely that man must reach perfection in his domain, as certainly as the vegetable does in its degree; and he would also know that the perfection of man would be the absolute oneness of the two sex principles in one form. Then man would walk the earth a God, whom none dare molest or make afraid.

Christian theologians confound immortality with eternal life, whereas it is the stepping-stone only to that life. Immortality is that perfected union of spirit, soul, and body whereby the renewal of life is effected; for everything, even God, grows old and dies. But He has the power to lay down his life and to take it again; and as to all who believe in his name, he gives the power to become the Sons of God (see John i: 12), they too have like power. It is through the process of seed planting and germinating, that life is renewed and perpetuated.

"Thou fool," said Paul (I Cor. xv: 36), "that which thou sowest is not quickened except, it die." It is the ability of the immortal man, by reason of his biunity of sex, to fecundate and reproduce his own life, that insures to him

continuity of life throughout eternity. This is accomplished through a process corresponding to that by which the vegetable seed renews itself, and of which its cycle of growth from seed to seed again is a beautiful example. It illustrates the work of our Savior among men; for as the ripening seed gathers the progressive life out of the old plant and carries it over to the ensuing plant, so Jesus gathered the lambs (good spirits, out of the Jewish church) with his arm and carried them in his bosom, to again be sown, as the good seed, the children of the kingdom, in the hearts of those who were to inaugurate the new, the Christian, church or dispensation.

Coming Events Cast Their Shadows Before

PROF. Cassius J. Keyser, head of mathematics in Columbia University, has discovered (or thinks he has) that the world is moving into the fourth dimension of space. Something, it appears, has given the Professor an inkling of the wrath to come, though it has given him a very poor idea of what it is. He thinks we may be moving into this mysterious dimension unconsciously, and that when we get there we will be fanciful beings, having spheres as a basis of geometry, instead of points. Of course he is away up in mathematics, and we don't pretend to know what he knows in that branch of knowledge; but if some of his statements are a sample of his attainments, there are some of us truly glad that we never parted with sufficient common sense to enable us to get there. He talks about space as an infinite sphere,—a statement so illogical that he himself can have no concept of it other than in terms which imply limitation. The mind could not conceive of a sphere with no outside limit; immeasurable space could be no space.

These very learned men are all at sea on the fourth dimension; of course the world is coming into a knowledge of it, together with a grand experience; but when it does, these so called scientists will have to take a back seat, for the fourth dimension will be shown to be the limitation of matter as matter, marked by the point of transformation of matter to spirit. This will make their great theories, built upon the indestructibility of the atom, foolish; and these materialistic fellows will have to acknowledge the existence of spirit and of God, or step down and out.

Prize Fighting Cultivated in the Church

THE United Methodist church of Indianapolis has been giving two exhibition boxing bouts, by four professional pugilists, at their church carnival, just to show the uninitiated how it is done,—and incidentally to raise church funds. Well, that is about the limit. There isn't anything further that can be done to bring Christian worship into disrepute, unless it is to have the actual fight itself, on the church floor, with the betting, the bruising, and the flow of blood. If they must have money, that will bring it; and the excuse for the one will be just as good as for the other. The former is cultivating taste and sentiment for such sport; the latter would only be its gratification. As drinking "near beer" creates an appetite for the stronger stimulant, so the sparring match will create the taste for the more sanguinary exhibition.

Literary Review & Comment

N. C. Critcher

AN interesting apochryphal story of our Lord reads thus: "It happened that our Lord went forth from the city, and walked with his disciples over the mountain, and the road which led to it was steep. There they found a man with a pack-mule. But the animal had fallen, for the burden was too heavy, and he beat it, and it bled. And Jesus came to him, and said:

"Man, why dost thou beat thy animal? Seest thou not that it is too weak for the burden, and knowest thou not that it suffers pains?"

"But the man answered and said, 'What is that to you? I can beat it, since it is my property, and I bought it for a good sum of money. Ask those who are with thee, for they know thereof.'

"And some of the disciples said, 'Yea, Lord it is as he says.'

"But the Lord said, 'Do you not see how it bleeds, and how it laments and cries?'

"But they answered and said, 'Nay, Lord, we hear not that it laments and cries.'

"And the Lord was sad and exclaimed, 'Woe to you that ye hear not how it complains to the Creator and cries for mercy, but three times woe to him of whom it complains and cries in its distress.'

"And he came forth and touched the animal. And it arose, and its wounds were healed. And Jesus said to the man.

"Now, go on and beat no more, that you also may find mercy.'"

The Woman's Journal of September second has an extended notice of Olive Schreiner's new book, "Woman and Labor," which was written under strange and tragic circumstances. She had almost ready for the press a much larger and more comprehensive work which was burned in the Boer war. "She rewrote this fragment of it while imprisoned during the war, in a hut so dark that she could hardly see, guarded by armed natives, and surrounded by such horrors that she felt it imperative to turn her mind away from her immediate environment." She believes "That the permanence and progress of the race depend upon women taking their full share in the intellectual labors of men in the present and future, as they took their full share in the physical labors of the past. Not sex-rivalry or sex-antagonism, but coöperation and mutual progress animate the great forward movement."

Judge McNutt of Cal. says 'Every "crook" in Cal. is against woman suffrage, not those in jail particularly, but those who are out. The big corporate interests are against woman suffrage, and many banks are against it.' Judge Church of Fresno, said: "This act of justice to California women cannot be long in forthcoming. It is in the air, and the hand of fate is writing it and cannot be stayed!"

The Forty-third Convention of the National American Woman Suffrage Association is to be held at Louisville, Ky., Oct. 19-25, 1911.

September *Nautilus* has a very interesting article entitled "Open Air Schools in Chicago," on the new movement which began with open air rooms for tuberculosis children, and is now being extended for the benefit of other anaemic children. A general campaign for better ventilation has been inaugurated. A physician tells of his small son, three years old, who frequently remarks, "Well, Daddy, it's time for me to go out and fresh air myself." Much is being done in apartment houses in exclusive districts in the way of sleeping porches, and in the congested sections window tents and roof tents are often seen.

Fresh air schools have been in successful operation in Germany for five years; in England for four; and a number of our own cities have provided them in summer, but the Elizabeth McCormick Schools of Chicago were the first year-round open air schools. The children are provided with Eskimo suits, giving ample protection against cold, and the change has been found to benefit not only the health, but to tell remarkably on school work.

The Review of Reviews for September has its regular "Record of Current Events," and "Cartoon" pages; an article on "Edwin Austin Abbey, America's greatest Illustrator," by Ernest Knauff; "Frenchman and German in Africa," by Edgar Allen Forbes; "Mapping the World on a Standard Scale," by Herbert T. Wade, illustrated. There is a very interesting article entitled "An Experiment Station in Race Improvement," by Frances Maule Bjorkman, giving an account of the training of "deficient" children at Vineland, N. J., and the really wonderful results attained. "Italy's Social Cancer, the Camorra," and "The Influence of Christian Missions in Japan—A Japanese View," also "The Progress of the World," as usual. Frontispiece is a fine portrait of David Lloyd George. Published 13 Astor Place, New York.

