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The Flaming Sword



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

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. 11.

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

Whole No. 746

Vital and Non-Vital Rudiments and Forces

The Electric and Magnetic Circuit, or the Positive and the Negative Currents

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

IF WE TAKE of the two gases, hydrogen and oxygen, three equivalents, two of the former and one of the latter, and unite them, we obtain as the product of the union a substance called water. In this union the hydrogen and oxygen as such are both destroyed.

The two gases (whatsoever method is employed to transform them) are changed to water by the process of attrition—rubbing together, friction, of their molecules. They cannot be consumed and transformed without the use and introduction of some force, such as heat, electricity, etc. Electricity is a substance called force by the physicists. It is the product of the disintegration of grosser substances called matter.

If we take two plates of zinc, separate them by thin pieces of wood covered with sealing-wax, and place between the plates of zinc a thin plate of corrugated silver covered with a thin coating of platinum, and clamp them together with a brass clamp, we have the solid elements of what is called Smee's battery. Place the elements in a solution of dilute sulphuric acid, about one of acid to eight of water, and unite the zinc and silver plates by a brass or copper wire; place them in a glass cup, and we have formed the Smee's battery-cell for the generation of galvanic electricity.

What is this force-substance which we call galvanism, or the galvanic current? It is the zinc, sulphuric acid, and water, reduced to an attenuated (thin) substance called force, and supposed by the ordinary scientist to be merely a mode of motion; that is, nothing. Modern so called science is built upon the fallacy that the forces are not substances, but mere modes of motion. When the zinc at one extremity of the circuit is decomposed by the vibration of its molecules (least aggregations of matter), it is reduced to a very subtle fluid substance, and passes along the course of the wire (between its particles) toward the liquid—the weak solution of sulphuric acid.

At the same time the vibration of the solution at the other end of the circuit disintegrates the liquid and converts it to another thin or subtle force, and conveys it along the outside of the wire toward the zinc. The electric circuit is made up of these two opposite currents, the one called positive and the other negative. The one flowing toward the acid solution is the acid current, and is the anode—upward way. The one flowing toward the zinc is alkaline, and is the cathode—the downward way.

These currents of subtle force, it will be seen, are the product and substance of a solid (zinc) and a fluid (acid and water), reduced to a heretofore supposed imponderable no-thing called motion. They are, however, the zinc and the solution transformed to another substance.

Let us now introduce this galvanic circuit into the hydrogen and oxygen gases. They will unite with the electric substance in the formation of another substance, water, having a greater specific gravity (weight) than either of the gases. At the same time that the galvanic substance unites with the two gases in the generation of water, there is also generated another trio of forces (light, heat, and electricity), which are given off as forces, while the water is precipitated as a ponderable, material substance.

In this experiment the investigator will discover the reciprocal relation of matter and force, and that the formation of the one depends upon the destruction of the other. In the experiment of the reciprocal transformations of matter-substances to force-substances, and force-substances to matter-substances, is discovered the law of transmutation, which is the law of the cross or crucifixion.

Elementary forms and states are the first and highest. Rudimentary forms and states are the last or lowest. I will here give the reader a trio of terms to be committed to memory (as here related) as useful in the

future investigation of metaphysics. These terms are, respectively, principles, rudiciples, and anciples. The word principle is from *primus*, first, and *capere*, to take; that is, the first taken. Rudiciples is from *rudis*, raw, unformed, or last, and *capere*, to take; that is, the last taken. Anciples is from *ambo*, both together, and *capere*, to take; that is, to take both together.

By a very little study the student may become familiar with the terms and their relations and uses, and thus aided wonderfully in future investigations. In every domain of investigation there exist the three general and specific states and things named by these three terms.

The Two Universal States or Qualities of the One Substance

Now in the use of the terms force and matter, we name two states or qualities of the same substance; the force is the principle (the first taken, or the first head), the matter is the rudicile (the last taken, or the last head), and both of them considered together would be the anciple—both taken, or both heads.

In the above consideration of matter and force, or the galvanic battery, and the electricity generated from it, we have taken the so called inorganic rudiciples and generated the so called inorganic principles: To these substances the term physical has been commonly applied; but as physical means natural, and is as applicable to animal forces as to the lower forms of force, we must employ some other term to differentiate the non-vital from the vital, or the matter and forces outside of and below the animal and vegetable, from the animal and the vegetable, and the domain above both.

