

GENERAL LIBRARY,
UNIV. OF MICH.
OCT 18 1911

The Flaming Sword



A. D. ~ OCTOBER ~ 1911
GUIDING STAR PUBLISHING HOUSE
ESTERO, LEE COUNTY, FLORIDA

200

The Flaming Sword

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

Vol. XXV. No. 10.

Estero, Florida, OCTOBER, 1911, A. K. 72

Whole No. 745

Joseph the Channel of the True Shepherd

Spiritism, Atheism, and Infidelity Will End With Discomfiture

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

"And it came to pass when all the kings of the Amorites, which were on the side of Jordan westward, and all the kings of the Canaanites which were by the sea, heard that the Lord had dried up the waters of Jordan from before the children of Israel, until we were passed over, that their heart melted, neither was there spirit in them any more, because of the children of Israel.

"At that time the Lord said unto Joshua, make thee sharp knives, and circumcise again the children of Israel the second time. And Joshua made him sharp knives, and circumcised the children of Israel at the hill of the foreskins. And this is the cause why Joshua did circumcise: All the people that came out of Egypt, that were males, even all the men of war, died in the wilderness by the way, after they came out of Egypt.

"Now all the people that came out were circumcised: but all the people that were born in the wilderness by the way as they came forth out of Egypt, them they had not circumcised. For the children of Israel walked forty years in the wilderness, till all the people that were men of war, which came out of Egypt, were consumed, because they obeyed not the voice of the Lord: unto whom the Lord sware that he would not shew them the land, which the Lord sware unto their fathers that he would give us, a land that floweth with milk and honey.

"And their children, whom he raised up in their stead, them Joshua circumcised: for they were uncircumcised, because they had not circumcised them by the way. And it came to pass, when they had done circumcising all the people, that they abode in their places in the camp till they were whole. And the Lord said unto Joshua, this day have I rolled away the reproach of Egypt from off you. Wherefore the name of the place is called Gilgal unto this day." (Joshua v: 1-9.)

CYRUS is the antitype of Joshua, therefore the circumciser, hence the minister of circumcision, and therefore the Messenger of the Covenant.

How shall CYRUS accomplish this office? As I have before said, the theocrasis or translation is the extirpation of the glandule of the *conarium*. The removal of this glandule reflects back upon the minds, and thence the brains, of every individual of the Grand or macrocosmic Man, and there is a corresponding removal of the glandule of the individual *conarium*. This can only be effected as CYRUS becomes cognized as the center to be despoliated, or the universal medium or mediator of the covenant—conjunction.

The acme or culmination of antichristian or atheistic

spiritualism is in the phenomena of materialization and the false philosophy into which spiritualists are indoctrinated. To spiritualists who are universally ignorant of the laws or science of the phenomena, it is the final demonstration of never ending, or immortal life. To them it is the demonstration of immortality of the spirit. I see it as the final struggle of the descending spiritual world, to perpetuate its continuity; a struggle which will finally terminate in the discomfiture and overthrow of atheism and infidelity, and the precipitation into the outer world of those spirits whose tendencies, through family loves, are determined again toward the flesh and into material life. If the world at large were acquainted with, and had accepted as true, the modern phenomena of materialization, it would be no difficult matter for it to believe that the common ghost story has its foundation in fact. The most common resort and appearance of the ghost or geist is in the graveyard. The reason is, that the decaying and corrupt emanations of the disintegrating humanity were not found in sufficient quantity to be concreted or aggregated into a solidarity to be seen by the natural eye, until some years ago. The substances with which the spirit or geist was able to manifest through the mediums of that day, were the emanations of the disintegrating and decaying forms of the graveyard.

Human decay and disintegration do not commence when the spirit is separated from the body. No; the process of decay begins with the very birth of the individual. The child is born in sin and shapen in iniquity, and the mark of death and mortality is outlined upon every lineament of the human form and face. The products of this corruptible state, through the entire so called life of the individual, are constant emanations, both from the mind and body, of effete material substances, eliminated in the form of mental and animal forces, called magnetisms, etc. The family love, both on this side and on the spirit side of existence, is the

(Entered as second class matter at the Post Office, Estero, Florida.)

basis or groundwork of materialistic, mis-called spiritualistic manifestation.

The Real Process of Materialization Is the Union of the Sex Potencies

The substance appropriated by the spirit, and with which it is able to appear, is the aggregation of human desire. There are two currents of this flow—the downflowing or outflowing (this is the pneumatic force or spirit), and the inflowing (this is the psychic, or soul force). The first, the pneumatic substance, is generated through spirit attraction, or spirit desire to return. The psychic (soul) material is generated through the family love, or the desire for the return of the spirit. These two loves comprise the basis or groundwork of the phenomenon. The two unite at the nexus or generative point, which is the medium. The more concentrative and persistent these correlate desires, the more active the centers of generation, and the more substance there is for phenomenal appropriation and exhibition.

The energy used by the control for the manifestation of the spirit is not material, but it is substantial. It first appears, or is gathered, in the form of force, it being the product of the transformation of the cell and fiber of the brain and body to the various animal and mental forces. It is again transformed at the nexus or place of union, into a deliquescent substance, which rapidly dissolves when exposed to the atmosphere, and especially to the influence of light. The materialization of a spirit is the transformation of spirit to matter. The real process is the union of the sex potencies, beginning with the sperm and germ conjunction or union; literally a conception by connotation, or the voluntary effort of the male control with the female, and thence from that conception the rapid generation of the materialized form.

The cabinet spirits are not ignorant of the processes by which they exhibit their manifestations. Every chemist, whether in the body or out of it, knows the formulas of his chemical combinations. Spiritualists are ignorant of the processes, because it is the purpose of the spirit controls to keep them in ignorance. The plastic material with which the forms are manifest, is the debris of human waste and decay. This waste is augmented by the stimulation of human desire, through the engendering of the new hopes and aspirations, quickened into activity by these knowledges and processes.

To what extent is the special phenomenon that is known as spirit materialization, utilitarian? There are two universal tendencies of substance. One is the constant determination of spirit to become matter; the other is the constant determination of matter to become spirit. By these correlate determinations, the equilibrium or balance of relations is maintained and perpetuated.

In the purely physical domain, the various forms of matter have their correlate conditions in corresponding forces. These are called physical forces. If we take, for instance, the sun as the source of supreme emanation

toward physical circumferences, we find the primary elements of force to consist of heat, light, and gravity. These are the emanative products of waste incident to the sun's activity. Were it not for a counter flow of forces generated at circumferences, and constantly returning to the sun to re-supply its wastes, it would rapidly exhaust itself.

The matter or material form or condition of substance, constitutes one pole and extreme of direction; the sun (the other, and force condition of substance) constitutes the other or opposite pole. Without the correlation of these two poles neither could exist. It therefore follows that the great battery, composed of these two correlate extremes, and all their essential intermediates, such as atmospheres, stars, etc., has had a perpetual existence. The center of determination, the sun, being the terminal point and center of all the forces generated at the circumferences and reflected toward the center, becomes or is the perpetual savior, because it gathers into itself, transforms or converts, and re-transmits its energies again to the circumferences.

Corresponding to the physical macrocosm is the biological macrocosm. Its center is the Lord God. Its circumferences are composed of the humanity. As the sun constantly eliminates its debris or waste, it is still perpetuated as a central and focal point. This is also true of the biological Sun. While the emanations from the physical sun are physical forces, those from the spiritual or biological Sun are spiritual entities. As the eliminations of force from the physical sun have received a material impetus and determination, and can only begin to return to the sun at some terminal extremity, where there is a transformation from the alkaline or resinous to the acetic or vitreous determination, so must the spiritual entities, transmitted from the biological Sun, descend until it is reached the terminal extremity of descent, where there will be a re-transformation and diversion of the tendency.

The biological Sun is not outside of, but within, the human race. The forces transmitted from that sun toward its circumferences, the human race, are transmitted from atmosphere to atmosphere, or sphere to sphere, from one star (biological) realm to another, until the final atmosphere, the lowest realm of spiritual existence, is reached, when it comes in contact with the sensuous human.

As at the circumferential extremity in the physical domain are found the elements and principles of transformation, so in the biological domain, at the very circumference and extremity of the outward determination, must be found the wisdom capable of reversing or turning back the tide of fluxion, from its peripheral determination to a central tendency. The tendency of the spiritual world outwardly, shows unmistakably the point or direction of supreme attraction. And the effort of the natural mind and man to bring the spirit out into material form, also shows that natural life has a greater attraction than spiritual life.

It is a poor rule that will not work both ways. If it is possible for spirits in the spiritual world to materi-

alize, it is equally possible for the forms living (existing) in the flesh to dematerialize. If the spiritual world is the most glorious sphere and state of existence, why not, instead of enhancing the desire for the return of the spirit, enhance the desire to go to the spirit? There is but one reason why the determination is outward instead of inward, and that reason is because, so far, people have been educated that there is but one way out of the world, and that is by the corruptible dissolution of the body, or by the change called death; and because death is an abnormal change, man cannot be normally educated to seek it. The corruptible dissolution of the body is not the normal gate to the heavenly or celestial spheres.

Spiritualistic Spirits Are not Spiritual, but Are Materialistic

Spiritualists are not spiritual men and women, as a rule. They desire to see their spirit friends, but they wish them to become materialized. The spiritualistic spirits are not spiritual, as a rule, for while they wish to come into communication with forms in the flesh, they do not wish it by the dematerialization of the forms in the flesh, but rather by their own materialization. Thus we see that both determinations are material; the spiritualistic spirits, and the spiritualistic men and women in the flesh, are after all not spiritual, but material in their tendencies and desires.

The spirit antiquaries or ancients who move the mediums in the spirit, (for there are mediums there as well as here,) know that they have come to the end of their sphere. They are therefore making a final struggle and effort to get and hold possession of the sensitive centers, as their only hope of survival; and now comes the final conflict between Michael and his angels, and the devil and his angels, for the possession of the land.

It is a well-known fact to those who are familiar with the spiritualistic phenomena of the age, that the Indian spirit is a constant factor of all materialistic phenomena and mediumship. Why is this? This question is often asked, but not answered. The spirit world is ignorant of, or if familiar with, the law, fails to give the answer. The Indian race being the terminal extremity of a people whose career is about run, as a natural existence, constitutes a circumferential sphere in the spirit world, therefore the extremity of the diverging lines, and the point of absorption and blending of forces.

The diverging lines (atheistic entities in the spirit world), when passing into this peripheral circumference or shell, receive their first impressions of the Great Spirit, because here these entities reach the final point of divergence from the center, thence the terminal point of transformation. At this point they begin to be turned back upon themselves, and move inwardly again toward the center. From this circumference, however, they must pass back through many spheres before the knowledge is reached of the most wonderful truth, that the regenerate man and God are one, and that the Lord is the man.

Spiritualists, as a rule, do not believe in a Savior or

Mediator. The cause of this resides in the fact that the fundamental doctrine of spiritualists is, "There is no death." This doctrine is promulgated through the cabinet. It is a most subtle, false, and deceptive spirit dogma. Modern spiritualism is the graveyard of the ages. Though spiritualists deny the principle of mediation, on the ground that a mediator is a non-essential factor of life and progress, they go wild over their mediators or mediums, without which the whole fabric of spiritualism falls to the ground.

They believe that the elevation of man from ignorance into a genuine knowledge of the higher laws, a knowledge upon which man depends for his progress, rests upon spiritualism. How can a spiritualist believe this, knowing that the whole fabric of spiritualism is demonstrated through its mediators, and that without them spiritualism could not exist? The spiritualist who believes in the phenomena of materialization, regards it as a saving power to the world. Without the mediators (mediums) the manifestation could not be given; therefore the mediators are the saviors—from the spiritualistic standpoint.

The present phase of phenomenal presentment or exhibit must and will give way to the genuine development of reincarnation, or the true resurrection of the dead. What has been iterated and reiterated, is here again repeated; namely, that matter is the result of the transformation of spirit, and spirit is the result of the transformation of matter. In both these states the condition is substantial.

The temporary or transitional *plasma* of the materialized spirit, is produced through the aggregation and concretion of pneumatic and psychic eliminations. These two qualities of elimination are generated through the desires of the mind, both in the natural organism and in the spirit realm. The union of these two qualities results in the development of the *plasma*. By this I mean, that in their union they are transformed to the *plasma temporarium*, precisely as two equivalents of hydrogen and one of oxygen are transformed, in their union, to water. In spite of persistent effort and repeated experiment, the attempts will prove futile to hold in permanent form, or long-continued form, the solvent *plasma*, the cadaverous substance of materialization; notwithstanding this, I regard the effort and the phenomenon as necessary factors of the universal economy.

The phenomenon of materialization, and its final failure to demonstrate to those who seek through its methods what the phenomena seekers hope to discover and realize, will prove the futility of the effort. Hence, by this failure, and therefore by this experience only, can a certain class of minds be brought to the conception of a higher truth.

The mediums are many centers or focal points of dissipation. Correlated with these centers of disintegration, there exists a center of integral effort. This is an effort to centralize in one direction the reflexed force or spirit, from the waste induced by non-utilized phenomena of every description. These two poles consti-

tute the beast, and his image, the false prophet. The beast is the perversion of the Logos, Dabhar, Verbum, Wort, or Word. It centralizes in a personality, through whom is developed a universal language, the antithesis of the Logos.

The false prophet, through his mediums or mediators, declares there is no death. This is the culminating doctrine spoken through the image of the beast. "And he had power to give life unto the image of the beast [the false prophet], that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed." (Rev. xiii: 15.) The beast himself, who holds the antithetical Logos, holds to the doctrine that he will not die; and while he grapples with the power of death, he gradually succumbs to the fell destroyer's might. In this he demonstrates by the most powerful logic the fallacy of his doctrine.

All effort to unite the natural with the heavenly world, or to open perfect communication between the two, will culminate through the centralization of desire in the one central mediator, the Mediator of the New Covenant, the new conjunction. CYRUS is this mediator. His supreme desire is to become theocrasised. This is no mere impulse founded upon intuition, feeling, or emotion. It comes from the supreme knowledge that the natural sphere is not one of unbroken continuity. Time is a factor of natural existence, but is no factor of spiritual, or the eternal heavenly life. Time, being a factor of natural existence, is signalized by breaks in continuity.

The termination in the career of every man must result in the destruction of the form accumulated in time. The destruction of the form is not complete until the end of a cycle, after repeated embodiments, which must continue until, at the end of the cycle, the reincarnation is effected. The reincarnate embodiment will dissolve by a complete transformation of the *pia-plasma* to pneumatic force. This must succeed the dissolution of CYRUS, and his transformation to psychic force, and thence to psychic (soul) or angel life.

The highest desire of the beast, as pertaining to life, is to live continuously in the natural state, and to rule perpetually. The highest desire as to life, of CYRUS, the true Mediator, is to give life, to propagate the Sons of God through his own theocrasis and transposition to the domain of the now invisible spheres, that he may reign with (not over) the Kings and Priests unto God.

The tide of fluxion, to insure the final biunity, the blending of the male and female in the one eternal structure, must be so changed as to center in the one. The object of this is to centralize, and terminally transform the potency which is now dissipated and wasted through disorderly desire and effort.

Eternal life does not inhere in or obtain with dualism. The biunal state is a condition of two-in-one-ness, opposed to dualism. In the biunal state the sex forms are obliterated, and the neutral structure is formulated from the union or interblending. The temple of God is

not the male, neither is it the female; but it is the unity of the two in the one integral edifice.

CYRUS is the embodiment of the New Jerusalem, the real Israel of God. The posterity of Joseph is the land of Canaan. The descent and reception of the new gospel through CYRUS, as literally imparted through his theocrasis, is the descent of the New Jerusalem, the Holy City, as John saw it, coming down from God out of heaven.

CYRUS (the truth manifest in him) is the repolation of the reflex psychic force of circumcision. This is the white stone, which no man knows but he who receiveth it. CYRUS is the Shepherd, the Stone of Israel.

THE END

Theocratic Socialism vs. Social Democracy

(From the Writings of KORESH)

THE physical structure of organic existence when deprived of its animus, is in all respects the same as when moved by the forces of functional activity, except that in the former condition it is deprived of its spirit; that is, so far as the form is concerned, it is precisely the same. We speak here of the ordinary vidual man, as an organism inoperative and operative. The spirit moving the organism is animal and mental force. What is true of the vidual body is also true of the mass. The vidual possesses and is moved by a definite head, by a central corpusculum in which the fibers of the mass have their terminus.

The body does not control the head, but the head controls the body. When the body loses that relation to the head in which the functions cannot and do not control the activities of the physical mechanism; when every corpuscle or cell begins to act independently of the central control, then the body passes to dissolution because the disintegrating forces, which are in a state of chaos (anarchy), resolve the body to the elements of inorganic nature, whence they may be reorganized into living form.

There are two extremes of general government in the world today—the autocratic and the democratic. The so called civilized nations have forms of governmental organization all the way from these two extremes, and the advantages to the people governed are about equally discriminated. The vidual (individual) under the restrictions of British law is as well protected and possesses the same liberty as the vidual under the power of the laws of the United States. The male population of the United States is more generally electoral than the male population of the British government, but the government itself is more autocratic than the government of England, and a thousand-fold more corrupt.

The causes of the corruption in government differ somewhat under the two forms of control. We shall speak especially of corruption in our own democracy. The people vote, that is all. The primaries, so called are slums, and are controlled by the political demagogues, because the masses of the people are too busy

being robbed by the speculators in the blood and muscle of the masses, or too busy sucking this same blood. The intriguing and professional politician is left to perform the duties of the otherwise busy populace. If our democratic politics has its initiation in the slums, it does not require a philosopher to indicate its terminal activity. Our government is corrupt because its people are corrupted.

It is not our purpose in this article to enter into an analysis of the various phases of corruption which mark the dissolute character of our present degradation; but as a matter of illustration, we will offer the character of the rum and beer traffic in the United States. This will afford an object lesson of the hopelessness of any expectation of reform, independently of some spirit to actuate the mass besides that which controls humanity at large today. The legislation which controls the whisky traffic so far as the general finance is concerned, is one branch merely of the struggle to maintain the treasury of the government. The people want the whisky, and the government wants the money that the consumption of the whisky procures. It is seen that the relationship between a rapidly growing multitude which drinks the vile poison, and the treasury department is reciprocal.

There are some people who do not nominally endorse the rum and beer traffic, but there are none who vote at all in either of the great national parties, who do not vote for it. What is true of rum is true of a thousand other things; but as an indication of our hopelessness on common lines, this illustration is sufficiently broad and analytic.

Suppose we transform the present form of democracy to a social democracy, with the same kind of people actuated by the same kind of spirit,—is there prospect of improvement? The prevailing sentiment of the people of this country and of the world is competitive. That portion of the mass which desires a social revolution is in the minority, and greatly so. Shall we transform the tyranny of the republican despotism to the despotism of labor-unions which, in a so called free country, smash the brains of a brother laborer because he exercises the right of a free man, whose liberty is guaranteed in theory by the Constitution of the government of which he is a citizen?

Are the tyranny and despotism of the commercial slave driver more to be dreaded than the social mob? Is the unionist who kills his brother with club or pistol, a better man at heart in the ranks of a social democracy than when impelled by the spirit of labor-unionism? Is the socialism of today—outspoken in its denunciation and rejection of the Messianic spirit in Christ the Lord—a better exposition of a common brotherhood and a more perfect illustration of the spirit of communism, than the life and propaganda of the Christ and his Disciples? Not if indications count for anything.