The September number of the *Woman's Home Companion* has an interesting article about people in the public eye, by the editor; "Small Home Fruit Gardens," by F. A. Waugh; the sixth instalment in series on American painters, "Painters of Children;" "Advice to the Young Piano Teacher," by Theodor Leschetizky; the regular music page, and dressmaking for women young and old; "The Doctor's Page" has valuable information; with many other helpful suggestions for housekeepers. Crowell Pub. Co., New York.

The Portland School of Astrology has published a small volume entitled "Practical Astrology for Everybody," which is now in its third edition, giving much useful information to students of the present school of Astrology. It is written by Llewellyn George, Principal of that school, and an authority on the subject. Published in Portland, Ore., Price 50 cts.

The *Twentieth Century* Magazine for Sept. tells the story of a town named Fairhope, near Mobile, Alabama; a working model of Single Tax principles, which promises to justify its name. Articles on "Popular Sovereignty," by Hon. Jon. Bourne, Jr. Quotations from Stead's editorial on "The Battle for Medical Reform;" "Pres. Taft and the Arizona Statehood Veto;" "Socialism in the Churches," by Rev. J. R. Perkins; and many others of interest.

Topics of Interest & Importance

THE RISING POWER OF SOCIALISM

Declining Powers of Capitalism and Augmenting Potency of Socialism

BY MADISON WARDER

WE ARE told that strength abides in unity of purpose and action. Men may accomplish almost anything by intelligent direction of the flow of their desires in a common channel. Abundant verification of this truth, and, incidentally, significant evidence of the waxing power of the international socialist movement, is seen in the inglorious collapse of the latest European war scare.

For many years the socialists have been trying to impress upon the working class the foolishness of pouring out its life upon the altar of militarism, simply to further the industrial piracies of its economic masters. It seems that this persistent agitation against organized murder is at last bearing fruit.

When the capitalists of France and Germany found themselves unable to agree on a satisfactory division of the industrial spoils of Morocco, and were overflowing with patriotic indignation in consequence, they were sure that their differences could be settled only by the spilling of blood, and immediately set in motion every approved method of fomenting the war spirit among the people. But the working man refused to become excited. At the height of the newspaper clamor for war, the socialists of Europe got busy, and focalized the anti-war sentiment in the International Socialist Bureau at Brussels; whence went forth the decree that the workers would absolutely refuse to take part in the proposed killing bee.

Now the capitalist, in spite of the intensity of his patriotism, has an unconquerable aversion to shedding his own blood on the field of battle, and feels far safer drawing interest on war loans at home than stopping Mauser bullets at the front. Hence, though millions of precious dollars were at stake, the war clouds blew over, and the way was paved for arbitration in record time.

No event of recent years portrays more surely the declining power of capitalism, and the co-ordinating augmenting potency of its nemesis, socialism. Even though the logical tendency of the capitalist system is to ultimate in one man control of the wealth of the world, it nevertheless deteriorates continually, because power, the doctrine of economic determinism to the contrary notwithstanding, is inherent in men, not in property. Concentration of wealth means elimination of men from the capitalist ranks, and consequent loss of power; while the resultant increase in the hosts of the dispossessed can but hasten the conquering march of the socialist cause. The time is at hand when men, not dollars, are to determine the outcome of great issues.

It is evident that the socialist movement is destined to absorb more and more of the potentiality of dying competition, until that effete and decaying system is blotted completely from the realm of industrial life. Long before J. P. Morgan can hold a majority of the stock in the Amalgamated

Association of Cosmic Industries, socialism will have crushed out, by sheer weight of its accumulated vastness, the last vestige of the competitive order.

A handful of men, even though legally in command of all earth's resources, will cut but a sorry figure when the patience of the workers is exhausted. In that day the people, impulsed by the irresistible power of a united desire to recover their stolen rights, will simply nullify the titles of the usurpers, and assume possession of the earth—their own. When they get it, will they know what to do with it?

Modern socialism exemplifies unity, not of organism, but of mass. Its members unite their desires for the overthrow of the competitive system, and for the establishment in its stead, of a cooperative industrial life. But as to the character of that life there is a great diversity of opinion, and varied ideas, related to no fundamental natural law. It is totally unorganized, a chaotic mass of entities of varying qualities, waiting the coming of the master Mind to arrange it for absorption into the organic unity of the future economic form, and endow it with corresponding function.

This office falls to the lot of the man who understands his universe, and because of that knowledge, has the power to sway all cosmic elements to the demands of his perfected intellect. None save the discoverer of the Cellular Cosmogony can claim this amplitude of scientific discernment; and, despite the present contemptuous indifference of the world, the verity of his credentials will be fittingly demonstrated in the organic social order of the incoming Golden Age.

Importance of the Literal "Sense"

BY N. C. CRITCHER

FOR hundreds of years the faithful ones who have hoped and prayed for the coming of the Lord have turned their thoughts upward to the clouds of heaven, the literal physical heavens, because it is said, "A cloud received Him out of their sight." Also, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts i: 9-11.) If He is to come in like manner as he went, it will certainly not be down from any clouds, so we must look for some other explanation.

In the first place we may ask, Where is heaven? Jesus located the kingdom of heaven very definitely. He said: "the kingdom of heaven is within you." (Luke xvii: 21.) The heaven, then, into which He had gone, was their own interiors, because they were the only people in the world at that time who could receive the Holy Spirit, which was the product of the dissolution of his personality. He went into the clouds, undoubtedly; but what were they, and where? The Bible tells us of clouds without water; the wicked, it is said, are such. We may then, very naturally and rationally, draw the inference that there are clouds of a different kind; viz., those that contain water, or truth, which it symbolizes.

It requires very little understanding of symbolism to

make clear many otherwise mysterious and ambiguous passages of Scripture; and when one realizes that it is the natural and habitual tendency of the Oriental mind to express itself in that manner, and the method that was always employed by their teachers in imparting instruction, one will be led to look for the meaning of the figure within the words clothing it.

To those peoples all of the features of Nature are symbolic to a degree almost incomprehensible to the dweller in the Occident. The sun, the moon, stars, lightning, thunder, the volcano, and the earthquake have meanings of great significance. The ancient mythologies are filled with this wisdom, and the farther back we go into remote historic periods, the more this is impressed upon our minds. The most precious truths are hidden in the legends and myths which have until recently been considered pure fiction. To hear them explained by one having all understanding, as has been the privilege of Koreshans, is like being led into one of those wonderful caves which only need light to reveal their unimagined treasures.