We cannot call these lower forms and states inorganic, because they are related to an organism of which the universe is a structured whole, hence an organized whole. We will then employ the term non-vital, when speaking of molecules and forces outside of and below the animal and vegetable. Non-vital electricity and magnetism should always be distinguished from the vegeto-vital and animo-vital—that is, the forces of vegetable and animal life.

It is important to distinguish the two forces, electricity and magnetism. What are these differences? If, as above, we form a battery cell and decompose zinc and dilute acid, we generate two currents of electricity. These two currents comprise a circuit. Each current is self-insulated; *insula*, island. Their very differences (one being acid and the other alkaline) comprise the insulation, one from the other. As they move along over the molecules of matter in the wire, they cause these molecules to vibrate the gravic and levic forces which surround them.

These forces by their agitation are converted to a force more subtle and refined than either of the electric currents comprising the battery circuit. This force is called magnetism. One quality of it flows outward through the external current of electricity; that is, in every direction from the wire as its center and axis. The other quality flows inward through the internal and acid current, toward the center of the wire. This

last subtle force may be conserved or husbanded by insulating a fine wire, coiling it around a soft piece of steel, and running a circuit through the wire from a galvanic cell. The insulation of the wire is effected by winding it closely with silk thread, and covering it with an impervious gum. Magnetism thus generated is non-vital, corresponding with the electric currents, which are also non-vital.

The reader has seen how, by the union of two gases—hydrogen and oxygen, two quantities of the former to one of the latter, through the introduction of a galvanic current, water is produced, to flow downward, and forces are produced in the combustion, to flow outward from the center where the union takes place. The water is formulated (created) at the same point where the forces are generated, formulated, or produced, that is, created; the water, as stated, flowing downward, and the forces being distributed.

In the study of vital forces, either in the vegetable, animal, or perfected human domain, we have the great law of analogy by which the mind may be conducted positively and safely to the most absolute scientific conclusions.

The brain and body are the subjective and objective points for the operation of the vital forces. The brain is composed of cells and fibers. Every little brain cell is a chemico-vital laboratory, in which is produced, by the function (office) of the cell, a subtle fluid which flows down through the fiber from its origin in the cell, to its termination either in some point in the brain or in the body.

Every cell expands and contracts by a process corresponding to respiration. It also pulsates by a process corresponding to the heart's action. When the cell expands the blood fluids (the more subtle part of the blood) flow into the cell; at the same time a spiritual force flows in, and the union of these in the cell recreates the fluid which flows down through the fiber toward the body.

The union of the substances, which takes place in the cell (comprising the gray matter of the brain), corresponds to the union of the gases which unite and form water in the experiment above cited. In the brain, however, the fluid generated is surrounded by the tissue of the cell, and is conveyed down through a channel made for it; namely, the nerve fiber through which it is conducted to its place of destination. The electricity, light, and heat produced in the elaborations are conserved and appropriated by the body. In animal life they are termed animo-vital forces. The electric forces are distributed throughout the body by means of the cerebro-spinal system of nerves. There are two currents: namely, the ascending and the descending, to form the electric circuit of the cerebro-spinal system.

There are two fluids in the nerve; one of them passes through the tubule of the nerve, the other between the coats or sheaths of the nerve. One of these fluids is the conductor of the down flowing electric current, and the other is the conductor of the up flowing electric current. The meeting of these currents, or their passing in two

opposite directions by insulation, generates the more subtle magnetic substance which is taken up by the sympathetic nerve, or the nervous system of organic life.

Vibration and Disintegration the Origin of Two Vital Forces

In these two forms of vibration (friction) and consequent disintegration of matter, we have the origin of the two vital forces; namely, the electric and magnetic, of the body. Their varieties and complexities are as great as the number of cells comprising the cortex (bark, gray matter) of the encephalon.