We will admit that the advocates of a social democracy contend that, given a change of environment, a change in individual character will necessarily result; and we know also that the hope of a better day for the

people, a day that will in no wise militate against the happiness of the now favored few, and that will increase the enjoyment of the unfavored, is in the working out of the law of evolution. But the man who is ignorant of the principles of organic unity, is also ignorant of the laws of evolution.

The physical universe, structured as a whole, furnishes the pattern for the structuring of the social fabric; and every law operative in the physical macrocosm has its correspondent in the processes of human evolution. The laws of retrogression and progression are distinctly defined in the archaic records of the past, as unerringly inscribed upon, and indelibly fixed in, the tablatures of the geologic ages, and they are, correspondingly, as inevitably indicated in the history of human careers. Progressions, retrogressions, revolutions, and upheavals are the specific denotations of human development. The laws of organic unity, not the laws of social chaos, must be applied to insure the conditions essential to permanent social enjoyment. Liberty is not the end for which humanity struggles; it is but the means to an end, that end being the creation of riches (wealth) for the many, not the few.

The stars are held in their courses through the liberty of being subject to the laws of their emplacement and motions. The liberty of motion, governed by the laws of obedience to that motion, fixes them in their relations to the organic whole. As the stars conform to law through the liberty of function regulated by the organic laws of nature, so in the completion of social evolution into the quality of organic unity, there will obtain a centralization of organic structure which matures beyond the social chaos into which the social democracy plunges the race.

It is not merely a question of the theories of social democracy with which we have to deal, and with which to a great extent we most emphatically agree, but, what is the spiritual force by which the human race must be actuated to accomplish the practical results, and by which it may enter into life? In the gestation of offspring in the matrix of its prenatal development, it passes through its various phases of evolution up to a certain stage. As the evolution can progress no further until, through a vital revolution, an independent life is imparted by a respiration essential to its progressed and independent state, so in the gestation of the race as a whole, it passes through the gestative degrees of its evolution, holding to the old state and church, to the old organism, until fitted to maintain another existence. It is born suddenly into its new career, breathing from its own functions of respiration a new atmosphere fitted for its higher life.

Such a condition was manifest in the birth of the primitive church through the respiration of the Holy Spirit. And again, when the kingdom is ripe enough to be born, there will come the revolution of the new birth, "a nation will be born in a day." For the spirit of selfishness and competition now actuating the world, there will be substituted the spirit of righteousness, which is the spirit of God. This is the one thing needful.

In this we differ from the spirit of social democracy. The final goal of human evolution is the *kingdom* of righteousness, not *democracy* of righteousness. "Thy kingdom come," is the prayer; not, "thy democracy come."

The Central Law of Christianity

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

BUT WHAT about the piece of money found in the mouth of the fish? Those who have followed our scientific presentation of Koreshan doctrine know that the physical heaven, in its divisions, corresponds to the human race in its divisions. There are twelve constellations or groups in the physical heavens, in the line of the sun's path, called the Zodiac. In the anthropic heavens there is a Zodiacal belt, in the line of the spiritual Sun's movement through humanity, and this also is divided into twelve constellations, corresponding to those in the physical heavens. The children of Israel represented this Zodiac in the twelve tribes. Each tribe had its coat of arms, and each coat of arms corresponded to one of the constellations. Gemini was the coat of arms for the tribe of Ephraim; Leo was the coat of arms for the tribe of Judah, and so on, through the twelve constellations.

By the side of the two constellations, Aries and Fishes, and outside of these, is the constellation Cetus or Whale, extending parallel with and south of Aries and Fishes. Cetus corresponds to that race having its origin in the union of the ten tribes (the ten tribes having already involved or absorbed Egypt, through Ephraim and Manasseh) with the races that absorbed Israel—Media, Persia, and Assyria. That is, this race was the product of the unity of Egypt and Israel, the ten tribes that were absorbed by the Medes, Persians, and Assyrians. Joseph's posterity is in that line; and that is the great fish of human life, corresponding to Cetus in the physical heavens. It was this fish (Cetus, the Whale) that swallowed Jonah; and it is this fish that is to bring forth the resurrection of the dead.

The piece of silver was a type of the concentration and aggregation of the line of truth. When the Bible speaks of gold it means life; and when it speaks of silver it means the true doctrine of life. The piece of silver in the fish's mouth is the divine truth manifest in the personality that shall be brought forth by that constellation; he comes at the end of the constellation, the first fish that comes up, the first man rising from the dead, out of the fish's belly. That is Jonah, thrown up on dry ground from this constellation. This all refers, of course, to the resurrection of the dead. Jonah's going into the whale's belly, was the descent of the Holy Ghost from Jesus into the race; that is, he entered the fish through the belly, or through the middle of the constellation.

Let us examine the word Jonah for a moment. In Hebrew the word Jonah means dove, and the dove is the symbol of the Holy Spirit; the sign of regeneration. The Spirit is the regenerator, and the dove is the sign.

When the Jews killed or sacrificed the dove, they portrayed the power or force of regeneration. Why did the destruction, the sacrifice, of the dove mean regeneration? Because the dove means union for life. When a sacrifice of the dove is made, it means a sacrifice of that relation of the dove, which means that the union for life is destroyed or sacrificed. The dove was the thing that had to be sacrificed for regeneration, therefore, it being a symbol of union for life, there can be no regeneration without the destruction of the desire for natural generation; that is, there can be no spiritual regeneration until generation on the natural plane ceases; therefore the dove had to be sacrificed.

The manifestation of the dove to John was the sign of regeneration. It was said that "A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas." (Matt. xvi: 4.) John saw the Holy Spirit descend like a dove, and that Holy Spirit lighted upon Jesus. John saw that dove go into Jesus, and that was Jonah. And where did Jonah come from? Out of John, and he went into Jesus. But that is a type of the Spirit—a type of the regenerator, a type of regeneration.

The dove went into Jesus, and when Jesus' body was dissolved and the dove was manifest, the Holy Spirit went into the church; it descended in the church. That is, Jonah went down into the church; the church took Jonah to that people who came of Joseph's posterity, and planted the Holy Ghost in that people, and we are that people. We constitute the tail of that fish. But it will be said, the piece of silver was to come out of the mouth of the fish. Why out of the mouth?

There are two movements of the sign—the esoteric and the exoteric. In the exoteric the flow is one way,—the head is pointed one way, and the tail the other. In the esoteric movement the relation is reversed. We have reached the end of that operation which, in the process of development, will bring forth the fruit of all the cycles. We are looking now for the manifestation of the fruit. It is to come in this age of the world, in our day. We are looking for the resurrection of the dead. We are looking for it now, because we have the doctrine, the doctrine of life, and we are going to apply it. That is why it is coming in our day. We are going to bring forth the resurrection of the dead. It is a scientific proposition.

We have discovered the science of life, and know how to make an application of it; we will apply it, and the result will be the resurrection. Others are looking for something, they scarcely know what; the spiritualists and the theosophists are looking for something, but they are looking the other way; their heads are toward the root of the tree; we are looking to the termination of the tree.

What is involved in these doctrines? They mean the cutting off, the removal from our minds, of certain loves by the substitution of something better. That is the only way one can overcome a passion or an affection in a given direction. When one begins to realize there is something better, in which there is more joy, one can

turn aside from that which has given him pleasure. Natural joys are for natural minds (minds having animal tendencies); spiritual joys are for those who are growing out of these tendencies into the spiritual state. But the spiritual joy may be an intellectual and scientific one; and that is the beauty of the Koreshan System. We can reduce our spiritual joy to something practical.

(To be continued.)

The Great Law of Love

[From the Writings of KORESH.]

PRACTICAL Christianity is love to the neighbor. While the Lord enunciated the wonderful summary of the law of God—the law of love, in the two unequivocal, inexorable, and all-pervasive unities of the covenant of life, the first one—love to God, has no practical applicability so far, because God remains—through the ignorance of modern Christianity—an unknown and unknowable quality and quantity. Leaving the first law, or the first application of love, out of the question, there still remain a knowable quantity and quality within the reach of every man and woman who, through intellectual endowment, comes within the scope of voluntary responsibility.

“Thou shalt love thy neighbor as thyself,” whether iterated thirty-five hundred or two thousand years ago, or reiterated today, must comprise the basis of the science of a system of economics which must ultimately regulate all human relations. Koreshanity, as the science of genuine Christianity, embraces within its control, only those who come within and under its influence. To those who profess its principles, it does say that if they love the law of life, as scientifically expounded by the Head of the Koreshan Unity, then the practical exhibition of this love is in the neighborly act which can only come through the genuine neighborly love embedded in the will, embosomed in the soul, ramifying through the fiber, and entering into the corpuscle of the fabric. The neighborly act prompted through what is supposed to be mere duty, is neither practical nor neighborly love.

Intolerance of another because that other possesses what seem to you intolerable biases, habits, or accidents of being, while you possess equally great faults, possibly unknown to yourself, is one of the most deplorable sins of a professing Koreshan. This sin alone is sufficient to shut one out of the attainment of the firstfruits of the kingdom. We do not mean that it shuts one out of a heavenly attainment, but it precludes entrance into the firstfruits of heavenly life and joy.

The genuine Koreshan knows something of the personality and attributes of Deity, and has a better conception of what constitutes the neighbor than those outside of the Koreshan fold. There is no possible excuse for Koreshans not to so far forget self as not to be offended at the faults or weaknesses of one another, while within the fold and under the guidance of the Shepherd of the sheep. If you love me and my cause, you will act voluntarily upon the inculcation of the science of life as promulgated by the Koreshan Head.

The Law of Life

(From the Writings of KORESH)

WE are setting forth the issues of life. We are well aware that in declaring these principles, we come into direct conflict with the sensual tendencies of this as well as every other age of the world.

God has committed to us the message of everlasting life, and though it lead to martyrdom, we cannot shrink from the obligations of our trust. Immortality is an attainment to be reached here in this world, through processes of overcoming. It belongs to every part of the man, including the body; it does not now exist with him. At present man is mortal; and will so remain as long as mortal pleasures control him.

The love of individual riches is in opposition to the laws of life. The Lord introduced communism as one of the fundamental principles of Christianity. The doctrine of celibacy was also a fundamental element of the Lord's gospel. The family love is opposed to the love of the kingdom of righteousness. The Lord emphatically declared that if a man would not leave all and be his disciple, he was none of his. If the principle was a righteous one in the inauguration of the church, it must be included in the restoration of the church from its declension into utter dissoluteness.

The modern church is the modern Babylon—Babylon the Great. “Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.” When immortality in the body is reached, through it man will enter into the spiritual life by incorruptible dissolution, leaving the visible for the otherwise invisible realm.

It is a false, malicious, and devilish idea that the body will remain immortal in the visible and material form, in externals. Immortality is the door, merely, to eternal life. The Lord reached immortality in the body and then departed, not through corruption, but through incorruption. Those who attain to the same life and become the firstfruits of the resurrection, will depart in the same way—by the dissolving of the body and the passage of the eternal consciousness to the realm within.

The text of life's great mystery has been within our grasp from the days when Moses, on the summit of Sinai, received the tables of the covenant from the presence and hand of his Creator. One man kept the law, and by its fulfilment demonstrated the possibility of immortal attainment; by it he was made the Saviour and Redeemer of his people, and by it he entered the very soul of a fallen humanity to exalt again, by the power of his flesh and blood appropriated unto life, this same fallen humanity to his inheritance at the right hand of God.—*Koresh.*

A belief in the false interpretations of the Lord's gospel by modern Christianity will not justify us. The Lord obeyed the law, we must obey it. The Lord was made perfect through suffering; our destiny is fulfilled in God, when we, through the possibility that he has committed to us, consummate a service equally efficacious.—*Koresh.*

Reincarnation or the Resurrection of the Dead

(From the Writings of KORIEN.)

AS THE spirit and soul of the corpuscles of the individual pass over into others at the death of the corpuscles, so do the spirits of men and women, the greater corpuscles, or the globules of the greater mass, pass over to those still maintaining the visible and outward existence. This transposition does not imply immediate loss of soul or spirit identity. It simply locates the *habitat* of the spirit and the soul after the dissolution of the organism from which they are sundered.

Every corpuscle of the body is both male and female. The male organism, in its collective and cumulative processes, conserves the pneumatic energy, or the spirit, while it wastes the psyche. The female organism collects and conserves the soul or psyche, while it wastes the pneuma. But the female has a conservative power even beyond this; for while she wastes the pneuma during the process of ovulation (while forming the ovum), she is enabled to conserve it so soon as the ovum is fecundated or vivified by the sperm. After fecundation has taken place, she is enabled to appropriate the forces which in the male organism inevitably go to waste. She not only conserves the psychic forces in the production of the aggregate cell or ovum, but she builds the new structure by the functional ability (inherent only with her) to reunite the two forces—the soul and the spirit, in the new formation she is thus enabled to create.

We have shown, by the law of analogy or correspondence, the real *habitat* of the spirit and soul to be, not outside, but within the organic biological mass. The direction of every cell is duplicate. By this, we mean that the material determination of the cell is cathodic (downward), while the spiritual determination is anodic (upward). In other words, the one tendency is toward the body, while the other is toward the brain or head. Not only have we shown the real *habitat* of the spirit and soul, but we have shown also their real nature, and the distinction between these entities and the organic, visible or natural identity, the external form.

We have alluded, in the foregoing, to three accompanying processes of reproduction, two of which have been briefly but partially considered; namely, regeneration as applied to the Lord, or Word; the other to the early church which, in the beginning of the Christian age, received the Word, or the Lord, by actual appropriation. The highest form of these regenerations is the reproduction of the Word, through which the veritable Sons of God shall stand forth. This is the humanity restored to that highest estate of man inherent before the fall.

The third process is the reproduction of the race by natural propagation. In these three processes we notice three distinct general series, embracing three general degrees, starting out from three distinct regions of the universal structure, and moving in spirals toward circumferences.

The third and lowest degree, and this is the continent (container) of the others, is reproduction by sexual propagation. The Word (the Lord Jesus) was the aggregation of the spirits of those who had previously died, but who

looked for the Lord's coming as the resurrection of the dead in the spiritual degree. After He came forth from the tomb, his visible form was dissolved in what may be termed his theocrasis or translation. By this process His visible and material or outward organic form and structure was transformed to the invisible and spiritual force of that form; that is, the bodily structure, the material organism, was actually converted to spiritual substance, called the Holy Spirit, or the Holy Ghost, which was the real substance of his being.

This process of transformation was also a process of transposition, imparting the substance of the Lord's body, by the communication of the Holy Spirit, to the church (those who accepted the Christ of God), which, at the time of the outpouring, was quickened into new life by the operation. The reception, by the Disciples of the Lord, of the spiritual afflatus communicated to them by the transubstantiation of his body, was the real appropriation by which they fulfilled his saying: "Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you." "Whoso eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day" (end of the age).

The Holy Spirit poured out by the translation of Jesus, was literally the transfiltration of the spirits of the past ages gathered into Jesus, as the mediator or medium of the covenant (conjunction), and disseminated to the members of the Christian church who then received those spirits. The cloven tongues (words) which sat upon them were the Cherubim, communicated from the Lord by the dissolving of his visible form. By passing over through Jesus as the door from the old to the new dispensation, they began the process of regeneration, becoming the germinal beginnings of the process of multiplying the literal and real Sons of God.

The God germs, the seed beginnings of the new order or race of beings, entered into conjunction with the spirits of the order of the animal man by the law of the cross, a symbolic portrayal of which was given in the physical death of Jesus on the cross of wood. This union or cross of the spirits of one degree with the spirits of another, provided for the descent of the spirits of the higher order, in their descending degree, into the natural or animal man, by which, through man's sensual nature, they still further descended into the flesh degree of the animal man, through which they were let down into the germ state by the flowing down of the sensual or animal thought—thoughts themselves being the spirits or the spiritual beings.

At the point of crossing between the spirit of the Christ (given out as the Holy Spirit) and the spirits of the Christians who received the Christ, there were two distinct aspects of fluxion; the flowing up and the flowing down. The upward flow was an inflow toward the center; that is, toward the Lord. The downward flow was the outflow toward humanity, toward circumferences. The downflow was the tendency toward the sensual flesh, impelled by the love of the Lord to save the flesh of the sensual race and transform it to his own immaculate Being. This involves a succession of partial reincarnations, or cycles of natural life, progressing from one age to the succeeding one. There are forty-two of these quasi-reincarnations during an age or cycle of time, embracing the period of a perfect reincarnation of the Christ, or higher order.

The seed of man, his natural seed, becomes, then, the medium of incarnation, and the channel through which the final resurrection of the age is effected. This, however, is the channel of only one series of degrees of spiritual transposition. It must be remembered that at the point of crossing is the pole, the double pole, of the two spheres—the ascending and the descending. The ascent and descent could not occur without this transposition of spheres, which is the cross of Christ. This polaric point is the place of terminal transformation of spheres to spheres of opposite degrees and kinds; namely, to the ascending and the descending degrees.

In the ascending degrees there is only a partial break in the continuity of identity, and the break diminishes as the spirit of the ascending order moves onward to the culmination of the age. In the descending degree there is a complete break in the continuity of identity; and in that series of degrees in which is involved the transformation of the spirit to organic life in the flesh, through the propagation of the germ, the identity is lost in the reproduction, or partial or quasi-reproduction, of the spirit in the new body. This new body is simply a new cell, the habitation of spirits still in their spiritual degree, called the hell of that degree and order.

In the direction of the fracture of continuity, that is, in the downward direction, the loss of consciousness is persistent through all the degrees, until the terminus of the cycle. In other words, when the spirit is let down through the degrees of sensual desire or inclination to the spermal state in the male (the external organism), it does not carry over its previous memory and consciousness, although it does transfer its characteristics to a marked degree; and in every reincarnation there are modifications of the previous states. These changes continue through all the degrees.

When the age culminates, there will crop out two distinct forms of intelligence, both representative—the one of good and the other of evil. These two states are the two types, the resurrection (reincarnation) unto life. Both must come (before the degree of reincarnation is full or complete) to the consciousness of awakened memory, for it is not a true or full reincarnation until the consciousness of past ages returns.

We have alluded to the partial break of continuity incident to the ascending order. In this, we simply define the degrees of one series. There are three general series upward; one actinic or invergent, or moving directly in lines toward the center without interruption. Another degree is coruscatory, and the other is gyratory or spiral.

In the descent of the Lord by the operation of the Holy Spirit, he passed through three degrees of transformation before he reached the sensual plane. The laws governing the relation of these three degrees are correspondentially analogous; but the laws governing the continuation of one degree into the other are coincidently analogous. This thought may be illustrated thus: Hydrogen may represent one domain, plane or degree, indicated by its specific gravity; oxygen, the next lower plane, as indicated by its gravity.

The laws governing the relations and qualities, such as relative positions, inter-diffusion, etc., correspond; but when they come together and unite by the law of affinity, disintegrate by the law of inherent contrast, they reach the polaric

point between matter and force, the nexus of the two states, where the law of terminal transformation obtains and is operative, and the two substances are transformed to other substances. The descending substance is water, which moves to the normal plane or location of water, by the law of coincidental attraction. The other substance, aboron, formed by the same operation, moves upward toward the plane or sphere of aboron, by the operation of the law of coincidental attraction. These physical laws, in their operations, are both correspondentially and coincidentally analogous to the more general correspondences and coincidences of the biological domain.

The spermo-germinal channel is not the only one through which the spirit and soul move through the age, from one period of full incarnation to another, or from the commencement to the end of the cycle. Word, the substance of life, is transmitted through the age by the voice, and by touch or contact of surfaces. Thought is generated by the complex function (office) of certain brain centers. When arranged in the form of word, language or expression, or when consecrated into ideas for communication, it enters into the *medulla oblongata* (the pith of the apex of the spinal cord), because when word is transmitted it communicates, through the pneumogastric nerves, with the organs of speech; this pair of nerves originates in twelve centers, which comprise the fourth ventricle, situated in the *medulla*.