So has this coming in the clouds been shown to be the appearing in humanity of the Christ, who in the beginning of the Christian age, 1900 years ago, crossed himself in the race, as seed planted for the harvest now to be expected. Without the planting of the Father's seed there could be no Sonship; the seed must always be the sacrifice for the future harvest; and Jesus literally fell into humanity, to bear our infirmities, as the only possible method by which humanity could reach its highest development. This was true not only of Jesus, but of every other Christ or Anointed one, all through the untold ages; and it still remains the law by which humanity is to be saved; the same law by which the wheat is saved; viz., by the planting of seed of the same kind.

How beautiful and logical this proves the operation of law in all domains to be; and when the mind of the student is opened to the perception that only by analogy is it possible to gain insight into spiritual things, all difficulties will vanish before the light of Koreshan Science, where alone, at the present day, it may be found. When we once realize that the physical universe is the pattern by which only, we can comprehend the biological or human universe, including the spiritual and the mental, and will follow out the clues, as the mind develops to their recognition, words cannot express our delight and satisfaction.

To see that in the sun, the center of the physical universe, giving light and life to the circumference, which is the earth, we have the correspondent of the spiritual sun (God) performing the same office for humanity, his circumference, is perhaps the most helpful of all the analogies, but only one of thousands. It is necessary for those persons who have been students of Swedenborg, to remember that he claims only the opening of the spiritual "sense" or degree, while at the same time declaring that in the "letter," the Word (which he understood the Bible to be) "is in its fulness, its holiness, and its power."

Herein lies his error: the Bible is not the Word of God. Does not John tell us that "the Word was made flesh and dwelt among men"? The Word is the express image of the Father; it is his mask or persona, which he puts on, in

order to save humanity and bring it to the condition of divine Sonship, by being sown in the race as the divine seed.

Swedenborg's opening of the spiritual sense is correct, and was for the purpose of effecting judgment in the spiritual world, to which he was the Messiah; but the ultimate work, and the most important, for it is through it that immortality is to be accomplished, is the opening of the "letter" by the man, the Sign, the Elijah, who applies the plumb-line and the square, building the Temple, *i. e.*, the immortal Sonship, wherein God will dwell. In that time "none need say unto his neighbor, know the Lord, for they all shall know me [Him] from the least unto the greatest." Jeremiah xxxi: 34.

The Passing of the Old Order

BY J. MILTON MCCLINTOCK.

TIME is composed of cycles, the greatest of which is the grand year or cycle of Mazzaroth, a period of twenty-four thousand years. This is subdivided into seasons and months, called dispensations, of about two thousand years each. Each month or dispensation is ushered in by a Messiah or man of God. The last one began with the birth of Jesus, and we are now in the closing days of this dispensation. This is the winding up of the 24,000 year cycle, the winding up of the dispensations, and the time of the making of all things new.

At the beginning of each epoch in human affairs, God sows his seed (himself) in humanity. This seed is sown in his church, the womb in which are generated the highest fruits of existence, the beings of arch-natural tangibility, the Sons of God. God thus perpetually renews himself and the race by periodical seed-sowings and succeeding harvests. Nineteen hundred years ago there was manifest the incarnate Deity, the Son of God, the Lord Jesus. He was the great God. He was Deity manifest as Jehovah (Bread-keeper), clothed with the flesh of immortality, which constituted his *persona* (mask, covering); and within which resided the Eloah—Spirit, God.

God died as to his personality,—going into the human race, that he might cross himself with mortality and be made sin. In doing so He vivified the great matrix of reproduction,—the Christian church which he founded. The church declined or apostatised, as its Founder predicted it would, and has been on the decline until the present time. But now, at the end of the age, "that man of sin" is to be revealed. He comes as the reincarnated Peter, to whom were given the keys of the kingdom of heaven. Peter is none other than KORESH, whose interiors were opened by divine illumination (not inspiration) in 1870, and to whom was revealed the Cellular Cosmogony, involving the mystery of the whole creation.

The end of the world (age) is here; and with it comes the destruction of the old heavens and earth (church and state), predicted by seers and prophets of old. Age succeeds age and order succeeds order. We are verging on a revolution so great as to be denominated "the great and dreadful day of the Lord." There will be signal catastrophes both in the great alchemico-organic cell and in its analogue, the organo-vital cosmos, the Grand Man or hu-

manity. The church has fallen; and this fall began a short time after the inauguration of primitive Christianity, when the Lord's doctrine and spirit became vitiated, and the infernal ways of competism were substituted for the love of God and the neighbor.

Immediately prior to the time of the utter annihilation of the old, time-worn, revamped garment (church and state), there comes One clothed with the sun, who cries out with a loud voice, saying to all the fowls that fly in the midst of heaven, "Come and gather yourselves together unto the Supper of the great God." To be clothed with the sun, says KORESH, is to be in a state of scientific illumination; and to cry with a loud voice, is to emit mental force sufficient to project the solar conflagration. The Supper of the great God is the dematerialization of the tens of thousands who enter the fire. They are the communistic groups who have gathered themselves together into bundles for the burning; they are the wicked (wick-ed), because containing within them the quality that shall ultimate in their incorruptible dissolution. These are they who have obeyed the divine injunction: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

The Old and New System of Astronomy

BY C. J. RABY

"I have a growing interest in the new astronomy. To me it is certainly a great subject, and I fully believe in the claims of the Hollow Shell. If it is not intruding, kindly advise me as to the distance of the central sun from the earth, or the inside cell at, say 12 (noon) and the distance it is at midnight following; also the approximate diameter of the central sun, etc. Being a mechanical engineer, I have much to do with the laws of heat and light. These laws decreasing and increasing as to the square of the distance, why not apply to the sun as well as to mechanical laws? Comparing with a local temperature here of 102° in the sun, and 68° in the night, on the old formula of 92,000,000 miles, is rather a hard problem to have the facts agree. Any information on this subject will be cheerfully received."—F. P. H., Cleveland, Ohio.

IN the Koreshan System of astronomy the central sun is at the center of the hollow globe, about 4,000 miles distant from any perpendicular point on the surface of the earth. It is not in the equidistant center of the converging perpendiculars of all points on the surface, but is slightly eccentric to this center, having gyratorial and orbital motions within the solar sphere. The diameter of this sphere is about 200 miles, while the central sun itself is the focalization of, and the transmuting point in which all the levic forces have their convergence, and from which all the gravic forces have their radiation. We do not observe this sun, nor do we receive our light and heat from it direct, owing to the intervening atmospheres; but the forces radiated by it are refocalized near the junctions of these atmospheres.