The health of an animal depends upon the proper generation and supply of all the solids, fluids, and forces of the animal life. A horse may be perfectly well, or he may be made sick by throwing the forces out of balance, or by some organic lesion. He will be restored by a re-adjustment of the parts, and a restoration of the functions. The healing is merely the re-instatement of the parts, or an equilibrium of the forces and fluids. All that is necessary to do, to re-instate the animal to his normal condition, which is a condition of health, is to supply the kind of force the horse lacks, or to assist the animal to husband the force he generates, and to re-appropriate it for his recovery. The necessary knowledge (real knowledge) as to how this shall be accomplished is science; if genuine science, it is true; and if true science, it is the Christ Science, or Christ knowledge. The restoration may be accomplished by employing the forces generated in the mind of the therapist, and transmitted to the sick animal.

“Who knoweth the spirit of man that goeth upward, and the spirit of the beast [animal life] that goeth downward to the earth?” Man has two lives, the one generated from the animal nature, and called the animal or beast life. The other is produced from the divine, and is called the human life. The perfect human life comes when the man is perfected in the image and likeness of God. Until this is accomplished man is more or less animal, and the forces which he generates and transmits are more or less the animal forces.

A man whose mind is wholly material in its tendencies and beliefs, one who denies all spiritual things, and who believes that when he dies his entity is destroyed, may be a physically well man. If his affections and his intellect are in agreement, if his anatomical relations are normal, and the functions vital and undisturbed, he is a well man. If in any way he gets out of balance and becomes sick, does it take any different force to create an equilibrium than was required to keep him in a state of health, while the system was functionally normal? I say no, and every sensible person will agree with me.

The animal man when well is a healthy animal; when not well he is a sick animal. If the animal forces in a state of equilibrium were sufficient to keep the man up to his normal vital standard, to a standard of good animal life, then the same kind of force, or some force that can be converted to the animal force, will accomplish the work of restoration. The knowing how to do this thing is the science of it. The performing of

the restoration without the knowing how, is the empiricism of it. The performance of it by guess-work, or by some process the *modus operandi* of which the healer is ignorant—is neither Christian nor any other science.

The animo-vital forces are animal light, animal heat, animal electricity, animal magnetism, animal gravity, etc. These forces all flow from and return to the cortical cells of the brain. The condition of the mental forces must agree in quality with the animal force which comprises the root of their origin.

The human brain is the positive and central pole of the anatomical and physiological structure, the human organism. The perfected man is both the image and likeness of God. Man is distinguished from the animal, in that he is risen above the animal life and propensities. We speak here of man as entirely *hu-man*, by which we mean the hand-man of God. This man existed before the fall, and regained the image in Jesus the Christ. The likeness and image are not complete in the race until the restoration, now at hand.

The anatomical and physiological structure is the laboratory in which are generated the spiritual forces utilized for healing, and directed toward the manifest phenomena observed in other departments or domains of activity. It should be understood by all who study Koreshan Science, that spirit (dynamis) is the product of the destruction of matter as such. The action of the mind through its organ, the brain and body, transforms the material substances, supplied through the functions of the body to the central laboratory, making them into force or spirit.

The brain has a central pole or pivot, in which all the fluids, spirits, and forces terminate. At this central point the forces commingle in one complex spiritual substance, thence flow out, both into the body and into the psycho-pneumatic aura of the individual. It divides through brain centers in the direction of light (that is, wisdom) into seven rays, through seven primary centers. Each of these centers has a specific quality. This may be better comprehended if the student will take the sun's light, and study the light of the mind analogically with the light of the sun. The sun's spectrum (light) may be decomposed from its homogeneous state, that is, its condition of white light, and separated by the action of the prism into seven distinct colors. Each color represents a principle of light.

Full light, then, is first in a state of complex whiteness. This is the unity of all things polarized in the one white light. Light is a force generated from the decomposition of matter. The perfect or full light is the spectral termination or principle of all rudiments. It is first divisible into three, and thence into seven spectra (lights and colors).

Now if we regard the light of the sun as agreeing to or in correspondence with the light of the mind, which is wisdom, we can readily perceive that the mind, being not only the offshoot of the divine mind (which is the mental or spiritual Sun, and the correspondence of the physical sun), would divide, as it radiated from its primary center or nucleus, into seven radiatory func-

tions, and that these functions or offices would be performed through seven brain centers.

The Light of the Mind and of the Physical World in Perfect Agreement

The great law of analogy discloses the fact that the light of the mind is in perfect agreement with the light of the physical world; and if we study with the aid of analogy and comparison, we get more easily at the great truths of mind or spirit.