The transmission from the *calamus scriptorius* is not direct by nerve communication, but obtains by intertransposition of mental force, the force being polarized in the *calamus*, and thence imparted by terminal conversion of heat to light; in other words, from love to understanding, and vice versa. The real and higher office of the *calamus scriptorius*, as the term writing reed implies, is to commit to posterity. Hence, it has an office in antithesis to the one described as in communication with the organs of speech through the *vagus*. This latter function is the transmission upward of the psyche or soul force, which may be denominated helical (helix) flow or flux generated by magnetic induction, and sweeping in spirals around the brain and passing outward by the medium of the great vegetative, sympathetic, or ganglionic nervous system, and let down through degrees until it finally terminates in the germ and sperm of reproduction.

Organic life in man is founded upon five duplicate centers. In the brain these centers are, first, the *cerebellum*; second, the *corpora quadrigemina*; third, *optic thalami*; fourth, the *corpora striata*; fifth, the *olfactory bulbs*. These are the five primary centers of organic life in man. The two hemispheres of the brain have their origin in two of these centers; namely, the *optic thalami* and the *corpora striata*. The first center develops into the *cerebellum*, and the last or fifth, the *olfactory bulbs*.

It will thus be seen that the *medulla* performs a double function, in the simplest aspect or phase of its offices; one being that of generating force for transmission as language or speech; the other being the transmission of a force flowing upward toward the brain, and, through the offices of the *corpora quadrigemina*, *optic thalami*, and *corpora striata*, communicated as the substantial force of propagation, helically communicated to the sympathetic nervous system.

Through this system, it descends by degrees to the germ and sperm of reproduction. The process of regeneration, through which the reincarnation or the resurrection is accomplished, embraces the three co-ordinate degrees so far considered in the present chapter.

There must be a correspondence between the manifestations and functions of the man in the least form, or in particulars, and man in the greatest form, or in generals. We therefore see an agreement in processes and numbers between the two. The correspondence of the fourth ventricle, in the individual, we find in the universal, at the commencement of the Christian era. Jesus was the point of terminal conversion, and the twelve Apostles were the twelve centers of origin of the pneumogastric of the respiratory tract, in the successive or consecutive order of development.

Jesus was the typical life as visibly manifest. When transposed, in the descending degree, He became in the Disciples the active truth. This terminal conversion was the transformation of the life (the flesh, the bread) to the truth (the blood, the wine). In the transmission of the Word, the analogy must be followed. We have presented only the simplest aspect of these analogies, the double phase,—the transmission by speech and by propagation. The germ and sperm of reproduction conform in special characteristics to parts of speech; as for instance, the vital germs and sperms are active, passive, neuter, etc., corresponding to language itself. Jesus was living language; that is, Word; yea, *the* Word, because the aggregate of the transmitted Word of God, the Logos, Dabhar, Verbum.

As declared in the foregoing, the two phases, spoken and propagated Word, are specially noticed. These two are specifically denominated by the Lord, as his flesh and his blood. He attempted to impart the truth by language or speech to those of his Disciples who were ready to sacrifice their lives to the propagation of his gospel; but he knew that without the literal impartation of the substance of his being there could be no further exhibition of truth, and thence of life, to the age. Hence He explicitly declared: "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you;" and "when He, the Spirit of truth, is come, he will guide you into all truth;" and "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you;" "and he will show you things to come."

His going away and their awakening into the light of his gospel, were related as cause and sequence. Their receiving the truth depended upon His absence, simply because the substance of his organism had to be dissolved and reduced to communicable spirit, by which it could be literally absorbed, through the desires of the believers, and thus appropriated and assimilated to their natures, and through them transmitted to future generations.

To show something of this double process of transmission, in its separated or discrete degrees of transference, we will go back to the conception of Jesus. The ovum of Mary was parthenogenetic (virginally generative). Through the virginal state the Word came forth in His flesh degree, not yet the fulness of the resurrection. From this degree of generation (the incarnate) the Lord acquired the maturity

of manhood, when he became fitted for the insanguinate degree of his generation; this was communicated through John, not by oral transmission, but by the actual flowing over from John of the pneumatic force with which Jesus was baptized for his high and holy work as the Savior of men.

Mary brought forth the body of God, while John was the instrument or channel through whom came the breath or pneuma, which must reunite with the organic form to complete the union by which the Lord came into his concrete, united, or continuous degree. As these two degrees came together through two distinct channels of convergence, to the biunal and perfect degree of created humanity, the virgin, or non-sexual degree of being, so, when transmitted for the purpose of the propagation of the Word, by which the Sons of God are manifest as multiplied from the planting of the Logos or Word, there must be the two channels or conduits of transmission; and these outflowing channels must, in the universal, agree with the corresponding channels of transmission of brain forces from the individual head into the individual body.

The church at Jerusalem and the Gentile churches were the two general channels through which the Word was transmitted. The mind cannot pursue the course of thought to be followed out in the analysis and synthesis here instituted, except it be constantly remembered that affection and intelligence are two qualities of substance; that they are as substantial as any material substance, and, when communicated, that not only is substance imparted, but that it is also transmutable to material from spiritual quality. Not only is communicable Word substantial, but it is conscious and intelligent.

Words are spiritual entities; when transferred by oral expression, received into the understanding, and grounded in the affections of those who receive them, they are multiplied and developed correspondentially with material cellular growth. When transmitted through the channels of affection, they are soul entities. The laws governing the propagation of spiritual entities correspond to those regulating the development of cells in the individual physical organism.

Swedenborg says (in paragraph 194, of the "Apocalypse Revealed") that "The name of the city of my God, the New Jerusalem, signifies that the doctrine of the New Church will be written in their hearts. By the 'New Jerusalem,' the New Church is signified; and by it, when it is called a city, is signified the New Church as to doctrine."

In the above, Swedenborg is revealing the spiritual and not the literal "sense." He further teaches that all power is in ultimates, that is, in the literal sense or degree, and that genuine truth, to be effective in the natural world where men dwell, must be through doctrine derived from the literal sense. Now it must follow, if in any sense or degree Swedenborg was an illumined teacher, that he was so only to the spiritual world; for he did not claim to have opened the literal, but merely the spiritual degree.

Taking for granted that doctrine is signified by city, in the spiritual sense, it would follow that the man who has the genuine doctrine in the literal sense or degree, would constitute the city, the New Jerusalem. As a city in any sense is the environment or dwelling of men, either in the

heavenly and spiritual worlds, or in the natural, and as the literal degree is the container of the spiritual or inner, the natural man, therefore, must contain the spiritual man.

Natural or literal doctrine, being the container of the spiritual life, must be the literal residence of the inhabitants of the spiritual degree. It therefore follows, essentially, that the city of the New Jerusalem, in the literal degree or sense, is doctrine promulgated, not by many men, but by one man, who contains the city; that is, the doctrine of the literal Word—God. Hence it is said, the city lieth four square, the length and height and breadth being equal, according to the measure of a man; that is, of the angel (man angel who measures it) who fulfils its conditions. This man must contain in himself the spirits of the past dead, resurrected as to their first resurrection (first as to order of time, not as to the order of quality), which must precede the first resurrection as to quality, which is second in the order of time.

This distinction between the two, the spiritual and the natural "senses" or degrees of the Word (God), is maintained in the two channels above noted, where we refer to the two general church divisions—the Jerusalem and the Asia Minor church. The one was the conduit of the spirit of the Lord, and the other the conduit of the soul and body. Both of these sowings and plantings (following out the laws of analogy correspondentially applied, as governing development in the vegetable domain) would necessarily die before there could be a recurrence of the fruit time and harvest.

These two systems being, in the general and full sense, the two witnesses, we may at once perceive how the two witnesses have lain dead in the streets of the great city (doctrine), spiritually called Sodom and Egypt, where also our Lord was crucified, to be raised literally as the New Church at the culmination of the epoch, or at the last day.

The Word (God the Lord) was literally sown, both as to doctrine and the life of, or according to, that doctrine. He was also sown spiritually as to both of these qualities. When the church at Jerusalem was gathered together in one place, of one accord, after the Lord's departure by translation (theocrasis), those thus congregated heard the noise of a mighty, rushing wind; and it filled the place where they were sitting, and cloven tongues sat upon them. This wind was the breath of God, the pneuma, the wind of the Word, containing the germs or words of the Logos, the seed or sperminal essence of life, by which the receptacles of life, the Disciples of the Lord, were impregnated with the germinal beginnings of the new creation. They were thus begotten of the Spirit. This was one degree of one series.

The Gentile churches were begotten differently, through another series, the first of which began with Paul especially. The people of Asia Minor, who received the gospel of the Lord Christ through Paul and the other Apostles, were the descendants of Madai; hence they traced their lineage directly back to Japheth, one of the sons of Noah. Not only were they the descendants of Japheth, but they were a mixed race, having incorporated the lost ten tribes, who were carried into Media and located there at two different periods—about 771 and 721 years before Christ.

Reuben, Gad, and Manasseh were taken by Pul and

Tiglath-Pileser 771 B. C., and carried into Assyria and to the cities of the Medes. Shalmaneser, King of Assyria, took the remaining seven of the ten tribes (among whom was included Ephraim, the dominant tribe) and located them also in the cities of the Medes. There they lost their Israelitish identity and their language by being absorbed into the Median, Persian, and Assyrian peoples. Ephraim especially was mixed with the people of Media. Not only is this true as deduced from all the facts of history, but the prophets had predicted the carrying away of the House of Israel (also called Ephraim) into Assyria, their mixing with the people of the Assyrian empire, and thus their loss of identity by becoming Gentile through ethnic or race fusion or admixture.

By this very amalgamation of the Egypto-Israelites with the nations into which they were taken, they prepared the Gentile world to receive the essential life of Judah, conserved in Jesus Christ, and communicated literally by the operation or outflowing of the Holy Spirit, when the body of Jesus passed through its translation and was carried over by induction through Paul, the primary helical center, through whom the life force of Jesus became connected with the vegetative or reproductive system of the Grand or Universal Man.

Having comprehended the great truth that spiritual, mental, and moral, as well as the physical, forces are real substance, as entirely so as the more ponderable, visible, and tangible matter in which all forces must inhere, we are capable of understanding how, in the communication and reception of thought as exhibiting in the Word, the very substance of invisible being may be transposed and transubstantiated. It is thus possible to conceive how it may be imparted by modified transformations, through various degrees of alteration, until not one trace of the original conception remains.

Mental activity constantly generates thoughts, and formulates words, phrases, and sentences. These are the product of the waste of cell and fiber, the actual transformation of material substance to mental force, which is as really substance as is the other. This force, the very product of the transformation of matter itself, is carried over to other minds, thence to others, and is thus transmitted from generation to generation. Such impartation is coincident with the transmission of the germ of reproduction; and thus, through these coincident channels, the mental word and the physical (that is, the organic form, without which, word or spirit could not exist) are perpetuated co-extensively; the one inherent with the other.

As the wheat when subjected to the laws of growth disintegrates, multiplies, and develops the stalk through the formation and dissolution of many cells, through the actual death and waste of many and the multiplication of more, until the more vital and progressed cells begin again to aggregate into a newly organized kernel, so human bodies live and die, yielding up their substance to other and newly developed forms.

(To be continued.)

Koreshanity teaches that there is a center, also a circumference, to everything that has structural being.

The Indicia of Human Progress

BERTHALDINE, MATRONA

ELIJAH, MESSENGER OF THE COVENANT

In the Fulness of Time, He
Will be Glorified in His Sons

THE lamentations of Jesus the Christ over ancient Jerusalem, prefigured his recurrent agony at his return on beholding the work of the enemy which has made of his church and its field (the world) the modern Babylon that it is today. The last state of man universal is foretold to be worse than the first. He degenerates, as he regenerates, by ages or cycles. The image that began with its head of gold, ultimates with feet of iron and miry clay. The story of KORESH, as the Ancient of Days and the beginning of years, is the story scientifically told of the stick of Judah and the stick of Joseph, become one in the hand of Joseph.

The Lord comes as a thief in the night—as the root of Jesse, the Sign unto the Gentiles. As the greatest of the Prophets, Elijah, signifying God the Lord, he went about this prophetically called new world a preacher of righteousness, doing the commandments of the Lord his God, as they pertained to the functions of his unique mission as the Messenger of the final Covenant of a grand cycle culminating in the unity of God with man, known to the enlightened as the order of Melchizedek. In KORESH, the Lord stood again as the Light shining in darkness and the darkness comprehending it not. It was just plain human for him to experience at times the acme of all human agony, such as only the peerless, divine-human mind may know. Apparently, he sought in vain to make men know the truth in fulfilment of the Apostolic promise that one day they should.

Thousands were invited to learn and walk in the way of light and life; to be instructed in the science of the way of the Lord Jesus. From all quarters came the foretold response, "I pray thee have me excused." Like the ultra penetrable, called the unknown quantity or X-ray, he was an un-anticipated Messianic manifestation to the multitude he would so gladly have led into ways of righteousness and paths of peace, but as of old, they would not. He met the fate of his prophetic and Messianic forerunners, and as a natural man he died a martyr; but the end is not yet. He is insulated for his still greater work as the hidden manna or life of the world. Before retiring to rest in the Lord, he wrote these words: "The world awaits the consciousness of his advent," to cause a rational practical return of all the begotten of Jehovah to the righteousness of the law of the Lord—the doing of the commandments.

All other righteousness he denounced as filthy rags. His science of the word, designated by himself as Koreschan Universology, his treasure, his gathered hidden riches of secret places, unlocked by the keys of knowledge, he hid in a few earthen vessels. The records of his riches are still being multiplied and scattered abroad, preparatory to the great awakening

to come. They will testify to the Lord's having come as the Sign, as a thief, and as Elijah the Prophet.

From the Great Lakes to the Gulf, from the Atlantic to the Pacific, traveled this Messenger of the Most High, proclaiming his message, to gather the few for its further transmission. Reviewing his career in the light of the science he taught, we know that he left nothing undone in the way of divine-human effort, to establish meeting places for capital and labor on a platform of absolute righteousness. But they would not be so established, and the consequence must follow,—the shedding of blood for the remission of sins. Were it not for the faith this greatest of men succeeded in awakening in those who knew him best, we might say that he had failed to accomplish that whereunto he (as the seventh Word of the Lord) was sent; but we know that for a genuine Word of the Lord, there is no such word as 'fail.

The Koreschan faith being the product of an absolute science of the universe (microcosm and macrocosm), we know that the triumph of God in the salvation of man is now due to the faithful. The Word of the Lord in its macrocosmic human form is to be born again, of both water and fire. Many Sons are to arise and put on the strength of the wisdom and understanding of the law, and at last, the flesh of Christ. These Sons will record the Father's name above every name. They, as many hands which make light work, will see to it that every plan, every hope, of the Messenger shall be fulfilled.

God's time is his Messenger's time. His God is the Lord, with whom he fully identifies himself as "the stick of Joseph," Cyrus "the Shepherd, the Stone of Israel." Because his time of reappearing is God's time, and must be that of all who believe in his name, it does not follow that they should take the waiting time for a little more slumbering and folding of the hands, with talents from one to tenfold, in napkins, and unused. The Lord should have his own with increase, when he reappears "again the second time." Such as keep the faith awakened in them by the knowledge of the truth they have learned to love, should proceed to inherit the earth by the power of its communicability. "Do good and communicate," was the Lord's ancient dictum. Koreschan Science has made of the pure gospel of the kingdom, so perverted in its uses by modern science and immoral Christendom, a new, practical, up-to-date, most useful thing to do business by, and have the most wholesome good times in obeying.

It has also founded "a bundle," or an assembly of self-confessed mortal sinners, whose primary profession is, if they have any, that they want to live again, like the real Christ, communistically, and to have the tares burnt out of them, and the beams gotten out of their own eyes, so that they may see straight, to in honor prefer the neighbor, who has only motes in his.

This assembly has great reverence for the two great commandments communicated by the Lord Jesus,

as interpreted by the Koreshan Science of the Decalogue. This Church or Assembly is the Home of the Koreshan System. It is centrally located at Estero, Lee Co. Fla., but it is as to its branches everywhere where two or three are gathered "in his Name," to love the truth and apply it in all the uses of life, from real love to the neighbor, love without dissimulation. As full fledged followers of the Lord Jesus are *non est* at present, sinners self-confessed will have to begin to bundle themselves up everywhere, for the communal dross-burning process.

To do this most wisely, it will be well to meet and study the fundamental principles of the Koreshan Universology. This will furnish them with an indestructible binder that will stand the test of fire and keep them from being quitters when the dross burning gets too hot for comfort. They will find that this communistic life will greatly reduce the high cost of living, and lessen the petty tyrannies of certain worn-out family ties, by welding new ligaments in the most bracing places. In Apostolic days the genuine Christian did not marry; the zeal for the Lord's house ate up all his propensities on that line. He then believed what St. John declared: "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God."

To sin in sex commerce is to obey the will of the flesh, which is to degenerate on the mortal plane through proliferation, in disobedience to the laws of immortality. The stepping-stone to immortality and eternal life, is the conservation and scientific polarization of the sex forces. The genuine Christian of Apostolic times was not only a celibate, but as far as possible, industrially coöperative and financially communistic. In recognition of this fact, KORESH, as the Messianic restorer of righteousness, in 1889 gathered a nucleus of representative Koreshans, as to beliefs, into an educational, coöperative, and communistic home, which, as he designed to continue it as an educational institution for the propagation of a scientific, religious-social order, he chartered as "The College of Life." His students were mostly self-confessed sinners, whom experience had made willing to be taught a science of the law that would enable them to become righteous in the Lord Jesus' original way, and on a national scale.

Of course the degenerate churches of this world, which had long made void the law of the commonwealth of Jesus, gave this new College a wide berth, and joined the press corruptors of both church and state, in vilifying it most unmercifully. However, that only helped to increase its vigor, and enabled the few who could sacrifice their social standing and reputation to stand by the greatest of the Prophets till the end of his mortal career. His return as the Victor who must come with the awakening of the world to the truth of the scientific message he left with it, will reveal him in the restored power and great glory which the Lord Jesus declared he had with the Father before the world was. This was the world of lost Israel, which he announced he came to seek and to save, by becoming active as Holy Seed in its well-rotted soil of sin and uncleanness.

The institutions which KORESH founded for the gathering of the harvest of this Holy Seed, and for scientifically vindicating its right (by its deeds done in the body) to its inheritance of the earth, still exist as the foretold "little one, weak, but to become mighty when its salvation is worked out, as the result of the Lord's work within the veil of his mortal flesh. Now is the time for every friend of his cause to show himself a friend to the least of those the Master called his friends. "Ye are my friends," declared Jesus, "if ye do whatsoever I command you." The day of judgment so long foretold is even now upon the world. Now is the time, if you have light that you can prove to be light direct from the Light of the world, to freely give it, and to sustain those who have it to give.

To receive light and walk not in it, is self-condemnation. "Blessed are they who *do* his commandments." The teachings of Jesus foretell, at the end of this world, this great gathering of the tares (which have obscured the wheat) into bundles for a general burning. A gathering of the people into communistic and coöperative communities, will constitute this bundling of the tares. Both competition and socialism are helping this process along. Tares once burned, the wheat (watered by a genuine science of the Word) will spring up into newness of life. Born again of water and of fire, all things made new, the promise will stand fulfilled that "the Word of the Lord shall not return unto him void."