The difference in the specific gravities of the atmospheres causes a lenticular focalization of the rays of sun-light where any two atmospheres are contiguous; therefore, the sun we observe is a refocalization of the central sun within our atmosphere, which is in juxtaposition to the atmosphere of hydrogen, and is about 1000 miles in depth. Applying the principles of triangulation (trigonometry) to a concave instead of a convex base-line, the distance of this

projected sun is about 930 miles on any noon meridian. It travels in an orbit of about 18,800 miles, making one revolution in 24 hours. A degree on this orbit is about 52.2 miles; and as the disc of this luminary occupies a space of about 32' of a degree, its diameter would be about 27½ miles.

Formulas are dependent upon certain known factors for determining other unknown quantities, and if applied to a false premise the conclusions will be false; but if applied to a true premise, true conclusions will result. Those evolved from the hypothetical conclusions and utilized as mathematical proofs for bolstering up the modern system of astronomy, are not compatible with the facts in the Koreshan System. The formula predicated upon the velocity of light at 186,000 m. p. s., in corroboration of a distance of 92,000,000 miles, is not comfortable with a distance of only 930 miles. Every new discovery not only evolves its own terminology, but contains within it the principles necessary for the evolution of the formulas for its utilization. In the discovery of radium, the formulas belonging to the atomic theory were no longer serviceable.

The laws operative in the domain of physics are in harmony with the laws of universal form and function; however, the hypothetical theorems contained in modern physics must not be construed as laws, because they are expressed axiomatically. The "law of inverse squares," in its application to photoic, caloric, and other energies, so called, continues so long as there is a uniformity of conditions; that is, so long as pressure, temperature, density, etc., remain constant. The first hypothesis of the scientist in his application of this law, is that of an "ether which permeates all space, is exceedingly elastic, incomprehensible, and offers no resistance to transmission." The assumption of such an elastic medium has no existence in the cellular universe, so that the application of the law of inverse squares is entirely dependent upon and modified by the conditions existing between the surface and the projected sun. The depth of the atmosphere, its decreasing pressure and density, (which are of a proportionate ratio and *not* inversely as the square of the distance,) and the velocity of sun-light, are necessary factors in the consideration of formulas.

Modern physics teaches us that the radiation of the calorific rays of the sun is the cause of the heat on the surface of the earth; while in Koreshan physics it is taught that owing to the fact that light radiates in long lines, and heat in short lines, and as the heat rays radiate transversely to the light rays, the calorific rays never reach the earth direct, as such, but that the heat at the surface is generated by the photo actinic rays of the sun coming in contact with the geological formations of the surface, decomposing them. The decomposition of the photoic (light) energy occurs at the same instant, and the product of the alchemical union of these two physical energies is heat. Heat would decrease as the altitude increases, inversely as the square of the distance, if the atmospheric conditions were constant; but the decreasing density of the atmosphere in a proportionate ratio to its altitude, considerably modifies the former law.

From the foregoing it is apparent that the complexity of conditions as they actually exist, would preclude the possibility of evolving any formulae predicated upon maximum and minimum local temperatures; and those developed from the law of inverse squares would be exceedingly intricate, so much so that the preference of the mathematician would be confined to the more direct methods of geo-trigonometrical measurements.

A Premiseless Experiment

BY ROLLIN W. GRAY

ONCE upon a time a French savant, noted for his learning and scientific knowledge, made some experiments with a line suspended from a support to which he attached a weight. At the bottom of the weight he had affixed a very fine brush, which was supplied with ink from the weight. The idea was to allow the weight to swing as a pendulum, and let the brush mark the path of its movement. He found, much to his surprise, that the pendulum would swing across the center of its movement in the same direction all the time, but changed the direction of the lines made by the brush, showing that the vertical plane of its motion, from due north and south, deviated at the north end toward the west, and at the south end toward the east. The deviation continued until the plane of motion had described a complete circle. This could be modified somewhat by changing the size of the weight, making it heavier, or by changing the length of the line; but the deviations continued.

He reasoned thus: The earth was turning upon its axis daily, from west toward the east. Now a point on the equator must describe a larger circle each day, than a point on a parallel of latitude at Chicago. As a point on the felloe of a wheel must describe a larger circle in the same time that a point on the hub does, therefore the point on the felloe, like the point on the equator, must travel faster in order to complete the circle in the same time as a point at Chicago.

If you swing a plumb on a plumb-line between these two points, and they remain stationary, the plumb-line will swing in a stationary plane; but if one point is gradually moved a little east of the other, the plumb-line, in order to maintain its true position between the points, will deviate from true north and south, and the path of its movements will swerve toward the east at its southern extremity, and toward the west at its northern extremity.

Behold, he had what the wise ones were looking for! He had discovered proof that the earth revolved from east to west. The wise ones were called into assembly, and after making the most elaborate preparations, the experiments were repeated—with results as predicted. The deviations were unfailingly present.

The earth revolved on its axis once each day! Here is proof positive; does not the rising and setting of the sun, moon, and stars also prove it? So M. Leon Foucault was heralded as a great scientist, because he had found evidences that the earth revolved on its axis. But there were those who observed the experiments, that did not believe they proved what was claimed. They reasoned thus: If the revolutions of the earth influenced the plumb-line to deviate from its plane of movement north and south, as stated above, then that influence could only last until the plane of movement became due east and west; it would then be in the same plane as the rotation of the earth, and necessarily its influence should be zero.

It will be noted that the plumb-line in its plane of movement completed a circle. Now the question arose, what made it continue its deviations after it reached due east and west? No one was able to answer, and the reputation of

M. Leon Foucault as a brilliant scientist faded. Now it is only the unsophisticated and guileless who try to bring this forth as a proof of the earth's rotation. The facts are, that the modern scientists have been unable to find any proof that the earth rotates, or that we live on the outside. They are like drowning men who catch at straws, thinking to make themselves famous by trying to prove something that is not true.

The Great Image Nebuchadnezzar Saw

BY O. F. L'AMOREAUX

DANIEL the prophet explained the great image which Nebuchadnezzar saw, as designed in symbol to reveal to the king the human conditions of the ages of the Zodiacal cycle. Its head was of fine gold; the breast and arms were of silver; the belly and thighs were of brass; the legs were of iron; while the feet were of part iron and part clay. This image symbolized the four universal empires, and what followed them. The head of gold was the Babylonian empire; the breast and arms of silver represented the Assyrian empire; the belly and thighs of brass symbolized the Grecian empire; the legs of iron signified the divided Roman empire; and the feet, part of iron and part of clay, "partly strong and partly broken," fittingly describe the governments which have followed. We live near the extremities of the toes.

The prophet said to the king: "Thou sawest that a stone was cut out without hands [power], which smote the image upon his feet that were of iron and clay, and brake them to pieces," when the gold, silver, brass, and iron became as "the chaff of the summer threshingfloors; and the wind carried them away." The great cycle was ended, ready for the succeeding one to begin.