Every physical color has its mental relation; or, to state it differently, as the light of the sun is divisible into its seven distinct primaries, so the light of the mind (wisdom), as it flows out from the primordial center or pivot of generation, is divisible into seven distinct radiations, each radiation corresponding to its analogous color (spectrum) in the solar (sun's) spectrum (light).

If a section of the spinal cord is made by cutting the cord transversely, it reveals a duplex or double arrangement involving two somewhat distinct neurological systems—the motory and the sensory. The motory divisions are in the anterior portion of the cord, and are seven in number. The origins of these motory and sensory impulses through the cord, relating the head or brain with the body, may be found to correspond (in the brain) numerically with the number of the spinal channels. There are, therefore, seven cerebral centers of motion, and five cerebral centers of sensation. This makes in all twelve centers.

The sun's spectrum, divisible into its seven colors through prismatic action, discloses the law of primary radiation, and defines the character of the primary divisibility of light into its essences, each color of which has its specific physical influence and potency; that is, its dynamic power and quality.

The polarization of heat transforms it to light. Prismatic action polarizes light, transforms it to heat, divides, and radiates it. The seven prismatic colors are virtually the seven essences of the *esse* or *to be* of physical heat. Each color is a physical symbol of its corresponding motory center of the mind, and as such, is the correspondent or analogical representative of its special correspondential affectional or will center.

There are two arch-primary motory centers. These centers are in the basilar ganglia of the brain, and are called by the anatomists, the *optic thalami* and *corpora striata*. These are the two roots of the cerebral tree or mass, the cerebral peduncles. (Light will be thrown upon this subject by more explicit descriptions of the brain, by diagrams and other means as we progress with our subject.) These two brain centers have been denominated sensory and motory centers. Both, however, are both sensory and motory. The *thalamus* is sensory toward the body, and motory toward the brain.

The *corpus striatum* is motory toward the body, and sensory toward the brain. The nerve fibres of the *thalamus opticus* which descend to the *medulla oblongata*, and thence to the spinal cord, determine through the same, in their posterior or back portions, and the fibres of the *corpora striata* enter the anterior portion

of the *medulla oblongata* (the extreme upper portion of the spinal cord), and thence extend to and through the anterior portion of the spinal cord.

The *thalamus opticus* is the vicegerent of the brain, over the sense of sight, as one of its functions. The *corpus striatum* performs a corresponding function (office) in relation to the sense of smell. The two centers conjointly preside over the sensations of hearing, taste, and touch.

The two cerebral peduncles are not strictly centers, though they are the terminations of fibers, or at least the points of the transmission of fibers originating in the conjunctivum (point of conjunction) of the two hemispheres. They constitute two most important centers to be acted upon directly in the specific treatment of diseases of the nose and ear.

The *corpus striatum* (grooved body) may be treated directly for catarrhal difficulties, and the *thalamus opticus* for diseases of the eye, affecting the optic nerve, retina, and various parts of the globe of the eye; that is, the general class of the diseases of the eye specially pertaining to visual defects. Diseases of the ear especially pertaining to the sense of hearing itself, as also taste, and all diseases depending upon or related to the sensory nerves, supplying the organs of taste as well as the sense of feeling throughout the body, and therefore all diseases related to the sensory system, may be treated through both the *optic thalamus* and *corpus striatum*.

In alluding to the modes of treatment through these centers, I have anticipated the subject somewhat, because the proper course for the study of the subject is, first, to become familiar with the organs and their physiological functions, and then to learn the plan of treatment through physiological knowledge.

(To be continued.)

The Central Law of Christianity

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

IN THE WORLD there is the church, where they have spiritual entertainments; they are called "devotions." Perhaps once or twice a week they have "religious services," where the people come together and get into an emotional state through singing and praying. It makes them happy for the time being, but it doesn't do any one any lasting good. Singing and the exercise of the spiritual faculties (so called) induce a state of ecstasy, which is really a state of supreme selfishness. It doesn't amount to anything else.

We believe differently. I talk to you, because I want to present doctrines to your minds; but that is not the real business of our church. To establish industries is the work of our church; not to come together and have a service that we call "religious." That does not do the Almighty any good. Your "new moons and your appointed feasts my soul hateth;" and "your incense is an abomination unto me," said the Lord. We must get down to work, and make the world happy.