What Is the Matter With America?

THE *Woman's World*, a publication claiming a circulation of two million copies, presents in an editorial head-line, the query: "What Is the Matter with America? The editor regards the query as timely. He declares citizenship at a discount; self-interest dominant. Addressing his fellow citizens he says: "With all your schools, your colleges, and universities, with all your public libraries, and your illimitable sources of information, with ninety millions to pick and choose from, you are not producing as many efficient citizens as the infant republic."

The nations of modern Christendom are just now being treated to the revelation of the universal "man of sin." As to what this "man of sin" is reserved, a little scientific Bible study is essential for one's information. Mortal man in his last estate is reserved unto destruction by a fire of the Lord's own kindling. It is to be a merciful, cleansing fire, yet it will cause man's final dissolution, and his material elements to melt with a fervent heat. It is to be a diabolical fire in thousands, arousing all the evil in them of which they have long been so complacently unaware. Modern Christendom has been calling good evil, and evil good, and a terrible awakening is due for its salvation from the sins of the flesh. Mortals are whited sepulchers, "full of rottenness and dead men's bones." Their lives are still ruled, not by the law and the gospel, but by the traditions of fallacy and evil that were formulated in the dark ages.

Cold science, the pure river of the water of life, is

what the Almighty uses to kindle his fires—both diabolic and divine. Both have to be kindled by the Lord, for he declares himself the Creator of both light and darkness, good and evil. Koreshanity tells how he does all this. The mortal will is at enmity with God, and for a truth to be enunciated in opposition to it, kindles the smouldering lusts of the flesh to vivid flame, and they are left to burn themselves out. Man is dead in trespasses and sins, and the truth he naturally hates, faithfully tells him so. Death is his inevitable portion; that is, a continuity of mortal embodiments, till the pleasures of sin and all its concomitants have been completely exhausted, and the sinful man has no love for sin left in him.

While the "letter" of truth kills, and reveals the "man of sin" unto himself as a dead man, it slays but to make alive. It awakens at the same time in the man, the God-begotten desire for a new life that is life indeed, ~~as~~ so be that in the seeding time of the divine life of Jehovah, he was of the "good" soil of the prepared field. This desire once awakened by the quickening spirit of truth, its flame consumes the dead man alchemically, and makes him new and alive unto God forevermore. The fact that the pure river of the water of life is now freely flowing from its fountain-head, the Sign of the coming of the Sons of God, comforts all who mourn intelligently, the awful revelations now being made of the triumph of sin in America.

Trusts for the People

THE wisest of the nations are endeavoring to decide whether corporations reducing competition to the minimum, by their increase in efficiency and all-comprehensiveness, or free for all competition, is better for the national, which means also the vidual, welfare. Free for all competition for the "almighty dollar" has had its day, and served its purpose in making possible the reduction of the industrial world to some semblance of order and efficiency. Our most efficient captains of industry have been produced by this free for all competitive training. Now that they are trained, it would be a pity to paralyze their usefulness by a lack of opportunity for public service.

This country needs no more free for all competition for the almighty dollar. Did we revert to it we should only reach, a little later, our present-day situation, with an increase of perplexities. For both weal and woe, splendidly built industrial corporations are magnificent institutions. In the body politic they correspond to the bones of the human body, and when all the bones are brought together, and clothed with flesh, under a national federation, with imperial head made divine, not by the power of the almighty dollar, but by the legitimate Almighty's love for the sons of men, nothing can withstand the splendor of this new macrocosmic form of Godliness.

We want to live to see all the accumulations of corporate efficiency now in the United States, turned over to the service of what should be the highest interest

of the nation,—the greatest good to the greatest number. This good must be secured by a unity of corporations pooling their energies and resources for the greatest amount of production, at the least possible expense to human vitality. If the United States would do this, the nations at large would be astounded at the creation of actual wealth by this one nation. The states or industrial wards of this nation should be induced to yield their united increase to the storehouses of federation, for orderly and equitable distribution.

This can be defined by the self-evident needs of the people, as indicated by their diversities of gifts and callings as functionaries of the general body. All the transportation facilities must be safeguarded by the federation head, solely for the common weal. Likewise our superabundance of national manufacturing resources and accumulated products must be safeguarded also, that abundance may be perpetuated through times of "leanness" in our own or other lands. Vast accumulations of private wealth secured on the basis of our present system of usury, inducing the worship of the almighty dollar, should be either voluntarily turned over to the national treasury, or confiscated without detriment to the holder. We should then clear our skirts of financial obligations to all nations, and take a fresh start in national life, with the sane motto: "Owe no man anything but love."

Usury is the simon-pure source of ninety-nine one hundredths of our national unrighteousness. We take advantage of our fellow's need to satisfy our greed for increment without productive service. Everything in the service of science and art is now done on a contemptibly hampered scale, because of usury. Keep the corporations, increase them in efficiency, but give them a new God, to love, cherish, and obey, and ask him to create in them clean hearts, and renew right spirits within their every corpuscle. Let these measures be taken suddenly, and we shall have the old prophecy fulfilled, of a Godly nation being born in a day, a nation trusting to Christlike righteousness alone, to exalt it.

Those who attain to the stature of men in Christ Jesus have no need to use money among their kind. Were they truly in love with their Master, they could perform any required service for a fellow Christian, just as well as they know how to do it, cheerfully, without money and without price. Money is for their use only in transactions with those outside the pale of communism and coöperation, with whom the Lord's people will have to deal as did the Jews of old, till all men shall know the Lord and become his legal subjects. The day is rapidly approaching for the dominion of this knowledge, and it is high time for Christians, in answer to the question, What would Jesus do? to restore themselves to the communistic groups, to gather in his name, and so much the more as they see the day approaching.

The first principles of the Koreshan code is "Thou shalt have no other gods before me."—*Koresh*.

THE MESSENGER

His Exalted Mission to Humanity
Which He Comes to Save

BEHOLD I send my Messenger before thy face." The Lord Jesus was received up into heaven. He dissolved bodily, and men saw the face of God's Anointed no more. He was planted in his church, that he might come again as wheat comes again multiplied in the harvest. Is it not written, "Saviors shall come upon Mt. Zion"? The face of the Savior is to reappear when the Sons of God shall appear, each like him—fair as the sun.

This generation has seen one, claiming to preach the science of the second coming of our Lord and Savior; one claiming to teach the degree of preparation needed at this hour for such a confirmation of God's promises; one claiming that in a short time the church of Christ will reach a wonderful climax of expectation. This climax the Messenger has shown to be the incorruptible dissolution of the physical body, by which the elect will be drawn into a heavenly state.

No other teacher save KORESH has appeared, teaching all these wonderful things shortly to happen in confirmation of what prophets, priests, and kings have taught from age to age.

A Messenger in the Greek is an angel. He presides over the destinies of men. The first sign of the Lord's rising that the early Disciples saw, was an angel. All over this country, in Europe, in Japan, in Australia, Koreshan literature has been scattered, warning this generation that it must shortly culminate. Those who received this word gladly will watch.

The old prophets bade men repent, lest great evils come upon them through the wrath of the Almighty (long stored up) being poured out on them. KORESH taught that great joy and rapture were at hand. To the angelic experiences of a higher life, he convened men that they might attain to the visible manhood of Divinity. His message is not, "flee from the wrath to come," but, "enter this conflagration that ye may become the temple of the living God."

No other teacher has explicitly stated that the millennium is already past, it being the thousand years when satan was bound during the supremacy of the Catholic church. It came to an end with Luther's preaching. Second Adventism, technically so called, has predicted the return of Jesus in person, riding on literal clouds. KORESH teaches that the wicked are clouds, and the coming of Christ is in the metamorphosis of the wicked (those who confess their sins) to the pure estate of the Sons of God. Thus Christ comes in the clouds—in men and women humble enough to confess their faults, not blatantly declaring, "I am God, just as I am."

Teaching that the fabled Golden Age is just at hand, with all the splendors that the imagination can grasp,

KORESH has shown up an organically perfect constitution, with orders, sub-orders, genera, and species, capable of responding to the needs of humanity for thousands of years. "Ring out the old, ring in the new!"

Woman's Dress

ARE women vainer than men? Let us pose the question thoughtfully, and consider it in all its bearings. "A man never cares for his mirror, while lovely woman will spend hours at her toilet." Thus answers some youthful brother.

The inventory of a beau's toilet in the time when lace ruffles, plumes, and diamond buckles were in order, would refute the statement. Men have not always been the raven-coated creatures seen on the streets of our cities. Once they shone resplendent as the sun. It is but necessary to cite the investiture of the present King of England in his ermine and other royal trappings, with a wagon load of crowns accompanying his regal cortege. Proof positive has been found without recourse to ancient history.

"The vanity of woman lieth in her hats of the present day." Thus saith another human brother. The clergy are on his side, but consider for an instant the sums men, dear, modest, unadorned men, pay loyally and willingly for panamas. One hundred and fifty dollars is not dear. Some historical hats have cost even more. Louis XI wore a hat trimmed with little pendant figures of the saints, so he could be seen of men saying his prayers often—a devout example on the part of the king. The cardinal's biretta is sometimes very expensive, too.

"The larger the hat the smaller the brains," is an aphorism from the clergy. Let us ask in return, what style of hat has immortalized the women of the eighteenth century? The Gainsborough, or the "picture hat," as it is popularly known. Paint a woman in a small hat, which some men will call fetching because it is supposed (erroneously) to be cheaper. The result shows nothing to soften the face, no picturesqueness that gives even a plain woman style. Put a woman of forty-five into a little bonnet and see her show her age in every harsh line that time has made, exposed. Put her into a hat that shades the brows, a hat that Sir Peter Lely would have loved. Now she is ready for an artistic portrait and to figure on canvas as having, possibly, twenty-five summers, no more, laid to her credit. "Age cannot wither her, nor custom stale her infinite variety." The consciousness of looking her worst is no incentive to devoutness.

The divided skirt is woman's rejoinder to the invective hurled at her sweeping draperies by modern physicians. The divided skirt is woman's protest against her tormentors. Few will believe that it is her choice.

"You sweep disease germs off the sidewalks."

"Then we will dress like you." Thus the colloquy runs.

"You captured our handsome shirt studs, our neckties, our collars and cuffs." So say the human brothers.

"Yes, but we only took them up because you called our comfortable and beautiful lace summer waists by unmentionable names, and ourselves syrens for wearing them."

Doctors inveighed against corsets till they were made the brevet of illness. When loose garments were adopted by women in Kansas, a statute was passed by these same males, in their consistent charity, making it a punishable offence to wear "Mother Hubbards" in the streets. The Mother Hubbard can hardly be stigmatized as immoral. It covers the body decently and does not cramp the lungs or ribs. It is exactly like the fashionable evening coats in cut and general effect, if made of non-diaphanous material. The action of Kansas seemed an incomprehensible meddling with woman's prerogatives, or an example of man's perversity.

No one can be too thankful for the short, light "trotter skirt." It is a relief to mind and body. Simple and easily planned, dust and wind-proof, it fulfils every requirement. Even this will be decried as soon as some male being contends that it is immodest for a woman's feet to be seen. Then we shall return to dust ruffles loaded with bacilli.

Thanks to the athletic college girl, the average size of a woman's foot has increased so that shoes are worn one size and a half larger. The Chinese knew men,—the men who make the newspapers. Only yesterday we took up one that detailed the finding of a giant foot somewhere in the West. It had set all the anthropologists agog over prehistoric races. The editor suggested that a Chicago girl had been buried there. Show small feet, ladies, or be the perpetual jest of the male. The college girl has something beside flirtations to fill her mind. She can afford to enlarge her feet playing tennis. The athletic girl is immensely popular at Bar Harbor.

Woman's dress should be beautiful, graceful, not fettering her and trammeling her limbs, but giving her safety and freedom of motion. It should aid her in her emancipation, not impede her progress. Among the newer dresses for women, Madame Alma Webster Powell's "Ideal Costume" should be mentioned. She is certainly stunning in it. Pictures of this costume have been widely circulated, and she has exhibited it on the platform to large audiences of women.

The word in everybody's mouth is the recent statement of Dr. Galvin of Boston. He says that women's brains are acting better for the past three years, because their hats have been lighter in weight. Perhaps the records of women's achievements previous to the past three years have never reached his ears. Has he been in a Rip Van Winkle sleep? He seems to apologize for women and to be, one would judge, glad to find some excuse for her past vacuity of intellect. He has never heard of "Shakespeare's daughter."

Men make the fashions for women, here and abroad. They build financial success or ruin for many upon the fabrics and shapes they prescribe for her. They meddle and dictate until, in trying to please them and to fulfil their requirements, women are blamed for immodesty and luxury. Is not this nation great enough and rich enough to countenance some luxury for its women? Some of the best dressed women are the most economical. A New York woman was reproached for her beautiful black satin gown. She replied that it had cost her but four dollars, and was the means of preventing her paying expensive laundry bills that would have swamped her.

The Mona Lisa

THE disappearance of Mona Lisa, ripped from its frame in the Louvre, constitutes one of the boldest robberies ever perpetrated. Now that the continents are talking of it, one is impelled to turn to his Pater. "That book of studies in the Renaissance, even with the rest of Pater to choose from, seems to me sometimes to be the most beautiful book of prose in our literature." Thus wrote Symonds; and to this beautiful book one may turn to find in Pater's study of Leonarda da Vinci, a word picture that has never been excelled, of this stolen masterpiece that has electrified France by its untimely fate. That the thief had already sold it before the theft was committed may be conjectured, for surely no one can now hope to realize any sum from it. Unless the French decide to ransom it, the picture, one of the chief ornaments of the Louvre for over four hundred years, can only be concealed in traffic by passing it along to some Eastern potentate, refined enough to appreciate the "subtle smile" of that marvellous face.

Lisa was the young wife of Francesco del Giocondo, so the portrait is known as La Gioconda. While she sat for him, Leonardo (it is said) amused her with mimes and flute players. "Perhaps of all ancient pictures, time has chilled it the least." The reader is indebted to Mr. T. B. Mosher, in his charming *Bibelot*, for bringing together Pater's essay, prefaced by Dante Gabriel Rossetti's lines for "Our Lady of the Rocks." "Hers is the head," writes Pater, "upon which all the ends of the world are come, and the eyelids are a little weary. It is a beauty wrought out from within upon the flesh, the deposit, little cell by cell of strange thoughts and fantastic reveries and exquisite passions. * * * She is older than the rocks among which she sits; like the vampire, she has been dead many times, and learned the secrets of the grave; and has been a diver in deep seas, and keeps their fallen clay about her; and trafficked for strange webs with Eastern merchants; and, as Leda, was the mother of Helen of Troy, and, as Saint Anne, the mother of Mary; and all this has been to her but as the sound of lyres and flutes, and lives only in the delicacy with which it has moulded the changing lineaments, and tinged the eyelids and hands. The fancy of a perpetual life, sweeping together ten thousand experiences, is an old one; and modern thought has conceived the idea of humanity as wrought upon by, and sum-

ming up in itself, all modes of thought and life. Certainly Lady Lisa might stand as the embodiment of the old fancy, the symbol of the modern idea." "La Gioconda is, in the truest sense, Leonardo's masterpiece, the revealing instance of his mode of thought and work. In suggestiveness, only the *Melancholia* of Dürer is comparable to it; and no crude symbolism disturbs the effect of its subdued and graceful mystery. We all know the face and hands of the figure, set in its marble chair, in that cirque of fantastic rocks, as in some faint light under sea."

Our Lady of the Rocks.

Mother, is this the darkness of the end,
The shadow of Death? and is that outer sea
Infinite imminent Eternity?
And does the death-pang by man's seed sustained
In Time's each instant cause thy face to bend
Its silent prayer upon the Son, while He
Blesses the dead with His hand silently
To His long day which hours no more offend?

Mother of grace, the pass is difficult,
Keen as these rocks, and the bewildered souls
Throng it like echoes, blindly shuddering through;
Thy name, O Lord, each spirit's voice extols,
Whose peace abides in the dark avenue
Amid the bitterness of things occult.

—Dante Gabriel Rossetti.

Transcendental Physics

THE LATE Prof. Zöllner of Germany in his interesting work on "Transcendental Physics," touches upon many problems of engrossing interest. His borderland is full of wonder and of mystery, but it is clearly ghost land. One sees flowers dropped by invisible fingers, hears musical instruments struck by unseen hands, watches the grand piano rise and rise, as if touched by magical powers, till it almost leaps to the ceiling, finally greets the faces of the departed,—the ultimate result of all these researches, behind the curtain.

To be reunited to the dear ones who have gone before is the prime object of modern spiritualism, no matter under what guise it cloaks itself. The Lord, the exponent as well as the exemplar of human duty, set the first and great commandment clearly before his Disciples: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." The object of spiritualism is not to reunite men and women to the Lord, which is pure religion, but to their best loved ones of earth.

How can a man long for that which he has never seen? Can he love supremely an invisible and intangible Divinity? No. Hence the first law of the kingdom of uses. God, to be transcendently loved, must be known. The Word which was God must become his flesh, the Son of man, who is the Lord. Now one has a supreme object of affection capable of opening the doors of even heaven itself, where God's interior life is set by the floods of love and longing that rush toward what, once loved, has now been lost. A corollary to this truth is that periodic baptisms follow the appearance of the Lord. The reciprocal activity between God and

man is involved in the interactions of an attraction that transcends the grave.

Whom did Mary Magdalene love supremely, on the morn when she with other holy women rose early to anoint the Lord? Think of it! The dawning light whose rays pierced even the black shades of the Mount of Olives, where Jesus prayed but a few nights since; the hurrying figures of two or three women, wrapped in their veils; the anxiety evident upon their features as they approached the sepulchre hewn in the rock; finally, their surprise and wonder and delight when they knew that love, the veritable substance of life, had done its work.

Here was a true spiritualism, triumphant over materiality. A counterfeit presentment tempts experimenters in the occult to surround mediums, to listen with bated breath to their oracular responses, to try table tipping because great men, the supporters of the Society for Psychical Research, are investigating their phenomena. They go out early in the morning, not to meet a risen Lord, but to greet imposture and fraud perpetrated at their expense.

One may borrow the title of Prof. Zöllner's work to describe some interesting experiments made in Paris. The attention of the public in America has been called to the reality of thought substance since 1870, when KORESH began to teach the science of the mind. On the theory that thought transference represents a flow of electric corpuscles that may be caught by the camera, Prof. Baraduc, the late distinguished nerve specialist of Paris, obtained some pictures of emotions. Having prearranged a prayer meeting to be held in the Eiffel Tower, Prof. Baraduc prepared a specially sensitized plate to catch the thoughts expressed. A column of prayer is represented by a plate that shows a nebulous stream that may well proceed from minds that are interested in the nebular hypothesis. A vortex is anger photographed, showing how the mind is carried away by a rush of emotions to commit murder, or some equally heinous crime. The mental concentration of prayer again registered an upspringing tongue of light very well defined. Other plates represent a benediction, also the transmission of mental force involved in a miracle at Lourdes.

These plates have been rendered familiar to readers by Mr. Harvey Britton, who is sending them over the country in an interesting little booklet called "Science and the Soul." He recounts many experiences authenticated by the foremost scientific investigators into the realm of what is usually termed the occult. Table tipping, slate-writing, levitation, materializations,—the usual feats of phenomenal spiritualism supported by great names.

One of these celebrated persons relates that he saw his wife's soul leave her body at the time of her death, in the form of a luminous globule. These fascinating pursuits lead atheistic scientists to believe in the survival of the entity after physical dissolution. They have their use, but modern spiritualism is a very subtle and insidious foe to true science.