Each cycle has four grand ages, each of six thousand years duration; each cycle containing an age of gold, an age of silver, an age of brass, and an age of iron. We live in the iron age of the grand iron age, which accounts for our marvelous consumption of iron. This excessive consumption of iron begins to cause men to fear the exhaustion of the supply of that metal; of this, however, there is no danger, for when the world gets past the iron age, the excessive consumption of iron will mainly cease. Our living in the iron age may possibly account for the distressed condition of the great masses of the world's inhabitants. Succeeding the iron age will come the first age of the next Zodiacal cycle, the grand Golden Age—the kingdom of heaven in earth, whose glorious coming all the prophets of the ages have foretold, and of which the poets have sung.

Every dispensation demands its own Messiah, who comes first into the doctrine which is to impulse the dispensation for which he lives. He formulates the doctrine of life, and through his power of overcoming, not alone one opposing force, but every principle of death, he becomes the High Priest of reconciliation to those who aspire to the new and everlasting Covenant.—*Koresh*.

The Open Court of Inquiry

Dr. J. Augustus Welmar

DISLOCATION AND SUBLUXATION

Discrimination of Terms the Basis of a Correct Understanding

Question 60. "Is it possible for any person to rupture or fracture or dislocate the bones of the neck and live?"

THE foregoing is a serious question, for there are as many different opinions as there are days in the year. We have studied the subject of fracture and dislocation from every available authority. In one of the largest medical libraries in the United States, we consulted every book on anatomy and physiology, and especially works on osteology, for information, and we found that each writer presented a different view of the subject.

Henry Gray, F. R. S., in his descriptive and surgical work on Anatomy says: "The ligaments which unite the component parts of the vertebrae together are so strong, and these bones are so interlocked by the arrangement of their articulating process, that *dislocation is very uncommon*, and indeed, unless accompanied by fracture, rarely occurs, except in the upper part of the neck. Dislocation of the occiput [back portion of the head] from the atlas [topmost bone of the spinal column] has only been recorded in one or two cases; but dislocation of the atlas from the axis [second bone from the top, which forms a pivot on which the atlas and head turn], with rupture of the transverse ligament, is much more common; it is the mode in which death is produced in many cases of execution by hanging."

Mark the statement: "Dislocation * * * with rupture [or fracture] * * * is the mode in which death is produced in many cases of execution by hanging." Logically and consistently reasoned, according to the foregoing statement, no dislocation, with rupture or fracture, of the bones of the neck, occurs, without also causing death at the same time. The reason more particularly stated is, because a dislocation, with fracture or rupture, severs the spinal cord, and a break of the cord causes instantaneous death.

Erichsen, the Anatomist, says: "On looking at the arrangement of the articular surfaces of the vertebrae, the very limited motion of which they are susceptible, and the way in which they are closely knit together by strong ligaments and short, powerful muscles, it is obvious that dislocation of the bones must be exceedingly rare. So seldom, indeed, do they occur that their existence has been denied by many surgeons. Yet there are a sufficient number of instances on record to prove incontestably that these accidents may happen. Those cases that have been met with have usually been associated with partial fracture, but this complication is not necessary. In all, the displacement was incomplete, and indeed, *a complete dislocation cannot occur.*"

The words in italics bear out our study, observation, and conclusions. Why, then, do medical men and anatomical (especially osteological) treatises on the vertebrae and cord of the spine, including the bones of the neck, speak of dislocation without death? Because they

do not discriminate between dislocation and subluxation.

The Standard Dictionary defines "dislocation" thus: "The displacement, either partial or complete, of one or more of the bones of a joint; the disjoining of a bone." This is not an accurate definition; for a "partial" displacement is not a dislocation.

The term "subluxation" is not found in the vocabulary of the Dictionary mentioned. *Sub* is a Latin prefix and means under, applied to anything less than normal. Luxation comes from the Latin word *luxatus*, and this from *luxo*, to slant, to dislocate. Thus the term subluxation means a partial or incomplete dislocation, where the articulating surfaces have only partially lost their apposition or juxtaposition. The Greek word for subluxation is quite appropriate; namely, *diacinenia*, which signifies to move slightly from the normal.

We now repeat, that no person, as the result of an accident, can dislocate (also rupture or fracture) the spinal column and cord, and survive the accident. When you read or hear of a dislocation of the neck, or any of the bones of the spinal column, and the person surviving it, put it down as a falsehood, due in most cases to a lack of discrimination of words. A camel is not a gnat, and a gnat is not a camel. The difference between dislocation and subluxation is about as great; for a dislocation causes immediate death; but subluxation causes an impingement of the nerves, accompanied by pain.

It is about the same mistake that the theologians make with reference to the words "infinite" and "finite." The former they apply to Deity, yet it signifies unfinished; while finite means finished, but is applied by them to fallen man. Likewise, the learned men of all classes, outside of Koreshans, speak of "individual" and "vidual." The former is applied by them to fallen, that is, divorced or divided man, while the term vidual should be used, it being the right and proper term. The Adamic men of the previous Mazzarothic cycle of time were biune, or two-in-one. Both the male and female principles were united in each one of the Adamic race; but since the fall they are divorced, divided, or separated into two beings, each one a unal or single creature.

Returning to our subject of dislocation and subluxation, let us reiterate that a dislocation causes immediate death, while subluxation results in impinged nerves, and, as a sequence, the vital functions of assimilation, circulation, respiration, and excrementation are only partially or incompletely carried on, thus causing abnormal conditions in both brain and body. Chiropractic Philosophy has brought the truth concerning dislocation and subluxation to the attention of the public, and the old schools of therapeutics will be forced, gradually, to see their own fallacy. They are already losing hold on the public, while the new therapeutic philosophy is gaining ground day by day. The public is beginning to realize the vital importance and benefit of Chiropractic Philosophy, and its manual adjustment of the human system.

An Effort to Regain the Holy Land

Question 61. "What does the effort to regain the Holy Land in Palestine for the Jewish people signify from a Koreshan viewpoint?"

WE are informed that at the fourteenth annual convention of the Federation of American (Jewish) Zionists, it was proposed to purchase 100,000 acres of land annually in Palestine in order to establish colonies of Jews for the purpose of regaining the Holy Land for the Jewish people. There are already thirty-eight agricultural colonies established in Palestine through the efforts of the Jewish Zionists.

According to the adventists, which include a number of similar sects, such as the Restorationists and the Russelites, the effort of the Jewish Zionists signifies the nearness of the second coming of the Lord, and the establishment of the Jewish people in their promised land of Canaan.

A most pronounced prediction of the Lord's second coming reads: "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." Physical lightning does not, either generally or particularly, come out of the east and go directly to the west. This passage of Scripture has reference to the anthropostic lightning; for the Light of the world is Jesus. This Light rose in the East, but the second coming will be in the West, in America; consequently we must look for Him in the New World and not in the Old. As this Light, the Immaculate, took upon himself the sins of the world, and was thereby made to be sin, he necessarily will be the man of sin, but yet the promised Sign, with a "New Name."