That is what the Lord wants. He would have the establishment of a divine kingdom in earth.

There is a certain class of people in the world who imagine that they are going to pray to the Almighty through the endless ages of eternity; that they are going to do nothing else. But there is coming a time when the Sons of God won't pray to God. You ask, "How is that?" "The heir as long as he is a child, defereth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed of the father." When that time comes he is a servant, a subject, no longer. He changes his relation—he sits down on the throne, and becomes the King; and God's children will be kings and priests unto God. They are no longer servants, but have taken possession of the kingdom, and have sat down on the throne.

But there are very few who understand this. Why? Because they haven't in them what they think they have. The spirit of the Son is not in them,—the spirit that enables them to cry, "Abba, Father." I have heard people say, "My Father, which art in in heaven." What relation would that indicate that they sustained to the Almighty? The relation of a child to a father. When I was a member of the Baptist church I thought I would give them a test. I said, "I am a Son of God,"—and they invited me to go out of the church. It was the same thing, only couched in a little different language. What was the difference between them and me? Simply this: they did not believe what they said, and I did.

Our doctrine teaches the regulation of society on the basis of united life, or communism; therefore we are communists. Are we anarchists; also? I will tell you how I feel about that. The word anarchy means no government; and when a man becomes a law unto himself, he does not need any other government. But anarchy at present is a little premature, and the people who have taken it up do not comprehend it. So we do not believe in anarchy on that basis. We believe in the communism that Jesus the Christ taught.

We know that the kingdom of heaven will never get here until it comes in the spirit of common interest; it will never come through competition. Nothing in the kingdom of heaven, or in the kingdom as it will be in earth, will ever be competitive; that is, one part competing with another part. It would be just like the liver saying to the lungs, "I won't yield up to you the material that I am preparing;" and the lungs saying, "I won't breathe for that lazy old liver." Our doctrine teaches that the liver, lungs, kidneys, everything in the body, act in unity, and for one universal purpose. We will have the establishment of a system of organic life, the sympathetic nervous system of the mass, and through that we will have a kingdom in the world in which there will be no more sighing, no more crying, no more sorrow, no more death; everything will be happy and joyful.

Jesus Christ taught his Disciples that they should love their neighbor as themselves. There are two great laws or commandments upon which all the laws or principles hang: "Love God with all thy heart, might,

mind, and strength," and "Love thy neighbor as thyself;" and involved in that idea of love to the neighbor, is the principle of communism. If a man is worth \$10,000, and his neighbor has nothing, so soon as they become neighbors, and the man loves the neighbor as himself, they are on an equality financially. That is the doctrine of Jesus Christ. Remember the young man who came to Jesus, and asked what he should do to inherit eternal life. The Lord told him to "keep the commandments." "All these have I observed from my youth," replied the young man. He supposed he had kept them, but he hadn't loved his neighbor as himself. Jesus said to him: "Go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me. And he was sad at that saying; and went away grieved; for he had great possessions. And Jesus looked round about, and saith unto his disciples, how hardly shall they that have riches enter into the kingdom of God."

When Jesus went away, his body was dissolved and converted to spirit, that is, his solid structure, after his resurrection, was dissolved, converted to spirit, and that Spirit went into the people. The moment they were touched by the operation of that Spirit, they went and sold their possessions and laid the price at the Apostles' feet, and they had all things common. Was that communism? It was the doctrine of Jesus. It was not only the doctrine of Jesus, but it was the application of his principles in the world. It was the operation of the Holy Spirit; it is right along in the divine order, and in the line of the Lord's prayer also: "Thy kingdom come; thy will be done in earth, as it is in heaven."

Communism cannot come so long as competition is operative. We must do away with the love of wealth, the accumulation of property. That love has to be disposed of—it has to be sacrificed. There is also another love that has to be sacrificed, the love of sex commerce. As long as that continues, men will continue to love as animals, and be perpetuated in the animal life. If you want to reach the divine life and enter into the spiritual state, you must sacrifice the love of, and the desire for, natural life. That is represented by the sacrifice of the bullock.

(To be continued.)