For the Younger Minds

Bertha M. Boomer

AT THE THEATRE

Elevated Stage Action One of
the Best Means of Education

IN THESE days the theatre goer is elaborately entertained by the play writer, the stage manager, the scenic artist, the performers, and last, but not least, the orchestra. Some very delightful combinations of story, song, artistic costuming, and stage settings, are offered to the pleasure seeking public in the modern productions called musical comedies.

To see the crowds of care-free people invade the play-house sections of the larger cities at eleven or twelve o'clock at night, one would scarcely think trouble ever beset their paths, or that many were only toilers in a great competitive system, where justice seldom enters, and honest workers are filling the pockets of craftier men. However, but very few of them fail to make use of their extra time and earnings to drive dull care away, by frequenting the brilliantly lighted pleasure palaces. There, all thought of self or responsibility is submerged in the enjoyment of a brilliant spectacle of harmony in color, motion, and melody.

While the orchestra circle, the balconies, and the boxes are filled with those relaxed and eager for enjoyable diversion, confronting them is a hard-working, tense, active, talented, attractive company of actors, doing their utmost to please and enchant, and also to earn their often too meagre salaries by so doing.

Yet the visible performers are not, by any means, the only ones engaged in the laudable task of giving enjoyment to appreciative spectators; lift another curtain, and behold a large company of invisible toilers engaged in the same production. There is the play writer, running his finger through his locks, laboring for new ideas; the overworked stage manager, facing innumerable difficulties; and the designers and costumers bending over their gigantic tasks. When orders for costumes are given on short notice, they often stand shoulder to shoulder, day and night, working on some difficult garment, to complete it by a given date. Then there are the scenic artists, stage carpenters, and others too numerous to mention, busily engaged in their part of the great work of entertaining the public.

The invisible choir receive no overwhelming applause or encores. If the visible members of the company are demanded many nights, they know their work also has been appreciated. With the possible exception of the producer, these invisible entertainment artists are seldom remembered; yet upon their contribution depends a great part of the success of the production. It is toil, toil, toil, behind the scenes, that those before the footlights may be aided in captivating their audiences. There is no rest from their labors either; for others are working hard to surpass them in competing productions.

It is not strange that people seek the theatre for rest and diversion; they will probably always do so. A fine piece of acting, an agreeable voice and appropriate gestures, the portrayal of the beautiful sentiments in the plot of an

action story, will never cease to be interesting. Koreshanity teaches that the stage will be the pulpit of the future. It would surely make a most effective one, for there is where the people flock unceasingly. Why should not the highest aspirations, the noblest lessons and heroic endeavors be taught by the drama, and the finer senses be educated in theatrical display, which is a beautiful combination of all the arts?

The world is ever changing, and will probably continue to do so. The audiences of the future will undoubtedly cry for more meat, more real food for thought, combined with the dainties set before them on the stage today. Demand creates supply, and the character of the productions will change with the times.

The producers and actors, let us hope, will also receive in time, benefits from this ever-changing world. Those devoted to the entertainment, and education through entertainment, of the public should be cared for by the public in a measure commensurate with their giving. It is a deplorable condition when talent suffers hardship and lies dormant, retarded and undeveloped, when often the education is bestowed upon more unfit subjects. The world needs wise regulation, and demand will create it some day.

The task of entertaining is a beautiful one; and while it is superbly performed in many particulars today, we have reason to hope for something far grander as time rolls on. When man learns to love and work for his fellow-man, that which will result from such a motive will outdo all that has been brought about through competition.

Uncle Sol and His Mare Polly

BY JOHN S. SARGENT

OLD Uncle Sol, as he was familiarly and pretty widely known, was a somewhat unique character in a back-woods community of one of the middle western states, some seventy-five years ago. He had landed there with his young wife, from a neighboring state, on the heels of the retreating savages, and proceeded to make a home on a piece of fertile land donated for the purpose, by his Uncle Sam, whereon he reared a large family of sturdy boys and girls.

To tell his own story, he was born in Kentucky, and ran away from home at the age of thirteen; thereafter hewing his own way to a rather unenviable fame, and but little better fortune. As a boy he was doubtless wild and rough, as he was ignorant—could neither read nor write. His father had built a cabin at the foot of a steep bluff, farming on the lowland; he gathered his firewood on the hilltop, and pitched it over the brink, for it to slide and tumble down by the house.

Young Sol (as he related the escapade that caused his departure from the parental roof) was returning one night with some neighbor companions from a coon hunt. On reaching the top of the bluff, there stood the sled, with a load of wood left on it the day before. With the spirit of deviltry, which wild boys too often imagine to be fun, they saw their opportunity for mischief, and over the brink went the sled, wood and all. It went clattering down, smashing

against the house, and almost jarring that structure from its foundation. His father, he said, "was a prayin' man, and thought the world was comin' to an end." With a supplication for mercy on his lips, the old man rushed out to see what was the matter; he soon divined who was the culprit, and taking the ancient Solomon's advice, spared not the rod. Young Solomon, by way of showing his depreciation of his illustrious namesake's views, despoiled the home by leaving immediately for parts unknown. Anticipating Greeley's advice he turned his face to the westward, and keeping pace with the frontier settlement as he grew up, he finally reached, as a man of family, the locality of our story:

Doubtless he was of German origin, but far too remote to have left the least hint of accent, for he butchered the queen's English with the backwoodsman's reckless defiance of orthography, the rules of grammar, or of classic literature. In fact, it was claimed that the family had descended from a line of Germany's petty kings, (whose name he bore,) the last scion of which was exiled, and settled in Virginia in the old colony days, from whence many descendants had scattered to various states of the Union. Be that as it may, he was of that low, heavy-set form of body so common to the German people. Like the Irishman's duck, he was built from the ground up. Broad of shoulder, deep of chest, with a neck like a bovine, and thews of iron, he possessed muscular strength which the old Visigoth chiefs, that laid proud Rome low, might not have despised. His physical accomplishments were climaxed and completed in a voice stentorian as a calliope.

But powerful as he was physically, John Barleycorn could and did lay him low on many occasions, leaving him helplessly drunk and alone by the roadside, except for his "gude" mare Polly, who never forsook him at such times, as she might easily have done. For Uncle Sol early became a patron of the groggery, as it was called in those days. In fact, almost everybody, even preachers, drank in the first half of the eighteenth century. Many well-to-do farmers kept a barrel of whiskey in their cellars and sold to their neighbors. The household that did not keep a decanter in its sideboard, for the hospitable entertainment of friends, was soon put under the social ban, as mean and stingy. Most of them, however, were discreet enough to drink, and then let it alone until another day; but not so Uncle Sol; a taste would fire his appetite, which would never be appeased until he had reached a drunken stupor.

Still, with the exception of this one great fault, Uncle Sol was a good citizen and neighbor, kindly and accommodating when sober, and comparatively harmless when drunk; though with his bluster at such times, and his extraordinary voice, he managed to frighten timid people, especially women and children. The latter he would often pretend to chase if meeting them on the road, but it was never reported that he ever actually did harm to any one of them, not even his own family. His wobbly legs at such times would hardly enable him to catch any one, if he really wished to; but he usually contented himself with pouring out after them a torrent of threats, sometimes mingled with frightful oaths, that reverberated through the hills and heavy woodlands, until the whole neighborhood was apprised of the fact that "the old man was drunk again."

Aunt Ailee, the wife and life-long companion of Uncle Sol, while entirely irrelevant to the story, is yet eminently deserving of mention, as one who did faithfully all that she was capable of in the role of wife and mother, to make up for his deficiencies. Always kind and cheerful under such untoward conditions, she was respected and loved by those who knew her best, especially the children, who were always sure of a hearty welcome at her little cabin home, and sundry lumps of maple sugar, pies, cakes, or other "goodies," which, despite the old man's profligate waste, she somehow managed to have for the little folk.

But the heroine of our story is the little gray mare, Polly. Born and reared on the farm, she was considered to be almost (as she must have felt herself to be) a full-fledged member of the family. Certainly she contributed no small share to the family maintenance. With her, Uncle Sol tended his little patch of corn, got up his wood, went to mill, and did other farm duties, after his boys grew up and left him to make homes of their own. He rode her to and from the little village to procure the few groceries, and to replenish his little brown jug. On such occasions he seldom started for home until he was "unco fu," and the shades of night blackened the woodland and moor.

For some reason not yet unraveled from equine philosophy, Polly seemed to regard it as her duty at such times to see that he got safely home. She would sidle up to the fence or a block, and stand quietly for him to mount; and then, walking carefully, she apparently regarded his every motion, swaying from side to side, the neighbors often declared, to enable him to maintain his unsteady seat. When he fell off, as he frequently did, she remained faithfully by until some one came along and helped him on again, or he became sober enough to get on himself.

But one cold, wintry night he lingered late and drank deep with his boon companions; everybody but Uncle Sol was snuggled by his own fireside, or was in bed. The trees were popping with the frost, and the snow crunched icily under Polly's feet. It was a bad night for even the "De'il," as he is reputed in Burn's 'Tam O' Shanter,' to have "business on his hands," but he did have, for in the most lonely part of the road the old man tumbled off. After calling repeatedly, as was his wont, for his grandson, who was living with the old folks at that time, he relapsed into slumber from the effects of the cold and drink. No one responded to his call, and this would undoubtedly have been his last sleep, had not Polly arisen to the occasion, and saved him.

It is not at all likely that she realized his danger and deliberately set to work to circumvent it, but rather that patience with her, as it does with most of us, ceased to be a virtue. She was cold and hungry, and impatient to get to her stable and feed; but she had no thought of leaving him, as she might have done. He must of necessity, in her theory of things, go too. So she began to tease him; she nipped at his clothing, sometimes his cheek came in for a pinch, alternating the provoking process with rakings of her feet. It is not likely that she meant to be rough, but it doubtless was rough enough to arouse him to anger, and sufficient resentment to fight her away. This of course stirred his blood to renewed circulation, and drove out the cold, but as soon as he relapsed into quiet, she was at him again, keeping it up repeatedly, thus preventing him from sleeping and freezing, until the whiskey in him had died sufficiently for him to realize his danger, and to struggle up and go home with her.

When the old man sobered up, he remembered, in a vague sort of a way, how Polly had tormented him and wouldn't let him sleep, though he wanted to so badly, and he realized that she had thereby saved his life. This of course made him think more of her than ever, if that were possible, but it did not, as it should have done, induce him to quit the drink.

Light on Current Events

John S. Sargent

THE TREND OF THE TIMES.

The Coming Great World-Wide Events; Their Present Shadows.

THOSE who are keeping themselves informed through the daily press of the world's events, cannot help noting the rising tide of indignation at economic conditions. Great swells of wrath heave here and there the toil-wearied bosom of humanity, and sullenly break upon the rock-bound shores of government favored and government protected "big business." The cry of the toilers for relief is constantly being heard, but is little heeded, or if it is, an inch only is given in wages, and an ell is taken in rates or the sale of products to make up for it. "Big business," having corraled all avenues of trade, is able to take the lion's share of whatever wealth is produced, and with an arrogance born of the prowess of its own endeavor and the wild revel for riches, refuses to harken to the mutterings of the gathering storm, or to apprehend the danger of the piled-up wrath that is seething in every civilized land.

KORESH long ago predicted what troubles were coming in the early part of the century, but he was little heeded, and was derided as a "calamity howler," but with the almost universal unrest now threatening the domestic peace of nearly every country in Europe, the big dailies are beginning to take serious notice. Only last week the *New York World* heralded the wild and threatening conditions on the other side of the Atlantic, in the following scare headlines:

"Ferment like '48, when Kings Fell and People Rose, Stirs all Europe. Alfonso puts Spain under Martial Law, Because of Nation-wide Strike which Has Developed into Revolutionary Conflict. People Use Torch and Dynamite, Commotion Reaches from Ireland to Russia. Vienna Looks like an Armed Camp. Budapest Shops Plundered. Norway in Throes of Anti-Militarist Agitation. Portugal Rent by Dissensions. Many Strikes in England, and Irish Railways at a Standstill."

"The strike movement," declared Canalejas, Premier of Spain, "is frankly anarchistic; the strikers' motto is 'destruction,' and they freely counsel the use of dynamite." Later reports state that the iron hand of the Premier is restoring order. All this disorder in the other countries may subside, for the present. The restoration of order is the restoration of that same order which has all along been operating to rob labor of its just reward, and to enrich the exploiters of labor beyond the wildest dreams of Midas.

The universal trend of the present conditions is toward the utter destruction of the present economic system, moving on, each year, with an accelerated ratio upon the comminuting rocks of a world-wide, and cycle-ending catastrophe. All these things have been pointed out by KORESH to take place in consonance with the Biblical prophecy that old things shall pass away, and all things be made new. The newspaper world is perhaps beginning to see something to excite fear, but apprehends little as yet of the final purport.

Satan Divided Against Himself.

MR. EDISON has startled the public with some bold and adverse opinions concerning immortality, but the subject is still rife, and unsettled as ever. Having invaded the field of agnostic science, the priesthood of that cult have arrogated to themselves the ability to direct all matters of faith, and have undertaken to settle the question according to what they regard as the reason and the facts, only to discover themselves as hopelessly divided on that subject, as they are upon all their other hypothetical theories.

The leading scientist of that school, Prof. Ernst Hæckel, has issued his pronunciamiento to the effect that the "Immortality of the soul is a myth, and without foundation." It is, in his opinion, "only a physical function of a brain cell, which ceases at death," and "the productions of the mind are mere muscular activities." But one Henry Frank, a scientist of the same school, I judge, has ventured to dispute this view, in a book of six hundred pages, for a brief idea of which I am indebted to the September issue of the *Twentieth Century*.

Mr. Frank is a scientific student and thinker of no mean order. He has approached the subject in the true spirit of the investigator, to find the truth, and not to bolster up any preconceived ideas. Holding himself in the logical mental attitude necessary to do this, he has made an exhaustive study of both physical phenomena and psychical research, coördinating the discoveries of the leading scientists in each field, into the logical deduction that "there are now forces existing within the human organism which operate through the agency of a refined substance, constituting the secret seat of the psychic energy; and that this substance, being potentially indestructible, may therefore become the plastic organ, through which the mind may operate and manifest itself, after the mortal frame of the visible man shall have expired."

In other words, he makes out to his own satisfaction, at least, that the refined substance within the cell is building up the soul body within the physical, and that it (the soul) has the capacity to exist, partly or wholly detached, from the body. It having been discovered that the atom, being in a ceaseless process of dissolution, emits the most powerful recondite forces known in Nature, he says that "when we shall know all about the cell of life and its interior processes, we shall discover the source of psychic energy which has so confused mankind." He is stumbling around pretty near the truth in some things, but is not likely to find it so long as he denies the existence of spirit. His idea of the soul is, that it is only a very refined essence of matter, a super-material substance. But his theory, however erroneous, serves delightfully well to set these traducers of Revelation at variance with one another.

So long as these supposedly learned men refuse to admit the existence of spirit as a necessary factor in the economy of creation, they will continue to be at sea, not only upon psychic phenomena, but also in the mere physical operations of Nature as well. In fact, they will continue as they are, in the densest ignorance of what matter really is. We can only know things by comparison with other things of an opposite nature; so that when we eliminate the only substance which is the direct opposite of matter, there is nothing with which to make comparison; it is left absolutely alone.

Literary Review & Comment

N. C. Critcher

BOOKS AND MAGAZINES

To Discriminate Between Truth & Fallacy an Essential Prerequisite

AN attractive book, entitled "How to Read Character," by H. D. Silverfriend, of Estero, Fla., has been sent us for review by courtesy of the author. It treats of the science of Cheirolgy from the latest and most scientific point of view, and "is intended for the use of students of character, for those who wish to entertain others by delineating character, and for schools and colleges." It is well and clearly written, and fully illustrated. It has, in addition to delineation of character, a department on the diagnosis of diseases, which should be of great value. Price \$1.00, cloth bound. Address: Guiding Star Publishing House, Estero, Fla.

The *Woman's Home Companion* for October gives first chapters of new novel by Mary E. Wilkins Freeman; "The Spider and the Fly," a warning to women investors, by J. M. Oskinson, financial editor of *Collier's Weekly*; "The Girlhood of Ernestine Schumann-Heink," by Wm. Armstrong; "Women Painters of America," by Christine Brinton; an important article on "The Moving Picture Show," dealing with its influence for good or evil on the community; "Familiar Talks about Recent Books and their Writers," by Jennette L. Gilder; Entertainment Page; Sewing Room; Doctor's Page; Pin-Money Club; Fashion Dept., and Miss Gould's Fashion Talk; The Dressmaking Lesson; and many other interesting features. Crowell Pub. Co., 381 Fourth Ave., New York City.

The *Review of Reviews* for October has portraits of "Stolypin, Russia's Man of Iron," and Theophile Delcasse, French diplomatist, with articles dealing with their characteristics; also, portrait of Baron von Kiderlin Waechter, former minister to Constantinople; "Boy Scouts of America," by Dan Beard, National Scout Commissioner; "Economy of the Motor Wagon," by Walter Wardop, editor of the *Power Wagon*; "New York's Municipal Music, Two Years' Advance," by Arthur Farwell, Supervisor of Municipal Concerts; "Story of Civil War told by Photographs," by Gen. Horatio C. King; Progress of the World, and Record of Current Events, with portraits; and usual cartoon pages. 13 Astor place, New York City.

The October *Naturopath*, and *Herald of Health*, has many very interesting and instructive articles; "The Anglo-American Language and its People," by Dr. J. Augustus Weimar; "The Tobacco Skunk and His Depredations," by J. W. Hodge, M. D.; "The Outrage, Vaccination," by C. F. Nichols, M. D., and kindred article by Francis B. Livesey, on "Vaccination in Public Schools;" also "Curfew Must Not Ring Tonight," another sweeping denunciation of Vaccination, by George Allen White, with many quotations from physicians and prominent men; "Modern Miracles

of Healing by following Christ's Teachings," by J. Waterloo Dinsdale, M. D. It also has a section printed in the German language. Published in New York City.

The *Scientific American* for September 23, has description of cement-gun used by government for putting concrete in place; article on "Stalloy, a new Iron Alloy of peculiar Electrical and Magnetic Qualities;" on "Henry Walter Nernst, a Great Physical Chemist," and his work; on "Artificial Life" by Benj. C. Gruenberg. Published in Boston.

Secular Thought is devoted to what is called "Rational Criticism in Politics, Science, and Religion;" incidentally, however, it has an interesting article on the "British Post-Office," which returns \$20,000,000 profit on this year's operations; "Destruction of Niagara Falls;" "Union of Theosophy and Spiritualism." Published in Toronto, Canada.

Aquarius, a New Thought and Astrological Magazine, has short article very pertinent at this time of the great disaster at Austin, Pa., entitled "Roman Works Still in Use;" a reservoir built 1000 years ago, by the Romans, which is found to be fit for use now, as soon as debris can be removed. Published at Niagara Falls, N. Y.

Our Dumb Animals "speaks for those that cannot speak for themselves," in a very interesting and effective manner; it should be in the hands of children and all lovers of animals. Published in Boston.

The Stellar Ray, devoted to "Newest Thought," has also considerable astrological information, as understood at the present time. Published at Detroit, Mich.

The Nautilus, for October, has special title of "New Thought Efficiency Number," without doubt very interesting to that cult. Published at Holyoke, Mass.

The *Woman's Journal* has much interesting matter on its specialty, suffrage progress in various states; portraits of prominent workers in the cause, etc. Published in Boston.