Now as light and heat are incorporated in the vegetable germ in order to reproduce, so in the Immaculate, made sin for us, the light and heat must be incorporated in the germ for the reproduction of the man of sin. The Lord Jesus in his descent into the sinful race (church), nineteen hundred years ago, at the time of his theocrasis, took upon himself the sins of the world; that is, he took upon himself all conditions of sinful humanity. Not by that one act alone, but during the entire Christian age. KORESH declares: "When this man of sin is born into the world at the appointed time, he will take upon himself the responsibilities of his own transformation, and will overcome and fulfil as is said of him: 'He that overcometh shall inherit all things; and I will be his God, and he shall be my Son.'"

Now as to the land of Canaan. The geographical Canaan was but the typical land, while the real, literal land of Canaan was the people. We know that this is not taught by so called orthodoxy of the present day. This key of knowledge is entirely lost to the nominal church of today. However, the primary Canaan is flesh and bones, and this is the birthright given to Joseph; therefore, in the type, Joseph's bones had to be carried from Egypt into Canaan. Koreshan Universology teaches: "In order to fulfil the predictions of Jacob to Joseph and Ephraim, this Canaan must by some process become the seed of Abraham. Such a metempsychosis could not obtain except through the law of mixed propagation, which is a process of engrafting the one stock with the other, that the purpose of God to make

Canaan the literal body of Abraham, should be accomplished."

The promise of God to Abraham reads: "Thy name shall be Abraham, for a father of many nations have I made thee." The Hebrew word translated "many," is *hamon*, that is, multitude, and that of "nations" is *goyim*, which is the plural term of the singular word *goy*, meaning Gentile. "In the examination of this word *goy* (Gentile), in its relation to the declaration of the covenant, it should not be forgotten that the word is derived directly from the root *gava*, and this word signifies the body as distinct from the life (spirit and soul) which resides therein."

The regaining of the old Holy Land, from a Koreshan viewpoint, signifies that the Messenger of the New Covenant will shortly have completed the putting on, or, as KORESH himself says, transformed his mortal structure to an immortal one. When this is accomplished, then the shadow of the present great event of the Zionists will cease; for the real Holy Land, the immortal body, will be a fact. Then through Him, the members of his body, the true Ekklesia, will overcome by means of an alchemical transformation.

Pros and Cons Concerning the Universe

Question 62. "What do you claim the outside of the universe must be like? Do you believe the outside is inhabited? Might not the outside be as well adapted to the use of man as the inside? And would there be any wisdom or economy in creating a world such as this seems to be, simply to have the inside prepared for the use of such people as we know inhabit the earth?"

THE root meaning of any word reveals the true conception concerning a subject. The Latin word *universum* means whole, and is derived from *unus*, one, only one, alone, and *verto*, to turn round—not spin or fly round, but one turn. So much for the definition of the Latin word, and the English does not embrace more.

The most outer surface of this whole or entire universe consists of hammered out gold plate, next to which are six metallic laminae or plates which form together seven planes. In Biblical language these are called the "firmament." The Hebrew word for it is *rakayia*, which conveys not merely the idea of one great expanse, but of a solid structure. The root word of *rakayia* signifies to beat or hammer out plates into planes. These plates serve for the integument of the universal structure as a firm foundation, and also for the generation of the electric and magnetic forces and energies which are the subsidiary forces of momentum to the physical universe. Earthquakes, upheavals, cataclysms, for instance, are the result of the vibrations of these metallic plates, which are placed one upon another in contiguous succession.

The metallic plates are beaten out by the processes of Nature's pulsations to form the rind, shell, or pediment of the superimposed mineral and geologic strata, land and water, and the several atmospheres. KORESH says: "These energetic strata or planes are called planets (plan-ets, little planes), because they are aggregations of energy derived from the metallic planes or surfaces of the periphery, shell or rind of the entire system." Again he says: "The law

of analogy compels us to conclude that the earth, the shell, rind or pediment of the universe, is contoured upon the universal principle of the egg, and that in this egg, cell or womb of creation, the functional energies of creation ply their activities. This law of analogy is the basic or foundation principle of all reasoning, from generals to particulars, or that a *posteriori* process [that is, from cause to effect] which man is compelled first to employ, because he himself dwells in effects until causes are discovered."

The foregoing states briefly what we claim the outside of the universe must be like.

Answer to second question. The outside of the *rakayia*, firmament, shell, rind, or pediment is not inhabited; for the word "inhabit" is not applicable to an outside condition. People who think or guess along the line of the fallacious Copernican theory, should use the term "exhabit." Thus, it is irrational and inconsistent to believe that the outside is inhabited. We do not believe in such nonsense. As the universe is one integral or whole structure, there cannot be anything more; therefore, logic forbids us to think there is anything on the outside of the firmament.

The idea of "illimitability" is unthinkable, consequently it has no existence, except as Otto von Goethe says, by "lunatics." We ask the questioner, in particular, to read again "The Cellular Cosmogony," page 10.

Question three. In answer to this, we beg to say that that is simply impossible, if the foregoing is comprehended and believed.

In reply to the fourth question, we must acknowledge that there would be no wisdom or economy in more than enough to suit the purpose; more than that would be selfishness and wastefulness, wholly unthinkable of a wise Creator. The fact that the inside, which mankind has inhabited in all the billions of past ages, has answered the purposes for all inhabitants, and, as we discern and observe, answers for the present, what more do you want? Let good enough alone! The eminent Founder of the Koreshan Science says: "The material universe has its central and circumferential limitations. Were it not for this fact it could have no existence, because a material thing must have form to have existence, and limitation is a fundamental property of form. The conception that the universe is illimitable had its origin in the dark ages (centuries), and is the associate of human ignorance—that sometimes confessed ignorance called agnosticism, a term which means 'I don't know.'"

Study the term "integralism;" it will teach you a fundamental lesson. "Koreshanity regards the universe as one vast system, with such a perfect adjustment of parts as to embrace every department in a combination of coöperative unity and procedure, not merely as pertaining to the solar and stellar realms, embracing the earth inhabited by man, but inclusive of the metallic, mineral, and geological arrangements, and vegetable, animal, and human life. Man, both as to his individual and universal beginning, is the archetype of the kosmic structure and function. He is both origin and product of the integral coördination of universal mode and motion."

The universe as a whole is the Grand Man, and is in the form of the individual man, not the vidual.

"Beware of the Leaven of the Pharisees"

Question 63. "Why were the Disciples of the Lord admonished to 'Beware of the leaven of the Pharisees and Sadducees?'"