The Origin and Destiny of Man

(From the Writings of KORESH)

THIS IS a subject upon which we have written much, and while the proposition is a simple one, the means of communicating the truths involved are inadequate because of the density of the average mind regarding the connection between the physical and the metaphysical. The so-called advanced and scientific thought of the age has done nothing more than to befog the mind with an accumulation of fallacy, which not only comprises a storehouse of mental garbage, but further acts as an obstacle in the way of the introduction to the mind of correct principles regarding the relation of man to the source of his being.

There is such a thing as a true process of evolution, with its consociate science; but the hypothesis of evolution as promulgated through the effulgence of the modern evolutionary theorist is the veriest rubbish—the arch humbug and vagary of the nineteenth century. Men pretend to reason *a priori* and *a posteriori*; but reasoning, predicated upon the basis of fallacious premises, necessarily ultimates in fallacious conclusions, and thus the unsophisticated and negative mind is led astray.

Our object in this article is not so much to prove our position regarding human origin and destiny, as to assert some things which we positively know, through application of our reason and its essential concomitants. The fact is generally known to our readers, that we have predicated the entire science of the Koreshan System upon a cosmogony founded in truth, the premise of which is absolutely proven. We further contend that the Koreshan Science is the only system in the world, whether political, social, commercial, physical, physiological, moral, religious, or cosmogonical, that is established upon an actual, demonstrated premise. All modern scientific (?) thought is founded upon assumption. All modern interpretations of Scripture are founded upon assumed propositions, none of them being accompanied by common sense.

The physical (alchemico-organic) universe is composed of form and function. If there ever could have existed a time when all was chaos, then there never could come a time when form would or could evolve. The universe has form, because form is an inherent and eternal property of existence. It is the height of absurdity to affirm that the properties of chaos can become the properties of form, through any power or possibility of chaos to generate form with its essential accompaniment—function. The universe is here as an entirety. It can perpetuate itself because it has all the properties and qualities of its perpetual reproduction. We include the highest structure of organic life, with its mental concomitant. There is no law of either form or function independent of form itself, and function—which in all instances must necessarily correspond.

One of the greatest obstacles in the way of mental culture on correct lines, is the conglomeration of the two distinctive classifications of mental direction pertaining to physics. Chemistry, as taught in the schools, is the basis of much of the so called scientific thought of the age; and even the common evolutionist accepts the “science” of chemistry as a demonstrated truth, which, at the same time, he denies in his theory of evolution. The chemist proclaims gold to be an eternal and unchangeable element, while the evolutionist must admit it to be a thing evolved from that which was not originally gold.

According to the evolutionist, motion was evolved from inertia. The school of evolution is fundamentally a school of transmutation, while at the same time this school acknowledges the claims of so called chemistry, which denies the theory of transmutation. There can scarcely be found an evolutionist who does not accept

the doctrine of the correlation of energy, and outside of Koreshanity, we doubt if one can be found who believes in or knows anything about the doctrine of the correlation of matter;—yet one is as true as the other. The school of chemistry and the school of transmutation (alchemy) as now promulgated, are a conglomerate mass of affirmations and negations, so commingled as to defy an approach to a rational consecution of ideas.

Alchemy is no new discovery, but it has fallen to Koreshanity to exalt it from the perversions into which the declension of the past few generations has reduced it, to its original grandeur as the basic science. It is the province also of the Koreshan System to restore it—as an operative and heroic principle—to its true purpose and power as the medium through which the power of death shall be overcome and immortal life restored.

Chemistry teaches that there is a vast number of inorganic elements, and that they are eternal and unalterable. They may be compounded mechanically and chemically in an infinite variety of modifications of combinations, but as atomic substances they are immutable. Koreshan alchemy teaches that there is no element *per se*, but that every atom of matter is convertible to every other kind, and that every atom of matter is convertible to every quality of energy. It also teaches that energy—whether physical or metaphysical, that is, whether the mere energy of decomposed inorganic matter, or the result of atomic destruction in the active brain, where, through the elaborations of cell and fiber, the material conveyed to the encephalic structure is transposed to mental energy—is as substantial as matter, though not material.

We employ the term substance, so as to include both matter and energy. Substance is a broader term than either matter or energy (spirit), because it includes both. Generated energy must, in all instances, comport in quality with the character of the form whence it is derived, whether inorganic (so called) or organic, inclusive of the highest, the most complex and perfect organic structure. If we take for illustration the form and character of the Lord Christ, admitting him to be the perfect archetype of creation, we would on this principle look for and experience the action of the perfect energy.