The Astrological Bulletin for October gives aspects for current month, as usual; "Favorable and Unfavorable Days," etc. Published at Portland, Oregon.

Now, a Journal of Affirmation, published in Glenwood, Cal., by H. H. Brown.

The Phrenological Era, published by M. Tope, of Bowerson, O., deals with subject indicated by title.

Topics of Interest & Importance

ANNIVERSARY OF THE BIRTH OF KORESH

**"Behold, I Will Send My Messenger and
He Shall Prepare the Way Before Me"**

BY N. C. CRITCHER

OCTOBER, sacred month which saw the advent of the world's new hope; month associated with all that is holiest and dearest to the hearts of Koreshans! The name brings sweet memories of all the years that we were privileged to walk with KORESH, and listen to his words of love and wisdom; to feel his tender care and toleration of our many follies and shortcomings,—never irritated by them, never "bruising the broken reed, nor quenching the smoking flax," but ever giving the encouraging word and ready smile, till at last, having endured unto the end, through endless hours of agonizing suffering, he laid himself upon the altar, the sacrifice for a world which rejected and maligned him.

So he finished that part of his work, and passed from our view to accomplish, hidden from our eyes, his transformation from "corruption to incorruption, from mortality to immortality," which must precede the completion of his work in the salvation of the world.

To no one is it given to know the day or hour of his return; but we are assured that in the fulness of time we shall again be blessed by his presence, and, if we have been faithful, be permitted to have a share, however slight, in the uplifting of humanity; for he has often told us that we were called to that work. Blessed hope! How these light afflictions, that are but for a moment, shrink into nothingness when we, even in a measure, realize that high calling—so high, that it is almost impossible for us to realize it.

It is most fitting, as we approach the anniversary of his birth, so often celebrated with joy and gladness, and enlivened by his presence, that we should open our hearts to the influence of his sweet and loving spirit, with mutual toleration for each other's faults, and hopeful, uplifting appreciation of all that is good.

We share the greatest—the only—truth there is in the world today; we can give a reason for the faith we possess, even if we are not intellectually endowed with ability to comprehend the details of our all-embracing Universology. And our Shepherd has given us fundamental laws and principles that a child can understand, which applied to daily life, will enable us to reach the immortal state.

To become as a little child, in willingness to be taught and to obey, is the essential condition of mind for admission to the kingdom of heaven, for "of such is the kingdom." Dear Master, fill us with this spirit of childlike trustfulness, and endow us with strength and patience to await thy coming!

Any attempt to discuss the questions of the day from the standpoint of the competitive system of economic use is worse than useless; and the time and energy thus consumed are utterly thrown to the winds.—*Koresh*.

The Growth of Class Consciousness

BY MADISON WARDER

IF THERE be any student of social life yet nursing a fond optimism with the notion that peace and harmony are likely to characterize the future relations of capital and labor, a candid survey of the situation developing around the McNamara case would probably contribute largely to his disillusionment. There he will find the lines of battle very distinctly drawn. At no period in the growth of capitalistic industry has the inherent antagonism of its constituent forces been so clearly expressed. Never did the master and servant classes clash with so evident a determination to destroy each other, if necessary, in the struggle for mastery in the industrial domain.

Industry has become so complicated, and the interests of all capitalists so closely interwoven, that all the power of international capitalism is behind the effort to send the McNamara brothers to the gallows. Thus a case that would ordinarily be a matter of mere local concern, at once takes on world-wide significance, placing at the command of the prosecution all the resources of organized wealth. One thing capitalism realizes above all others; namely, that its own destruction is inevitable in the event of the triumph of the labor movement. Therefore, all the hatred naturally felt by those who have, against those who have not, will be massed by capital in this desperate effort to cripple its determined adversary.

That the labor forces recognize it is a crucial case, is evident from the belligerent attitude adopted by labor leaders everywhere. The case bears so many marks of a "frame-up," that there is a decided disposition to ignore the constituted legal authorities, as being merely agents of capital in the prosecution. The redoubtable Mr. Debs is out with a pronouncement invoking the spirit of "red revolution," and flinging himself in fierce defiance in the teeth of the powers that be; and as he amounts to an idol in the socialist movement, and as socialism is the force that is cementing the toilers together in international solidarity, the Debs voice has a far-reaching influence. Altogether, the outlook for industrial peace in the immediate future is hardly reassuring.

To a Koreshan, the great intensification of class consciousness now manifest affords nothing to marvel at, save in the quickness and completeness of the fulfilment of scientific prophecy. From the very beginning of the system of competition, the selfish motives actuating the individual in the pursuit of competitive desire have trended necessarily toward just such a culmination. Selfishness, operating as a social motive, means private accumulation of wealth; and where wealth accumulates, capital develops as a means of further accumulation. Hence, wealth flows inevitably into the control of the industrially cunning, and social power becomes an attribute of the capitalistic class.

This condition obtains, however, only while the serving class is tractable, and willing peacefully to allow its energies

to be absorbed into the developing system of capitalism. But when the momentum of capitalistic appropriation reaches the point of oppression of the worker, a portion of his energy is diverted to the cerebral region, and he begins to realize that he is *particeps criminis* in the act of his own despoliation. At this point he becomes class conscious, and social power begins to flow into his hands. The merciless exactions of capital in the last few years, and the coincident misery of the workers, have served to develop class consciousness to the point where a measure of the strength of the opposing classes is imperative; and now nothing can end the conflict except either complete subjugation of the workers, or the annihilation of private capitalism.

Concerning the final outcome, there can be no shadow of doubt. The world has had enough of the present system. Capitalism has served well its purpose, to teach the race the futility of trying to establish a decent society upon the basis of individual selfishness. Nothing will now satisfy us but a system antithetical in all respects. When Debs and his fellow-servants rise in their might and sweep their masters from the seats of power, humanity will be ready to consider the system of united life. Then Koreshanity will come into its own.

The Relation of Type to Antitype

(From the Writings of KORESH)

THE types of the Jewish dispensation were those of prefiguration, and in these types the locations and titles were appointed by divine prescience, for their significance in designating the ulterior operations of God's will and wisdom, operative expressly in and through man's perfected being as the offspring of Deity.

To comprehend the character of the symbolic presentation of divine methods, it is important that the significance of terms employed to designate quality, purpose, and locality, as corresponding to principles in the divine economy, be somewhat familiar to the mind. To give an illustration of what I wish to convey, I will call your attention to a simple and familiar passage of Scripture. Jesus was born in Bethlehem of Judea. The word Bethlehem—applied to the place of the Lord's nativity, although possibly given by the same apparent accidental nomenclature that characterizes the naming of places in our own times—was designed on the part of Jehovah to be one of his signs of the fulfilment of God's purpose to redeem the fallen race of man through his own incarnation in the divine manhood.

Jesus made two declarations concerning himself, to which I wish to call special attention. They are these: "I am the living bread which came down from heaven." Note particularly that he declares himself bread. Again: "Destroy this temple, and in three days I will raise it up." That He meant his body, when alluding to the temple, may be known by the explanation: "Then did the disciples know that he spake to them of the temple of his body." Note again especially that He here signified to his Disciples, the truth that he himself constituted the living temple, the house of God.

We gather, then, from the testimony of Jesus, that he was the House of Bread, or that the structure in which the celestial Divinity was housed, comprised, while visible to

men, the House of Bread. This is the signification of the term Bethlehem.

It may appear like a small thing that the Lord should appoint the name of that obscure little village, and in the appointment attach to it a title which in its significance embraced the index to the Lord's office as Jehovah, or bread-keeper of the hungry world, which was to be fed from the hitherto hidden manna. I allude to the symbolic use of the term Bethlehem (the name of the place in which the House of Bread was born), as a simple and practical illustration of the importance and significance attached to names as employed in the Scriptures.

Limitation an Eternal and Inherent Factor.

BY O. FREELAND

ONE of the many evidences of the limitations of the human mind, is the question concerning the cause and beginning of the universe. Did it come into existence by chance or accident, was it created from necessity, or was the creation due to the will and power of one supreme, omnipotent mind? No thoughtful and wholly rational person will deny that the evidences of design in the universe are witnessed in all the departments of nature. That there is an overruling Providence in the affairs of individuals and nations, is acknowledged even by many of the thinkers who reject Biblical revelation.

The first and primary cause of all natural and spiritual phenomena has been a riddle to the ablest men who have made research in every department of scientific investigation. They discover laws in mechanics, physics, physiology, etc., but are unable to trace their principles to the ultimate; these possibilities being hidden from the ordinary mind.

There is a God; we believe that at certain periods of humanity's progress, he reveals the innermost secrets of universal laws to one chosen for the instruction of others. Man does not live by bread alone, nor by science, so called. Let the man beware who endeavors to solve the mysteries of life, and while searching, forgets religion and all that the word implies. Were man's intellect his only mental power and quality, could he understand and appreciate music, the drama, the beauties of sculpture and painting, the wonderful treasures of literature, the majestic aspect of visible Nature everywhere? We often find cultured and intellectual people ready to reject every proposition that cannot be seen with a microscope or proven by a mathematical formula. They are strictly critical under the harmonies of a Beethoven symphony; hearing an eloquent and learned orator in the pulpit, they are cynical, and ask, "How does he know?"

The truth is that man is a composite being, and his mind is not only capable of thinking with the rational faculties, but man's soul and spirit are gifted with emotions—be they bad or good. We laugh and cry, we love and hate; and the whole series of emotional and passionate phases of our nature render it possible for us to enjoy ourselves, to study and have pleasures, even while in the flesh and in the present world. He who sneeringly insists, then, that we cannot know that the God as revealed in the Scriptures is the Supreme Intelligence and Ruler of the universe, cannot be sincere; he who says there is no God, is declared

to be a fool, according to the Bible. Napoleon Bonaparte, speaking of Jesus Christ, said that only a God could be worthy of the vast number of professed Christians who adored and loved Him. But with all his transcendent genius, Napoleon could not answer the question concerning the origin of things and life. Lincoln, the greatest American since Washington, prayed with the trust and confidence of a child to that same God, whose existence is denied by so many little minds who think they know, because they have read and believed the things written by so called scientists and philosophers.

Let us here again ask, what caused the universe? Did it come into existence by chance, by necessity, or by design? Does Nature obey immutable and inherent laws? And, if so, when did they begin their work? The truth is self-evident, that no operation throughout the universe occurs without law, therefore there is a Creator, a God. The universe could not have sprung into being by chance; such a thing would be an impossibility. It would have been without system and order, for only a creative and omnipotent mind can put forth system and order, beauty and perpetuity. As the supreme mind of the universe, God employs the creative laws in every domain of cosmic activity. He comprehends the laws of the alchemico-organic kosmos, and is the Jehovah, God the Creator, whose mind dwells in the generation of the righteous, within the organo-vital kosmos, that is, humanity.

The Solstice

BY LOU H. STATON

AND Joshua (Savior) said to the Lord:
 "Sun, stand thou still upon Gibeon, and
 Thou, Moon, in the valley of Ajalon."
 The day was lengthened and the battle won.
 Shall the Lord be known as the Sun and Moon?
 He was the universe in the least form,
 The involved seed, the microcosmic Man.
 "I am the Light of the world." Yea, he was
 The day. In Him inhere these attributes—
 The Fatherhood and Motherhood of God.
 And Joseph dreamed the sun and moon bowed down
 To him. What! Shall thy Father-Mother God
 Bow down, come into outward form in thee?
 Shall you indeed return in future time
 And prove yourself to be the Lord our God?
 By their conjunctive mental unity
 The two sticks will become one in thy hand.
 The Sign, God's Messenger to us appeared,
 Illuminated man, the Angel in the sun.
 And Satan stood before him to resist.
 And they that stood before him took away
 His filthy garments, his iniquities,
 The esoteric evils, fallacies;
 Eliminated by alchemic fire
 As a precipitate afflatus, breath:
 And he was given a change of raiment;
 And so, the angel of the Lord stood by.
 Yes, Joseph in his new name comes again,
 From Thence the Shepherd, Stone of Israel,
 The reincarnate, favorite Son. The Sun
 Stands now on Gibeon; the Moon is in
 The valley Ajalon, between two points
 On the solstitial colure, Capricorn
 And Cancer, sire and dam, who reproduce.
 The victor over death lengthens his day.
 O Joseph (CYRUS), claim the life you won;
 Transform and put on immortality.

Praying for Rain

BY O. F. L'AMOREAUX

THERE is a now practically obsolete saying, that the man who rests his case in a human court must come into it with clean hands. These are "the last days," which expression (in the Bible) means the end of the age or dispensation. It is the time when men "have heaped together treasure for the last days" when "The hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth, and the cries of them who have reaped have entered into the ears of the Lord of Sabaoth." These are the times to look for great distress from lack of rain. "The effectual, fervent prayer of a righteous man availeth much;" but the Elijah who effectually prays for rain must be a man of God, able to lift up holy (clean) hands, "without wrath or doubting."

There is no power but mind power; but the evil results of the competitive system, which men vainly imagine they can restore, have left mind power largely disorganized for good, and organized, if at all, for evil. In the time to come, when some form of coöperation, or something like primitive Christian communism, comes to prevail, we will have rain when we want it, because the united and concordant power of mind will bring it.

Much of what we call science today, which is confessedly based on hypothesis, (somebody's guess), will have to give place to real science, which is not so based. Substance exists in two forms, energy and matter, which are not the same, but are constantly changing places, and without these there could be no life in the world.

ERRATUM. In the September issue of the SWORD, in the article entitled "The Old and New System of Astronomy," on page 280, second column, the word "incomprehensible" should read, "incompressible."

A Blow at the Copernican Theory.

BY DR. J. A. WEIMAR

WE append a clipping sent by one of our readers, which shows that the forces of destiny are directed against the accepted theory of the long-cherished, fallacious astronomy. The clipping does not contain one genuine idea of the true Cosmogony, viewed from a Koreshan standpoint. In fact, the whole conception is an assumption, and is as premiseless as the hypothesis or guess of Copernicus. It is simply another guess, but in the opposite direction. We are pleased, however that Prof. Silber's guess has the tendency to unsettle the belief of the adherents of the Copernican theory of astronomy. From this viewpoint we give the clipping space in the columns of THE SWORD:

The theory that the earth is really a hollow globe, has been brought forward again with a wealth of new arguments by a distinguished German scientist. This daring thinker is O. H. P. Silber, of Steglitz, Germany, who is a successful architect, and also a man of serious scientific attainments. Mr. Silber argues that the accepted laws of science compel the conclusion that the earth is hollow. If it were solid, he says, the molecular attraction would not hold the earth together or keep it on its path. The force of gravitation of the sun would be so great that the earth would be drawn toward the parent body continually, and would fall into it. Mr. Silber undertakes to show that the weight of the earth, as generally calculated by science, is many times too great, if the hypothesis that it is solid be accepted. The now accepted weight of the earth can only be accounted for on the theory that it is a hollow body.

The actual form and movement of the earth are illustrated by the author in the following manner: He takes a hollow iron ball and fills it with glowing gases and solid particles. He then rotates it rapidly. It is then found that all particles within the ball cling to the sides, while the gases are drawn to the

centre. At the same time the crust becomes thicker, through the adhesion to it of all particles loose in the centre. This, the theorist argues, is what takes place in the case of our earth.

The hollow interior of the earth is 2,000 miles in diameter at the equator, and 1,890 miles from pole to pole. The author has reached this conclusion from careful calculations too elaborate to be reproduced here. This enormous hollow at the centre of the earth is filled with gases, which are held there by imperious layers of material surrounding them.

Mr. Silber accounts for the well known variation in the swing of the pendulum between pole and equator. The scientist explains the origin of the world in this way: A tall glowing column of mineral gases many thousand miles high, was shot off from the sun into space and there rolled into circular form, picking up the star dust and planetary refuse as it passed. As it cooled, the outside became solid, while the hollow interior continued to hold gases, like those which originally made up the whole. As the gases were condensed the earth contracted. Its revolutions became more rapid and its gravity became greater. The outer surface cooled, became solid, and the layers of earth formed around the gas centre.

Mr. Silber divides the hollow crust of the earth into six layers. The three outer layers are made up chiefly of star dust and bodies falling on the earth. The three inner layers are the thicker ones, and consist of the heaviest particles and the ores which have been gathered together by the magnetism of the earth. Mr. Silber also holds that the moon is hollow. The reason why it has no atmosphere, is that it drew its air and water into its interior hollow ages ago. The idea that the earth is hollow has been advanced by many writers, including Bulwer-Lytton, the famous novelist, but they were usually fantastic and imaginative. Mr. Silber is the first man to maintain his theory, while giving due consideration to the laws, axioms and discoveries of modern science.

Any one familiar with the Cellular Cosmogony of the Koreshan cult, cannot be led astray by such hypotheses as the foregoing contains; for the Cellular Cosmogony is based on a rational and demonstrated premise. Furthermore, if we reason according to the law of analogy (the only true process of reasoning), and apply the laws and principles of optics, we cannot possibly err, for the cause of anything in existence must be within the comprehension of the human mind, else it is unthinkable, and therefore can have no existence.

We said that the true process of reasoning is according to the great law of analogy. Now the correspondentia analogy of universal form and function, as they obtain in the alchemico-organic cosmos, we have in the formation and function of the human brain, as well as in the formation and function of the egg and womb. It is a scientific fact that all life starts within a cell or womb. If we have an accurate knowledge of these, and abide by them, we have a sure foundation, which keeps us anchored even amidst the modern hypotheses concerning the universe.

The clipping speaks of "a wealth of new arguments," but we fail to discern them; it surely does not "distinguish" the author as a "scientist," but rather as an underminer and demolisher. The only statement with which we can agree, is not the "accepted" laws, but rather that the Deific "laws of science compel the conclusion that the earth is hollow;" however, not in the sense of Prof. Silber, for we read in the book of Isa. xl:12: "Who hath measured the waters in the hollow [Heb. *sho'al*, hollow palm or concavity] of his hand?"

His fear that if the earth were solid, "the power of molecular attraction would not hold the earth together or keep it on its path," might have some weight, if the tremendous speed of the movement of the earth had a scien-

tific basis. His fear is imaginary, and his conclusion baseless. The author is still bound with the chains of the dark ages (centuries). He says "The force of gravitation of the sun would be so great that the earth would be drawn toward the parent body continually, and would fall into it." There is no danger that the earth will fall into the sun; for the earth is comparatively stationary and does not move through space. It is written: "The sun also ariseth [Heb. *zarach*, bursts forth, comes into view], and the sun goeth down [Heb. *bo*, goeth in, descends]. * * * But the earth abideth [Heb. *amad*, stands fast, is established firm, ordained to remain, remains still, endureth] for ever." (Eccl. i: 4, 5.)

Again Prof. Silber says: "The weight of the earth, as generally calculated by [so called] science, is many times too great, if the hypothesis that it is solid, be accepted." An "hypothesis" is a guess; then for common sense sake, why accept it? Mr. Silber's arguments and illustration concerning "the actual form and movements of the earth," undoubtedly appear to an unindoctrinated Koreshan plausible, but a Koreshan student knows that the physical universe had neither a beginning nor an end.

The hollow earth theory of the clipping cannot be compared with the Cellular Cosmogony, by KORESH, for the former is unscientific, and the latter both rational and scientific. Mr. Silber has offered no premise, nor has he reasoned according to the only law of reasoning—that of correspondentia analogy. He has not applied the laws and principles of optics, with perspective foreshortening; consequently his theory, arguments, and illustrations are untenable. Says Dr. Woodhouse, Astronomer of Cambridge, England: "Copernican astronomy would indeed be helpless, were it not for the implied approval of those whose authority is considered a guarantee as to its truth. Should this sole refuge fail us, all our arguments, all our observations, all our boasted accuracy would be useless, and the whole [so called] science of modern astronomy must fall to the ground."