LEAVEN signifies doctrine, soured or vitiated doctrine. It is a serious matter, in God's sight, to teach and believe false doctrines, because doctrine precedes action, and, if the doctrine is false, then, as a sequence, the practice will be false also. The Pharisees and Sadducees substituted fallacious traditions in the place of God's revelations and expression. And, in addition, they affected to make a great show of religious practice in outward things and conduct; but interiorly, they were the reverse haughty, covetous, unjust, superstitious, and hypocritical. The Lord Jesus exposed the interior condition of the Pharisees and Sadducees. Before this exposure they were in high favor among the people, because of their position. The common people were deceived concerning the sanctity of these two classes of professionalists, chiefly due to their ostentatious observance of the Mosaic law; for they fasted often, made long prayers, paid their tithes scrupulously, and distributed alms. They did all this for show; for in reality they were "whited sepulchres, full of dead men's bones" (corruption and rottenness). Although they appeared beautiful without, yet within there were adulteration, ostentation, hypocrisy, self-love, the spirit of arrogance, and blasphemy.

In order to distinguish themselves from the Jewish church members, they wore rolls of parchment upon their foreheads and wrists, on which were written certain passages of the Mosaic law. And in order to make themselves conspicuous, they wore fringes, and borders at the corners and hems of their garments. These fringes and borders were broader than those of other members of the church, as a badge of distinction, and as a token of greater observance of the Mosaic law. This hypocritical conduct, instead of showing seriousness and real sanctity, led the Pharisees and Sadducees to invent and add traditions.

It was these self-manufactured traditions of the Pharisees and Sadducees that were so obnoxious to the Lord, for he discerned their inward tendency and hypocrisy; and, in addition, how their manner of procedure made it a heavy yoke, too burdensome for the people. The most serious charge against them was that their traditions and interpretations set aside and actually took away the "keys of heaven," the keys of knowledge. For this the Lord Jesus reproached and upbraided them most severely. (See Mat. xv: 1-20.)

According to the law of metempsychosis, the spirit and soul of the Pharisees and Sadducees are here at the end of the present age; therefore we are admonished not to perform "eye-service," that is, not to be "men-pleasers;" but rather be "servants [bondservants] of the Anointed, doing the will of God from the heart: with good will doing service, as to the Lord, and not to men; knowing that whatsoever good thing any man doeth, the same shall he receive from the Lord, whether he be bond or free." Again: "Whatsoever ye do, do it heartily, as to the Lord, and not to men; knowing that from the Lord ye shall receive the reward [recompense] of the inheritance."

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Interesting Reading and Announcements

WITH the June issue the wonderful series of articles by KORESH, "Joseph, the Channel of the True Shepherd," was begun. All of our readers who have read them thoughtfully and understandingly, as far as they have been published, will say with us, that no man could conceive, much less reveal, such a comprehensive line of truths except the Almighty was in him. Children in knowledge are persuaded by miracles; but students in knowledge can only be convinced by science.

These articles have brought to our understanding the Biblical truth that Jesus came through the posterity and tribe of Judah and the lineage of David; but KORESH, the Shiloh, comes through the tribe of Ephraim, the posterity of Joseph. Joseph's posterity through Ephraim is to bless all nations of earth. The science of the ancient rite of circumcision, and its influence upon ethnological transformation, and the fact that the brain is the great vito-alchemical laboratory, were not conceived during the philosophical or Christian age, but may now be comprehended in the dawn of the age of science.

In the July issue we were instructed in the truth that thought is substance; and if religious thought-substance is rightly conserved and directed, it will heap up and culminate in the manifestation of the Messiah, and ultimately in the second coming of Christ, the Anointed One. The original religio-philosophic purpose of the Almighty with Abraham gave the primary impulse and direction toward the Messiah of the Christian age. We are shown the great truth that without circumcision of the Jew, Jesus the Christ could not have come, because the brain force could not have been conserved and polarized. Circumcision inclined the mind of the Israelites to look beyond David, the typical king, to David's son, in whom their hopes were to be realized. Solomon was the typical second coming, the Shiloh, in type. The prophets and seers of the Jewish age knew that David and Solomon were types of the Messiah in his first and second coming. Now he comes with his "New Name," as the true precursor of the real Sabbath or rest of the people of God. He unfolds the literal degree of the Word. His new name, CYRUS or KORESH, is the fulfilment of all ancient prophecies, of both so called heathen nations and the Old Testament, as to the true Shepherd.

The mark of the Jewish covenant with God was circumcision, while neglect of that rite cut them off from God. And as the typical circumcision resulted in the heaping up of the sex force, so in the anti-type, celibacy and chastity are essential conditions of the true covenant relation with God. We learn that it was a divine purpose that the Jew should become Gentile. The first step toward this accomplishment was the mixture of the Hebrew with the Egyptian through the marriage of Joseph with his Egyptian spouse; this was the commencement of the process of miscegeneration or amalgamation of Jew and Gentile; thus showing that what is legitimate in one age of the world is not so considered in another.

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Whole
744
Number

The worship of the ancient Egyptians, as originally conducted, was not a worship of the physical sun, but of principles and personalities which were known to be successively incarnated from dispensation to dispensation.

The treasures of the Egyptians which the Israelites "borrowed" and carried with them, signified typically, that the very best of the Egyptian life was carried over to the Hebrew through intermarriage; thus showing that the real Egypt became conjoined psychically with Israel. Also Israel with Egypt was subsequently carried over into Assyria, and the three nations became one by race amalgamation, thus fulfilling that marvelous and little understood prophecy recorded in Isa. xix: 23-25.

In antitype the same prophecy points to the present time, and to the various branches of the Teutonic family of nations; and especially to the Anglo-Saxon, which is compounded of the Egyptians, Israelites, and Assyrians. These facts reveal the great and marvelous truth that according to Jacob's blessing, Joseph's posterity was to become Gentile. Ephraim's seed was to be, as the Hebrew Old Testament text states, the *melo hagoyim*, the fulness of the Gentiles.

The article in the August issue shows how the ten tribes of Israel were lost, through their intermarriage with the Medians, Persians, and Assyrians, thus furnishing us with the only rational interpretation of the parable of Jesus regarding the leaven which the woman took and hid in three measures of meal. Contrary to the so called orthodox interpretation, leaven is something that is soured or vitiated; thus showing that the kingdom of heaven can be prostituted by the introduction of fallacy or leaven. The kingdom of heaven, or God's church in its primitive state, with its pure doctrine and life, is subject to change from a condition of favor with God, to one of declension and disapproval. In such a deplorable state we find her at the present day. The entire "lump" has become "leavened," soured or vitiated; that is, the Christian church has "fallen away" from its original state of purity of doctrine, sincerity, and simplicity of life.

Attention, Readers!