The Holy Ghost (Spirit) was the proceeding energy of the combustion of the Lord's body. It was holy (whole) spirit; because His was a holy (whole) body. The spirit in its character conformed to the body of the Christ in his character. In the transmutation of his body to Holy Spirit we have the highest manifestation of the science of alchemy, which is the science of transmutation—the science of the cross, therefore of the cross of Christ.

In the discovery of the great truth of the mutability of matter to spirit, or the substance of the Lord's body to the Holy Spirit which was shed upon the church at the time of his theocrasis (the combustion which consumed, by agitation, every cell and fiber of his being, every molecule and atom of his structure), we have entered deeply into a knowledge of the law of the cross

As it is declared that "In the beginning was the Word, and the Word was with God, and the Word was God; and the Word [God, Spirit] was made flesh and dwelt among us, and we beheld his glory, as of the only begotten of the Father;" so also was his flesh again transposed to spirit through its combustion.

This Holy Spirit communicated to the church was the transposition of His body (as substantial spirit) to those who received it, and thus—through the unity of this Spirit (God), the product of the consumption of the Lord's body by the fire which he declared he came to bring, and willed that it be already kindled—was fulfilled his own declaration: "Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day"—at the end of the dispensation.

The greatest miracle of modern times is that of the dense stupidity and ignorance of the so called enlightened mind, amidst the effulgence of the light of Scripture, and the light of sense and of true science. As of old, "The light shineth in darkness, and the darkness comprehendeth it not." The Lord Christ was generated in and through humanity, both as the Son of man and the Son of God. By the Son of God we mean, of course, offspring of God. He was a material being; he was also a spiritual being. He was a material man because he sprang, in ages past, from a corresponding material man, for the reason that cause cannot produce anything that was not in it. Spirit cannot produce matter, except through the aid of matter.

Such a manifestation as occurred more than nineteen hundred years ago, has been repeated through millions of ages. It is a manifestation having a regular and definite recurrence, and will continue through the eternally recurrent ages to come. He "is the image of the invisible God [who was in him, as God is always in the generation of the righteous], the first born of every creature [the first, highest born of every thing created]: for by him [the Lord Jesus] were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all thing were created by him, and for him: and he is before all things, and by him all things consist; and he is the head of the body, the church."

It is a doctrine of Koreshan theology that the Lord Christ is God, corroborated by the above testimony; and that through regeneration (reproduction) the man now in process of regeneration springs from him through the operation of the Holy Spirit, which is the substance of the Lord's body, the seed (seminal essence) of the Almighty. When once it becomes known that the term or word *El* (Hebrew) means hero; and that hero means conqueror; that *Elohi*, which we render God, implies nothing more than that the Almighty is *El*, Hero, the Mighty, because he comes up through sensual manhood, conquering himself, thence, by virtue of overcoming, walking with God and becoming "not" because taken of God, the question of the origin of man—as proceeding from Deity—will not be hard to comprehend.

The Lord God is our Father-Mother because we are the offspring of God, if so be we are being regenerated through the operation of the Spirit shed at the begin-

ning of the age. Such as rejected the Holy Spirit at the beginning of the dispensation did not receive the germ of regeneration (reproduction), hence could not be regenerated during the Christian age. It was therefore said that all sins against the Son of man, that is, personal sins against his person, even his crucifixion, could be forgiven. The rejection of the Holy Spirit (the sin against the Holy Ghost) was the rejection of the seeds or germs of regeneration.

If the germs of the Lord Christ were not planted in the will, they could not of course reproduce; therefore those who sinned against the Holy Spirit could not be raised up at the last day (end of the age), as the Sons of God. "To all that believe in His name gives he power to become the Sons of God;" but the condition of Sonship cannot obtain until regeneration is complete,—which can only be at the last day when the Sons of God are raised in the resurrection, the reincarnation. The sin against the Holy Ghost was the rejection of the Spirit when it was shed upon the church in the beginning of the age. This sin could not be forgiven in the age then closing (which closed at the destruction of Jerusalem and the scattering of the Jews), nor in the succeeding age, because the germs of God from the Son, who became the Father, were not planted in those who rejected the Spirit.