The time of the "fall" of modern astronomy is near at hand, for it is written: "Thus saith the Lord God, behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation; he that believeth shall not make haste. Judgment will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow its hiding place." (See Isaiah xxviii: 16, 17.) Water is the symbol of divine natural truth, natural scientifics, the natural solvent; while hail is the symbol of crystallized divine natural truth, the natural Deific pebbles which will break through the hiding places and demolish the fallacious modern astronomical hypotheses.

Some will say, "What difference does it make whether we live on the inside or the outside of the universal globe? KORESH says: To know the earth's concavity and its relation to universal form, is to know God; while to believe in the earth's convexity is to deny him and all his works." For says Holy Writ: "Woe unto them that call evil good and good evil; that put darkness for light, and light for darkness." It is a serious matter not to discriminate between truth and fallacy, or good and evil.

The Open Court of Inquiry

Dr. J. Augustus Welmar

Chiropractic Philosophy and Adjustment

**One of the Latest Healing Methods as
True as the Science of Mathematics.**

Question 68. "Is Chiropractic adjustment of the human system a reliable method of relief from pain and a cure of disease? Can you give us some idea of what diseases are caused by the subluxation of any one of the spinal vertebrae?"

THE second question we must leave for a future consideration; but as to the first we can say, from our study of the subject, that Chiropractic Philosophy and its manual adjustment of the three hundred articulating joints of the human body, including specifically the fifty-two of the spinal column, is not a panacea; that is, not a cure-all. The only cure-all for all the ills of humanity, including all sins, is an alchemical transformation from mortality to immortality. Such a transformation reaches from the very center to the outermost circumference of the spirit, soul, and body. This is the panacea that Koreshan Universology teaches.

The percentage of relief and cure wrought by Chiropractic adjustment is greater than by any other known therapeutic method. We are informed that the several established medical schools are absorbing Chiropractic Science and its manual adjustment, which we hail as a wise course; for the proper relation of the skeletal frame of the human body, is the foundation and firmament of the anthropostic being.

Chiropractic physicians do not claim to heal, treat, manipulate, or knead the human body; but they "adjust" the subluxated bones, especially those of the spinal column. They claim that not all pain and disease are the result of impinged spinal nerves, but that over ninety per cent is caused by vertebral subluxations, which impinge the nerves that emanate from the bony column of the spine. It is a known fact that all fluids of the body and all muscles are propelled by nerve force.

The claim of Chiropractic physicians is that subluxations are caused not only by accidents, such as wrenches, sprains, and strains, but also by inhalation of impurities, by poisonous injections, such as vaccine virus, and by hypodermic injections. In fact, there are many other ways by which the joints of the spinal column may become subluxated, among which are lifting, falling, slipping, jars, and concussions; and also by means of decaying animal and vegetable food substance; by injurious habits;—smoking, chewing, and intoxicating drinks; and last, but not least, by such causes as are described in the Old and New Testaments, known as obsession and possession. Diabolos, his consort Satana, and their host of demons of evil spirits, are exhibited as the cause of the most direful pains, diseases, subluxations, and calamities; for they produce dumbness, deafness, madness, palsy, epilepsy, and the like. Read and consider Luke xiii: 10-17.

That the bones of the spinal column subluxate is certainly a fact. Those who "adjust" them, and thereby relieve and cure disease, and say, "Nature" relieves the pain and cures the disease, are the people whom we are to believe,

and not those who are ignorant concerning the subject. It is a known fact, that the skeletal frame constitutes the support of the human body; and just in proportion as its parts are in normal apposition or juxtaposition, its healthy condition continues to old age. The brain acts as a dynamo, alchemical elaborator, and feeder of the body; but when a subluxation has taken place, nerves are impinged at the point of emanation, and as a sequence, the respective organ which that particular nerve supplies with nerve juice, is not properly nourished, and is gradually starved.

Thus, while there may be nothing the matter with the dynamo (the alchemical laboratory), the path of transmission of the nerve juices is obstructed, either partially or wholly, and pain and disease are the result. Nerve-impingement or compression of the nerves causes partial or complete loss of function, by obstructing the nerve juices, thereby causing inflammation at one point and starvation at the opposite, at its juxtapositional points. When the joints of the spinal column are in proper apposition, it allows the nerve impulses to perform their normal functions.

It is also a mathematical fact, that when the inter-vertebral cartilages become subluxated, less elastic and thinner, the vertebrae are drawn too closely together, occluding the foramina or windows of the spinal column, whence the nerves emanate throughout the body. This causes a lack of the nerve juices and consequent functional force, thus producing an impaired and diseased condition, and if not adjusted, sickness and death will follow.

The brain controls, through the spinal cord (which is incased within the bony column), all the functional parts of the body. The sensory and motory nerves branch out in pairs from the spinal column, and ramify in all directions to the organs of the body, absolutely controlling every part of the anatomical structure, providing that no subluxation exists.

A Chiropractor adjusts the subluxation by hand, never by a machine or mechanism. Concerning several vital points, we regret to state with reference to Chiropractic Philosophy, that the system (not individuals) does not differentiate between philosophy and science. In fact, it gives the impression in its literature, that the term "philosophy" is a superior term to "science;" while just the reverse is true. Furthermore, it does not give due credit to the circulation of the blood system of the brain and body. Another great truth is more or less overlooked, of which Dr. Walton, in the New York *Medical Journal* speaks; namely, "Not infrequently reduction [adjustment of a subluxation] takes place spontaneously, during sleep; at other times it occurs accidentally during the relaxation produced by an anesthetic."

The logical and consistent conclusion is, according to the foregoing statement, that restful or quiet sleep does adjust spinal subluxations, otherwise many a mechanic or manual laborer would be unfit to proceed with his work the following day. Many a man coming home from a hard day's labor has been heard to say: "I have a kink in my back;"

or, "I have a tender spot in my spine." But after a good night's rest, all is gone.

All people have in their lifetime experienced the soothing and refreshing influence of sleep, and they feel quite rested in the morning. What has taken place? A recuperation of all the forces of the body; and if any subluxation existed, it was adjusted while asleep, by the great adjuster,—the dynamic alchemical laboratory, the brain, with its inherent forces and functions.

Relation of Brain, Lungs, and Body.

Question 69 "Is there a reciprocal relation between the brain and the lungs of the body? When the brain is intent, and thinking deeply, or is occupied with anxious cares, with fright, danger, stupor, or pain, why do the lungs draw breath so slowly? And why does one feel as if all freedom of animatory breathing were gone, and the breast either rises to a fixed level, or compresses itself, and admits only a small amount of air into the lungs, and acts as if it fears that by a deep breath it would disturb the quiet of the moment and its surroundings?"

THERE is a close reciprocal action and relation between the brain and the lungs. In fact, there exists a synchronico-rhythmical activity and relaxation between the brain and lungs of the body. This activity and relaxation is due to the fact that when the brain is in its normal state, or is normally exhilarated, the lungs expand and unfold to their full capacity; the reverse, however, takes place when one is very intent or occupied with anxious cares, with fright, danger, stupor, or pain. When a person or an animal is overcome with fear, the brain infolds at the same time with the lungs. When the brain is disturbed by danger, anger, or stupor, the lungs are also affected. Some well known sensitive plants and flowers will contract their leaves if disturbed or touched suddenly.

The animation or respiration of the brain is coincident with the motion of the lungs, but not with that of the heart, which is entirely spontaneous. What the brain performs in particular, the lungs perform in general. The heart acts solely upon the arterial blood, and especially upon the spirit of the soul; the brain acts more universally and particularly, together with the lungs, upon the purer or white blood, and especially upon the spirit of the nerves,—the exquisitely subtle essence of the nerves; the life of the animated or vital spirit. The reason for the foregoing synchronico-rhythmical relation of the brain and the lungs, and why the heart is entirely spontaneous, is due to the fact that the brain is prior to the heart, hence its activity is prior to the activity of the heart. The brain is both master and mistress of the body (the house), and is therefore not under the control of the heart, unless the brain becomes unbalanced, descends, as a sequence, and lives under the jurisdiction or dictation of the body, which is a mere corporeal life, governed by animal instinct.

When brain, lungs, and heart are in their normal state, they together form a unity; for they move with one impulse, every part of the anatomical, physiological, and mental structure of the entire human being—spirit, soul, and body. There is no disorder, no confusion, nor any question of "mine and thine," between master, mistress, and the handmaid (bond servant). They do not perform their service from the incentive of competition, commercialism, or that

greatest of all evils, the love of money. Their main desire is to serve and perform uses to each other, because such use is the fulfilment of the royal law of love. There is a wonderful arrangement of mutual responsibility in the body. No officer of the brain encroaches upon the handmaid of the body, and no member of the body attempts to forsake the brain or speak evil concerning it; for such unfaithfulness would show that it had become separated from its proper relation and sustenance. For instance, the domain of the heart's activity does not extend into the sphere of the brain; for at the confines of the two, where the arteries pass out of the body and enter the sphere of the brain, an ingenious provision of a boundary line is established, with the aim to prevent the two currents (the one from the heart to the brain, and that from the brain to the body) from encroaching upon each other. There is no confusion of the two currents.

The blood from the body does not rush without restraint, when normal and balanced, into the hollow of the encephalon or cranium, much less into the recesses of the brain convolutions and its myriads of corpuscles or cells; nor does the brain dominate tyrannically (although master and mistress of the entire house) over the body, its handmaid or servant. A loving, mutual activity and relation, when normal, exist between them, throughout their long career of "threescore and ten" years. This harmonious arrangement between the brain and the body corresponds to that of the great universe, and constitutes the type and pattern of how a family, a circle of people, or a congregation, a society, or a government, with its subjects, may live together without disturbance, without encroaching upon one another, and yet form a perfect unity.

The Phenomenon and Cause of Sleep

Question 70. "What causes one to fall asleep at night more readily than in daytime? And what is the real cause of sleep?"

AS the external eyes are the windows through which the interior being sees, it may be perceived that daylight or artificial light has the tendency to keep the interior eyes busy in the seeing of objects and the surroundings in general. The interior or spiritual world comes in contact with the exterior through means of the senses. This is, however, only a subsidiary reason why one falls asleep more readily at night than by daylight or artificial light. The real cause of sleep lies in the function of the cerebrum, the large and upper brain mass, known by anatomists as the proencephalon. The proencephalon constitutes the chief bulk of the brain mass, and is the seat of thought, reasoning, and meditation. It imparts life (activity) and motion (function) to the organs of sense, and to the muscles of the body, especially to the nerves, and it also deprives them of both function and activity.

The foregoing, being true, shows that it is the proencephalon which induces sleep as well as wakefulness, according to the degree of its relaxation or tension. Relaxation and sleep take place when the proencephalon contracts or folds up its multitudinous convolutions and commissures. In anatomy, a commissure is a bridge-like structure, which unites two contiguous similar parts.

In a state of wakefulness, whether at night or in the

daytime, the proencephalic mass is expanded, with all its cortical substances; but in a state of relaxation and sleep, the vessels with their nerve-juices and blood do not enter into the cerebrum. During sleep, all purer nutrition and all alchemical activity thrive more perfectly, because there is nothing on the part of the body, through the organs and functions of seeing, hearing, smelling, feeling, tasting, and sense of orgasm, the deep muscular sense, to excite and disturb the equilibrium of the cerebrum.

It is a known fact that nothing will wear out the body so completely as wakefulness, or what is known as insomnia. Activity of the cerebrum at night consumes not only all reserve force, but it injures, first, the organs of the brain, and secondly, those of the body.

But perhaps the objection is made, that even when the cerebrum is at rest, there seems to be an unconscious activity going on during sleep. While it is true that the animating activity and function in the daytime arise from the cerebrum or proencephalon, the unconscious activity at night is carried on from the cerebellum or back part of the brain. The cerebellum is the night sentinel, and is the principal organ of the central nervous system.

"If A Man Have Long Hair"

Question 71. "What is the meaning of I Cor. xi: 14, which reads: 'Doth not even nature itself teach you, that if a man have long hair, it is a shame to him?' What utility does the hair perform, and what is its function?"

IN the Syriac or Arabic Bible the passage reads slightly different; namely: "Doth not nature teach you, that a man, if he lets his hair grow long, it is a disgrace to him?" Nature teaches this lesson, when she imparts to woman a strong growth of hair, while to man a comparatively inferior growth.

Now, in order to understand the Apostle Paul's advice to the Corinthians, concerning the question under consideration, we must not only consider the context, but also know to what class of people he addressed his Epistle. Were they Jews, Greeks, or Romans? It is a fact that the Jewish men, at that time, wore long hair. The Nazarites allowed their hair, according to a vow, to grow as long as Nature would permit; while among the Grecian and Roman men, long hair was a disgrace, a shame, a dishonor.

The following truth must be recognized before any attempt to explain the passage is undertaken: Furthermore, it must be known that the original city of Corinth was purely Grecian, but was totally destroyed, and its people dispersed and taken into captivity one hundred and forty-six years before Christ; and for a whole century its site lay bare and desolate. But in the year forty-four before Christ, Cæsar, the Roman Emperor, settled a colony of Roman freemen there, and the colony prospered greatly. The new city of Corinth was made the capital of the Roman province of Achæia. Gallio, the brother of Seneca, was proconsul during the Apostle's first visit there.

Strictly speaking, the population of Corinth was extremely heterogeneous, Romans predominating. Men of all known nations at that time, with the exception of the Jews, especially the Nazarites, wore short hair; consequently, the Apostle could very appropriately advise what Nature

teaches to those outside the Jewish rites and ceremonies.

Paul did not write this advice to Jewish-Christian congregations; for the long hair of a Nazarite was according to a divine arrangement and vow, and prefigured first and last principles in their ultimates. Their long hair was as much of an ornament as the mitre of the high priest and the sceptre of the king. The examples of Samson and Samuel show in what high esteem long hair was considered among the Hebrews. But among the Grecians and Romans it was the reverse—a disgrace. To wear long hair nowadays, because the Jewish Nazarites did, is due to ignorance of the laws of God, both sacred and secular, and is an indication that such a man's gray brain mass is unbalanced or out of the normal.

Now as to the utility and function of the hair, Koreshan Universology teaches: "The hairs of the head constitute the cast-off elements and ultimates of the activities of the head, so the natural body of the resurrection comprises the part of life to be cast off at the theocrasis and final absorption of the Sons of God."

Uses to the Neighbor

Question 72. "What does it mean to perform uses to the neighbor? Who is our neighbor?"

THE common conception of a neighbor is not correct, nor are any of the dictionary definitions; for "One who lives near another," or "living in the same community," does not express the genuine truth concerning the subject. The true neighbor is he "who is in divine natural truth" now, and who will be "in the divine natural life" in the near future; that is, after putting on immortality, or being transformed to an immortal being, a being made biune, two-in-one. Such a one is "under the vine and under the fig tree."

In another instance KORESH says: "Under the vine, is in divine spiritual truth, and 'under the fig tree,' in divine natural life. Ye shall call every man his neighbor who is in these states; none other can be called the neighbor." "Thou shalt not covet thy neighbor's wife," means, in the highest sense, that the Bride, the Lamb's wife, the New Jerusalem, is signified. Thus, either God is my neighbor, then I cannot 'covet' (desire) her, because she is mine by possession (divine inheritance). If the devil is my neighbor, then there is perpetual coveting, because the neighbor of the devil is in perpetual lust, which is the state of covetousness. * * * To covet the neighbor's maidservant is to covet that which brings into bondage to the law. The curse of the law is the vitiation of the wisdom of commerce (the serpent) to the love of money, the root of all evil."

In the supreme and literal sense, God is our neighbor, when he dwells within humanity; for it is written: "God is in the generation of the righteous." The righteous are not to be found in the churches of the "harlot" and her "many daughters." The righteous are the Elohim, the 144,000 Sons of God, who in the near future, will make their appearance in the physical world. Man is truly righteous when he is "born again," completely transformed in spirit, soul, and body; then we shall be "like Him," and see him as he was nineteen hundred years ago—the perfect man, immortal, biune, the Son of God.

KORESH says: "The performance of divine use to the neighbor is an operation in which man is impelled by the actuation of the Divinity inwrought. First, through process of regeneration, and second, by the new birth in which regeneration terminates, and into which the higher humanity merges by its respiration of the baptismal atmosphere, the seventh outpouring of the Deific afflatus, which must supersede the drudgery of labor, the curse under which men now groan, and this by virtue of the law of natural progress from infancy to inheritance."

The Publishers' Department

The Flaming Sword

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

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

EDITORIAL STAFF

BERTHALDINE, MATRONA	BERTHA M. BOOMER
E. M. CASTLE	JOHN S. SARGENT
LUCIE PAGE BORDEN	ROLLIN W. GRAY
ELIZABETH ROBINSON	MADISON WARDER
N. C. CRITCHER	J. AUGUSTUS WEIMAR

Published Monthly By The
GUIDING STAR PUBLISHING HOUSE
Department of the Koreshan Unity
Evelyn Bubbett, Mgr.
Estero, Lee County, Florida

Subscription, \$1.00 per year. Single copies, 10 cents.
Canada, \$1.25 per year. Foreign countries, \$1.35 (5s. 6d.)

DIRECTIONS:—All remittances and business communications relative to the Magazine and other Koreshan publications, also articles for publication and communications for the literary departments, should be addressed to the GUIDING STAR PUBLISHING HOUSE, Estero, Lee County, Florida.

Interesting Reading and Announcements

THE United States of America is the chosen country, and the American people constitute the nationality out of which will be developed the nucleus of the coming divine kingdom and government, and in which shall be established the restored Garden of Eden, the true Fatherhood of God, and the genuine divine Brotherhood of man. The American people are the product of the pneumo-psychic union of the German and the English; the German constituting the pneumatic, male or impregnative, and the English the psychic, female or conceptive. Therefore, Germany is called the Fatherland, and England the Mother country, although the great majority of people use the terms without understanding their significance. The American people are the offspring of the Teutonic stock, of which the German and English are the male and female branches. The Teutonic family of nations, as such, originated with the ethnological blending of the Egypto-Hebrew with Media, Persia, and Assyria. The German and English people of the United States, as Americans,

are the true descendants and product of both the so called lost ten tribes of Israel and the Aryan families.

KORESH delineates, in marvelous manner, the ulterior purpose of the cutting off and loss of the Israel of God, and the engrafting of Israel into the Gentile stock, that the Gentile world through Israel should finally, in the restoration, be brought within the influence of the true and "everlasting gospel." The Hebrew word *goy* (Gentile) means body; and the word Canaan, in symbol, stands for the body of the resurrection. This body (Canaan) is the promised land to be occupied, not in Palestine, the old world, but in the new world, in America, and primarily in Estero, Florida. The word, Estero is a compound of two Latin words, *esse*, to be; and *terra*, the earth; the new earth to be. In symbolic language, earth signifies humanity. Estero, therefore, is the geographical location of the New Jerusalem, where the Sons of God will first appear. (For further information concerning Estero, we refer the reader to Vol. IX, No. 4, Vol. X, No. 12, and Vol. XII, No. 38, of THE FLAMING SWORD.)