Some months ago our esteemed contributor, John S. Sargent, gave a review of the book, "The Re-Discovery of the Lost Fountain of Health and Happiness." This review is now published in convenient pamphlet form, together with a detached order form, for convenience in placing it before our friends and their acquaintances. Our readers may order,

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Interesting Letters from Our Friends

Dear Friends:—Last week I heard Bishop Robert McIntire give his lecture on "Buttoned-up People." I was glad I went. He was present at the great Chicago fire, and in the course of a magnificent word painting of that event, he alluded to the burning of a storage tank of gas, which sent a column of flame one thousand feet in the air. The interesting fact was, that people on farms one hundred miles south of Chicago plainly saw that column of fire, outlined as a pencil of light against the sky. Of course, according to the convex theory, a horizontal ray of light reaching out from the eye of an observer one hundred miles away, would have passed over a mile above the summit of that thousand-foot column of flame. The facts of this observation simply shatter the Copernican theory. I mentioned these things in a communication to a local daily, and the communication has not yet been printed. Will interview the editor the next time I am in town.—M. W., Iowa.

Dear Friends:—Enclosed find fifty cents, upon receipt of which please send THE FLAMING SWORD for six months. I have no hesitancy in saying that it is the best and most useful Magazine I ever read. I had it four years ago, but could not see that I needed it. I am quite sure now that I do. Sincerely yours,—W. L. C., Mass.

New Map of Florida

"The National Tribune of Washington, D. C., the great weekly published in the National Capital, and the organ of the old soldiers and the G. A. R., has just had prepared a new map of Florida, the State which is now the center of interest among all who are tired of the sudden changes from torrid heat in Summer to Arctic cold in Winter, and who want a home where the climate is healthful and opportunities are offered to earn a livelihood or ac-

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Groping Among the Ashes

There is a book telling how Domenico Fontana of the 16th century set up the Egyptian obelisk at Rome on end, in the papacy of Sixtus V. Wonderful! Yet the Egyptians quarried that stone, and carried it 150 miles, and the Romans brought it 750 miles, and never said a word about it. Mr. Catterson of Hartford, walking with Brunel, the architect of the Thames tunnel, in Egypt, asked him what he thought of the mechanical power of the Egyptians; and he said, "There is Pompey's pillar; it is 100 feet high, and the capital weighs 2000 pounds. It is something of a feat to hang 2000 pounds at that height in the air, and the few men that can do it would better discuss Egyptian mechanics.

The Suez canal absorbs half its receipts in cleaning out the sand which fills it continually, and it is not yet known whether it is a pecuniary success. The ancients built a canal at right angles to ours, because they knew it would not fill up if built in that direction, and they knew such a one as ours would. There were magnificent canals in the land of the Jews, with perfectly arranged gates and sluices. We have only just begun to understand ventilation properly for our houses; yet late experiments at the pyramids in Egypt show that those Egyptian tombs were ventilated in the most perfect and scientific manner.

Again, cement is modern, for the ancients dressed and joined their stones so closely, that in buildings thousands of years old, the thin blade of a penknife

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cannot be forced between them. The railroad dates back to Egypt. Arago has claimed that they had a knowledge of steam.

An ancient painting has been discovered of a ship full of machinery, and a French engineer said that the arrangement of this machinery could only be accounted for by supposing the motive power to have been steam.

"Well," say you, "Franklin invented the lightning-rod." I have no doubt he did; but years before his invention, and before muskets were invented, the old soldiers on guard on the towers used Franklin's invention to keep guard with; and if a spark passed between them and the spearhead, they ran and bore the warning of the state and condition of affairs. After that you will admit that Benjamin Franklin was not the only one that knew of the presence of electricity, and the advantages derived from its use. Solomon's temple, you will find, was situated on an exposed point of the hill; the temple was so lofty that it was often in peril, and it was guarded by a system exactly like that of Benjamin Franklin.

Well, I may tell you a little of ancient manufactures. The duchess of Burgundy took a necklace from the neck of a mummy, and wore it to a ball given at the Tuileries; and everybody said they thought it was the newest thing there. A Hindoo princess came into court, and her father seeing her, said, "Go home, you are not decently covered,—go home;" and she said, "Father, I have seven suits on;" but the suits were of muslin, so thin that the king could see through them. A Roman poet says, "The girl was in the poetic dress of the country." I fancy the French would be rather astonished at this. Four hundred and fifty years ago the first spinning machine was introduced into Europe. But the foregoing anecdote shows that it made its appearance 2000 years before.—*Wendell Phillips.*

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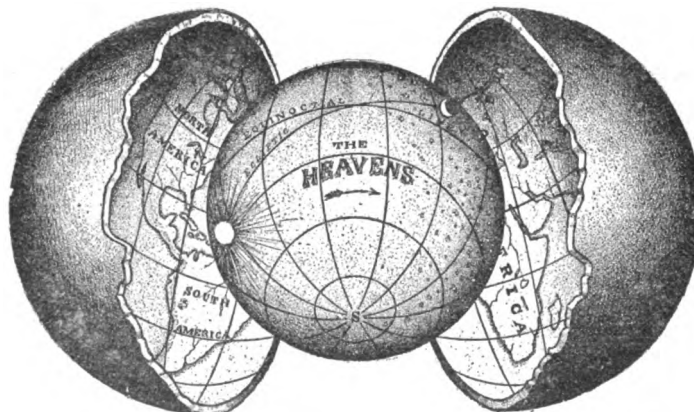
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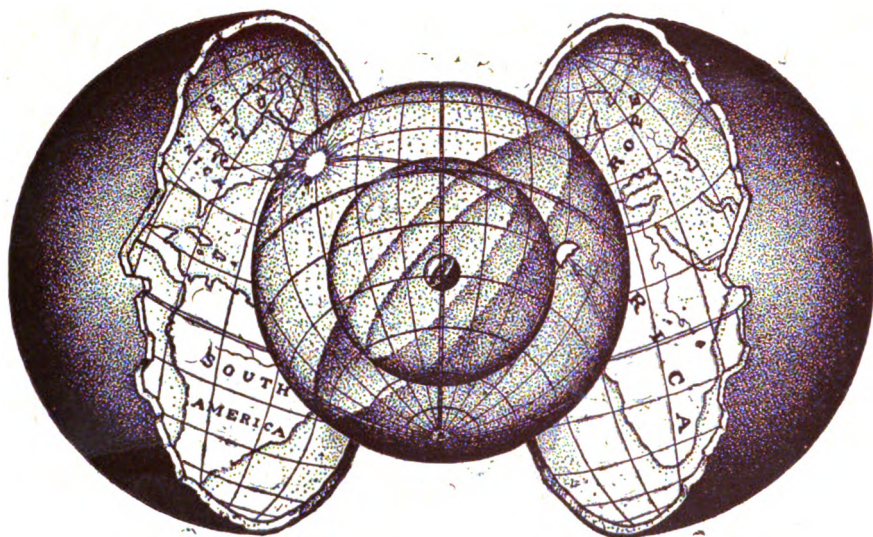


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