The new Paradise or Garden of Eden is to be restored through God's chosen Sign, the Messenger of the New Covenant, CYRUS or KORESH; for God's promises to Abraham and Jacob cannot have their fulfilment except through the posterity of Joseph, and thence through Ephraim. Thus, by the law of involution the Shepherd of the Gentiles will come, fulfilling Jacob's promise to Joseph: "From thence is the Shepherd, the Stone of Israel." When the term "stone" is used as a symbolic representation, it always refers to the truth of the Word, and in its outermost degree, to the man, the genuine receptacle with the divine natural truth or the science of life. This makes this man, this receptacle, the Philosopher's Stone. This signifies that he is the man who "will take upon himself the responsibility

of his own [anatomical and physiological or functional] transformation, and will overcome."

The same prescience which determined, foretold, and instituted the end, and the means to the end, knew the name of the Sign when, at the termination of the long cycle, he should appear. What a privilege to be awake, to recognize, and to know this Sign! But how much greater privilege it is to abide by his scientific truth, and endeavor to live it accordingly, with what consistency we may; for consistency is indeed a jewel.

Prognostications by Mrs. Besant

Except one has a knowledge of the eternal law of opposites, he can neither diagnose the time we are living in, nor discriminate between the multitudinous teachers and the more multifarious doctrines of the present time. The eternal law mentioned, made known by KORESH, and taught throughout the Koreshan Universology, will at once put one on guard as to truth and fallacy; for now, as never before within the present Mazzarothic cycle of time, does Diabolos, together with his consort, Satana, and their hosts of demons, stalk about in manifold disguises, robed in the livery of heaven to captivate and capture the unwary. The Founder of the Koreshan System says: "The most dangerous counterfeits are those which resemble the most closely the bills of the banks upon which they are issued." In view of this, "It will require sometimes the most critical examination to differentiate the true from the false; and it is the province of The Guiding Star Publishing House to furnish its readers with the differential signs and indices discriminative of the genuine from the counterfeit."

The following, clipped from the New York American, is veritably a mixture of truth and fallacy. To the readers of THE FLAMING SWORD, we would suggest that they apply the law of discrimination that will enable them to sift the fallacy from the truth; for some of Mrs. Besant's predictions are marvelous, considering her standpoint:

"In her present phase, Mrs. Besant holds that she is directly instructed by those whom she calls the masters, who, invisible to human eye, give her instructions on the higher planes, some of which, but not all, she is able to bring back to

What is the Number on Your Address Tab?

If a blue check mark appears in this paragraph, your subscription expires with this issue, and we invite a prompt renewal, either with remittance or promise to pay. If you are prompt you will miss no numbers, as we will mail you two numbers after expiration of your subscription. If you do not advise THE FLAMING SWORD to your address, we are obliged, according to the post-office regulations, to cancel your name on our subscription list. If you cannot pay or request for subscription, with promise to pay during the year. In renewing your subscription, please read carefully the matter at the top of page two of every issue of THE FLAMING SWORD, and follow instructions as to remittances and letters.



The Great Red Dragon

By LORD CHESTER

A Prophetic Story of the Future

Showing the inevitable result of the rivalry and jealousies of the Great Powers, and revealing the intense hatred of the Oriental nations against Christendom.

It also demonstrates how the great factors of reconstruction will ultimate in the highest degree of perfection possible to human relations.

Cloth, 75 cents : : Paper, 35 cents

Address

The Guiding Star Publishing House
Estero, Lee County, Florida

Your Success in Life

will be very much
greater by reading

The Phrenological Era

a journal issued monthly in the interest of the science and art of Phrenology for general public use in scientifically attaining health, success, and how to read human nature.

The organ of The Ohio Phrenological Society.

Send 10 cents and get two sample copies and circulars of

Tope's School of Phrenology
Prof. M. Tope, Bowerstown, O.

The Astrological Bulletin

12 Months, 10 Cents

A magazine issued by the Portland School of Astrology. Full of interest regarding the scientific, practical and useful features in modern Astrology. Your subscription is invited.

The 1910 (5th) edition of the *Planetary Daily Guide For All* is "Better than Magic," price 50 cents. Have you got our catalogue of books or our school prospectus?

P. O. Box 573, Portland, Oregon.

FREE HELP in Placing YOUR STORIES

We teach you by mail to write the kind of stories that editors want, and we charge you nothing for helping to place your work.

Write for our practical plan.
SCHOOL OF SHORT-STORY WRITING
Dept. 125 Page Bldg., CHICAGO

WRITE For Money



the physical plane. The great doctrine which Mrs. Besant is proclaiming to London is, that we are shortly to expect a great spiritual teacher, who has manifested under various names in various nations, but his last great incarnation was when he appeared as the Christ, and for three years of perfect life spread the Message of Light.

"The time has now fully come, or almost fully come, for the appearance of another incarnation of this supreme teacher; and, although Mrs. Besant does not say so herself, her followers whisper with bated breath that the physical body of the destined teacher is already on earth—nay, is in England. There is, therefore, about the followers of Mrs. Besant, all the stir and flutter of excitement natural to those who feel themselves on the eve of a new dispensation. It must be admitted that some of the Theosophists do not recognize the inerrancy of Mrs. Besant's messages from the higher planes. * * *

"If the theosophical prophets be true, the world is to be prepared for the coming of the sixth race [a race of the fifth universal kingdom] by a preliminary process of purification, which is brought about by using the Pacific as a wet broom to sweep the American nation off the face of the world.

"Already the Theosophists are hailing with awe and interest the admissions made by men of science, as to the gradual appearance of the peaks of a new continent in the midst of the Pacific Ocean. This continent is already beginning to show above the surface of the ocean. The Bagosof Islands are indeed emerging with such rapidity that one peak has already reached the height of 1,000 feet above sea level. In the fire ring of the Atlantic, fifty earthquakes occur every month. These are regarded as the preliminary birth throes of the new continent that is being prepared as the home of the sixth race.

"The following passage from the writings of these Eastern seers has a somewhat apocalyptic sound: 'The Puranas called the new continent Shaka, and the occult records tell that it will rise where now the Pacific spreads, where once Lemuria stretched, the home of the sixth race. Huge and widespread destruction, volcanic fires, earthquakes, and tidal waves will split North America into pieces, and she will sink beneath the waves, and Shaka will arise, born of fire, as fire destroyed Lemuria, and yield a new home to a new race.

"Yet need you not share these fears, for the rising is not so near at hand, nor the danger universal. America has still many

List of ————

Koreshan Publications

These books and pamphlets are designed to present the fundamental principles and some brief expositions of Koreshan Universology, which is unique in its interpretation of the laws, phenomena, and relations of the universe, and in the scientific revelation of the character of God and man and their relations. As may be noted from the subject-titles, they cover various fields of thought, and merely suggest the scope of Koreshan Universology, which in itself is the most rational science ever presented to the thinking public.

The Book Series

The Cellular Cosmogony, or the Earth a Concave Sphere. By KORESHAN. Prof. U. G. Morrow. Contains an exposition of Koreshan Universology and the New Geodesy, and a complete account of the Koreshan Geodetic Survey, by which the earth's concavity is conclusively demonstrated. Paper, 50 cts.; Cloth, \$1.00.

The Immortal Manhood. The Laws and Processes of its Attainment in the Flesh. By KORESHAN. Paper, 35 cents; Cloth, 75 cents.

The Great Red Dragon. By LORD CHESTER. A prophetic story of the future, involving the ultimate fulfillment of Koreshan predictions concerning the end of the age. Paper, 35 cents; Cloth, 75 cents.

The Pamphlet Series:

10 cts. each.—Koreshan Science; The Science of the Decalogue; Reincarnation, or Resurrection of the Dead; Emanuel Swedenborg—His Mission; The Shepherd of Israel, by KORESHAN. Identification of Israel, by Dr. A. W. K. Andrews. All for 40 cents.

5 cts. each.—Judgment (A discussion of the sex question); The Koreshan Unity (containing information concerning membership in the Koreshan orders), by KORESHAN. Scientific Experiments on Lake Michigan, by Prof. U. G. Morrow.

The Tract Series:

2 cts. each.—The Covenant of Life; A More Literal Exposition of the Decalogue; Proclamation; Where is the Lord? Fundamental Principles and Covenant Defined; The Mission of the Lord; Cardinal Points of Koreshan Unity; Celibacy; The Law of God; Mnemonics, or the Science of Memory, by KORESHAN.

The Leaflet Series:

5 cts. per 100.—What is Koreshan Unity? Unsolved Problems of Chemistry; Unsolved Problems of Astronomy; Astronomical Hypotheses; Koreshan Integral Cosmogony; Geoliner Fore-shortening.

The German Series

10 cts. for both.—Kapital, Lohnsklaverei und Industrielle Freiheit. Translated from the English of KORESHAN, by Dr. J. A. Weimar, and Ein kurzer Inbegriff der Koreshanischen Universologie. Translated from the English of Prof. Morrow, by Dr. J. A. Weimar.

COMBINATION OFFERS

CELLULAR COSMOGONY
IMMORTAL MANHOOD
GREAT RED DRAGON } \$1.00
(Paper bound)

PAMPHLETS
TRACTS
LEAFLETS } 60 cts.

With

THE FLAMING SWORD \$1.25
(For one year)

Make Money Orders payable at Estero, Fla., and address letters enclosing the same to

The Guiding Star Publishing House,
Estero, Lee Co., Fla.

A BOOK

"Re-Discovery of the Lost Fountain of Health and Happiness."

Dr. EL LERNANTO

¶ Sick or well, old or young, you need this book. No other writing will lead you so truly to the cause and scientific cure of disease, and so insure to you a joyous life and happy old age.

Price One Dollar

Guiding Star Publishing House
Estero, Lee County
Florida

"How to Read Character"

A Book by H. D. Silverfriend



- ¶ The subject of Cheirology is treated in a simple, concise, and scientific manner; easy to comprehend at a glance.
- ¶ The Book contains illustrations of the hands of illustrious persons.
- ¶ It enables you to read the hands of your friends and thus entertain them in an interesting and instructive way.
- ¶ It teaches how to diagnose disease by the form, and also by the condition of the skin and the nails of the hands.
- ¶ The book is unique and reliable, and contains the observations of twenty-three years of close application to the subject by the author.

Price One Dollar
Cloth-Bound

GUIDING STAR PUBLISHING HOUSE
ESTERO, LEE COUNTY
FLORIDA

centuries of developing life within her borders, ere the great tidal wave our scientists fear will sweep over her prairies and dash itself beyond her mountain crests. It is true that a great catastrophe will come.

"Humanity has survived the previous cataclysms and it will survive this, although tens of millions of its children be whelmed beneath tidal waves, or swallowed up in the wide mouths of river gulfs. The new continent will arise to be the home of a new and greater race, the coming race, the sixth, which shall establish on earth a brotherly civilization."

"If these mighty convulsions are in the offing, it is obviously a matter of considerable importance to all of us whether Mrs. Besant is right in promising them in seven centuries, or Mr. Sinnett, who postpones them for some hundred thousand years. In any case the teachings of the new divine man who is supposed to be lying latent as it were, in the boy Krishnamurti, will give us of the fifth race a chance of saving our souls even if we cannot save our continent. According to * * * Mrs. Besant, the predominant note of the new gospel will be one of unity and brotherhood. She says:

"In the teachings of the coming prophet, the note will sound out clear and strong—all faiths are one, all world faiths lead to a single goal. As the reflection of the unity of religions must come the brotherhood of nations. There is only one foundation on which the multiplicity of forms can be built, and that is the unity of the life which is embodied in each. * * * Thus the teaching for the new cycle is the teaching of unity, the teaching of friendliness, the teaching of love between those who hold now opposing creeds."—*Special Cable to Sunday American.*

Interesting Letters from Our Friends

My Dear Friends in KORESH:—I feel like sending you a word of encouragement, and giving you some of my views of the great system of Koreshanity, and its Founder. I believe KORESH was the angel flying "in the midst of heaven, having the everlasting gospel to preach," for he had the whole truth, and nothing but the truth,—and that is from everlasting to everlasting. God and the foundation of our hope are as impregnable as the rock of Gibraltar. Koreshanity is the dear old Bible thrown wide open and made readable to all mankind; and when that book speaks in unmistakable terms to the world, something is going to happen to "the refuge of lies," which is the modern Christian church, and the Copernican system of astronomy.

Koreshanity in all of its ramifications is one great harmonious whole; and in my study of it for the last ten or twelve years, I have never been able to find a flaw, or an inconsistent utterance in all the writings of KORESH. His incomparable mind was so vastly comprehensive,

To All New Thoughtists, Greeting



It is now high time
we were all
NEWTIANS
and
NEWOLOGISTS

Send 10 cents for
sample copy of

The Newlife Monthly

Also Circulars and Press Notices of

THE NEWLIFE SCIENCE

By Dr. J. F. New, Leader

THE NEWLIFE SEE

70 Newlife Sees to
be Organized

Keep Posted on
The NEWLIFE MOVEMENT

The Greatest Reformation of the ages

Address all communications to

THE NEWLIFE SOCIETY



Takoma Park, Washington, D. C.

**OCTOBER SPECIAL
Popular Therapeutics
and Telepathy**

Popular Therapeutics is a semi-monthly journal, edited by Sol. L. Long.

It is a practical New Thought journal, as it carries a message of uplift, inspiration and suggestion for those who are striving to better the things they are now doing. Devoted to the cure of all diseases by every system of Drugless Healing.

SPECIAL

During October we will give William Walker Atkinson's book "Telepathy"—FREE (which is bound in cloth) with each yearly subscription to **Popular Therapeutics** at the regular rate of \$1.00.

Address

LONG BROS. & CO.

Room 5, S. Moore Bldg. Nevada, Mo.

Free Literature

Send us your name and address and ten cents and you'll get all kinds of good things to read.

The R. W. Z. Agency

Box 989

Tacoma, Washington

The Immortal Manhood

BY KORESH

*The Laws and Processes of its
Attainment in the Flesh.*



Indispensable to investigators of Koreshan Science. Should be in the possession of all who seek to reach the acme of human perfection.

This edition (the second) of *The Immortal Manhood* places an excellent text book of Koreshanity within reach of every one, at a very moderate price.

Cloth, 75 cents. : : Paper, 35 cents.

For Sale By
The Guiding Star Publishing House
Estero, Lee Co., Florida

The Stellar Ray

A New Thought Magazine in the
Line of Progress

Is not a prosy publication, its thousands of subscribers, dwelling in all parts of the civilized world, enjoy it because it helps its readers to be well, happy and successful.

An interesting feature to many is the department of Psychic Research which frequently contains reports from the Psychic Research Society.

It was formerly "Suggestion," published by Dr. Parkyn, of Chicago, purchased by Mr. Hodges in November 1906; edited and published by him as *The Stellar Ray*. Issued monthly, price \$1.00 per year. Address

STELLAR RAY, Hodges Building,
Detroit, Mich.

Learn Correct English

Our course of instruction deals with the vital points of the English Language. We will teach you thoroughly by mail **How to Speak and Write Correctly.** Send for full particulars.

SCHOOL OF CORRECT ENGLISH
Dept. 125 Page Bldg., CHICAGO, ILL.

that it grasped and analyzed all subjects. Oh, he grows upon me all the time; and as sure as the sun will rise tomorrow, so sure will KORESH arise to consummate the greatest work for humanity that God has ever projected within the annals of history, and make this desert world of ours blossom as the rose. Everyone shall sit under his own vine and fig tree, none daring to molest or make afraid; and the creation now groaning under the heel of the money power, will arise and shine, their Light having come, and the glory of the Lord having risen upon her. Fraternally yours,—S. L. B., Calif.

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, free of charge, as many of these pamphlets as they can judiciously distribute.

"Sick or well, old or young, you need this book;" for it is a "Primer" of Koreshan pneumo-psycho-therapeutic science and practice. "Read it; heed it, and it will become to you a source of strength welling up into a joyous spirit of mental and physical elasticity, a constant blessing to yourself and to all with whom you are in association."

The pamphlet will be the means of introducing the book, and through it Koreshan literature.

About Yourself

Life science, if truly understood, opens for man the door to almost unlimited power.

I will send prepaid to any address the first six Life Science books, and a whole year's subscription to "AQUARIUS" a bi-monthly illustrated magazine, books and magazine all for 65 cts; the books alone are worth \$1.50. You will enjoy reading "AQUARIUS." Each number filled with good, helpful articles. Subscription 50c a year; Foreign 75c.; sample copy 2c. Write today. Address

H. D. EMBERG, Box 385, Niagara Falls, N. Y.

OVER 65 YEARS' EXPERIENCE

PATENTS

TRADE MARKS
DESIGNS
COPYRIGHTS &C.

Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. **HANDBOOK** on Patents sent free. Oldest agency for securing patents. Patents taken through Munn & Co. receive special notice, without charge, in the

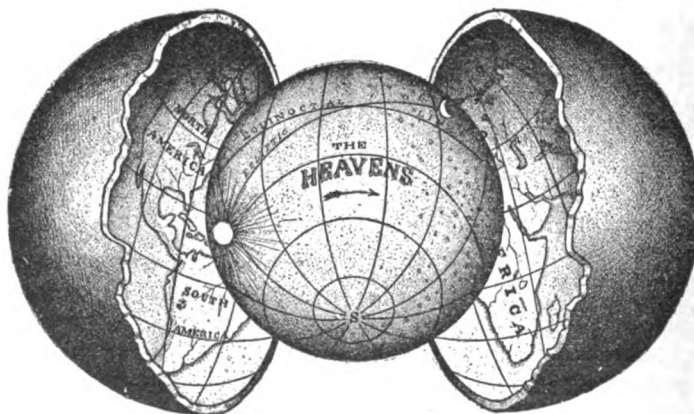
Scientific American.

A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$3 a year; four months, \$1. Sold by all newsdealers.

MUNN & Co. 361 Broadway, New York
Branch Office, 625 F St., Washington, D. C.

Chart of the Cellular Cosmogony

Price
\$1.00

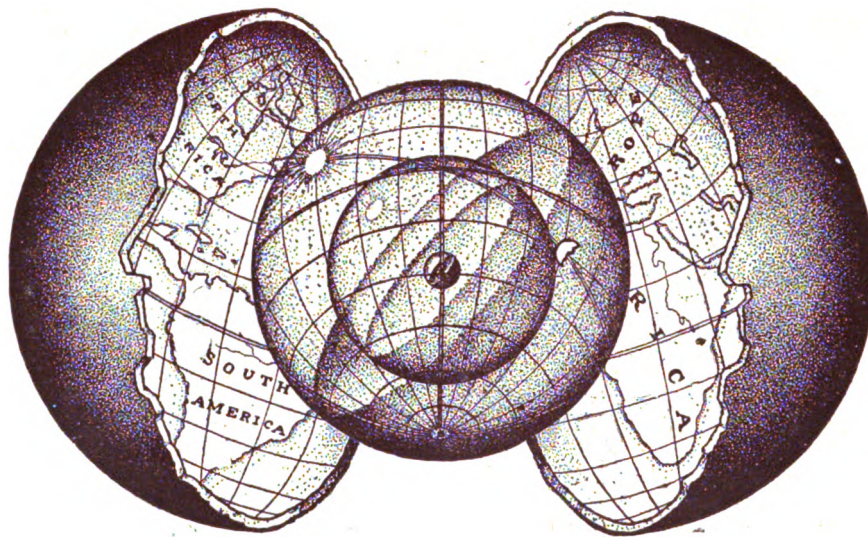


Price
\$1.00

The above is a small reproduction of these instructive charts. The size is 31 x 41 inches, printed on heavy litho-super paper, and mounted on muslin, with rollers fitted ready for hanging. They are very desirable for home use, also for lecture platform and school room. Postage prepaid.

Guiding Star Publishing House, Estero, Lee Co., Fla.

The Cellular Cosmogony



Discovered by Koresh
In 1870