There has been no Holy Spirit since the declension of the church. In its declension the church passed over to paganism, and has been a pagan church from that time forward. One of the principles of regeneration is the death of the seed planted; for it is said: "Thou fool, that which thou sowest is not quickened except it die." This is true of every seed in the universe, whether it be vegetable, insect, animal, human, or God. "In the beginning was the Word, and the Word was with God, and the Word was God." The Sower sowed the Word; this is the identical Word which was declared to be God. It follows unmistakably, then, that if the Word was sown, God was sown; and if sown, then God must die, otherwise the Word could not quicken. Thus through the death of God's animal life, the Sons of God are to be brought forth. This is the law of the offspring of the Sons of God from the Lord Jesus the Christ, the Father-Mother, for it was declared of him by John, "He who hath the bride is the bridegroom," being both male and female in the form and quality of biunity.

Perfect human destiny is to become a unity with God, because to become a Son of God is to become the offspring of God; and to be his offspring is to be like him; for it is declared: "It doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him." The nearer we approach His likeness and image, the more the world will hate us. What can we think of a church glutted with the sensualism of the age; steeped in debauchery; given to pagan enterprises, and governed in its attitude, men with men, by a competitive spirit and impulse, which in every particular is pagan, antichristian, and devilish? From such a body, can a pure effort expect to be met but with the spirit of lies?

God is with us; and if he be with us, who can be against us, unless for their own final discomfiture and overthrow? Man came from God: man is God—the perfected man, the God-Man; and, in the process of regeneration, in the new birth, which is the final reincarnation, he will return to God, where he will retain his perpetual and eternal identity and consciousness as a member of the order of Melchizedek, becoming king and priest unto God, dwelling in the light of God.

Even so, come quickly to the world, King of kings and Lord of lords!

Reincarnation or the Resurrection of the Dead

(From the Writings of KOEHN.)

EVERY age terminates in a certain degree of integralism, and each succeeding age commences with the integralism developed as the product of the prior cycle or dispensation. The age or cycle of time embraced within a period of about two thousand years, corresponds—in its changes from seed time to the harvest which comes at the terminus of the cycle—with the cycle of the wheat cell. In the kernel of wheat the cells have aggregated, or grouped, and formed the integral group. They have thus grouped because the cells of the group are integral cells, formulated of the forces of many cells that have died and yielded up their spirit or life to the integral forms. The single kernel multiplies its many cellular forms, but from the period of disintegration until the re-grouping at the completion of the cycle, no wheat is seen.

Suppose we take the Christian dispensation or age as a typical one of all ages, and Jesus the Lord as the integral and representative organism of the age. He is the embodiment of the representative thought of the age; and not only of the thought, but of the personality also. The thought being representative and integral, is ready to be communicated to the world. For what purpose? That it may pass to dissolution according to the law of development, in order to multiply and produce in the race more integral men, that at the end of the cycle (the time of harvest) there may not be simply a resurrection of the thoughts in many men, but that the many men in whom the thoughts were planted may themselves stand forth on a higher plane at the harvest time, as the resurrected (reincarnated) forms in whom the resurrected Words may dwell.

It is the disintegration of integralism that causes one age, having attained to a high degree of intelligence, to decline into a succeeding period of mental, moral, and spiritual darkness, before a succeeding light age can again culminate. Thoughts, merely as spiritual substance, do not comprise the only degree of substance imparted. The physical organism is the tangible and manifest form of the thoughts, and in proportion to the integralism of the philosophy entertained is the organism integral. The impartation of the perfect organism itself is essential to the evolution of that quality of life implied in the conception of the resurrection of the dead. The law and process of regeneration, which culminate in the resurrection or reincarnation, are not fulfilled until there comes forth, as evolved from humanity, the new genus or race of beings.

“And, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father’s name written in their foreheads.” The name of the Father inscribed upon the forehead (in the very life of life), shows them to have been begotten of the Lord God, and regenerated from the one domain and evolved or unfolded into another, that of the Theo-Anthropos, the God-Man. The fact that they are virgins (*vir-gune*, a word literally signifying man-woman) shows them to have reached again the state or quality of the integral man, the condition of the Adamic man before the disintegration of Adam and the formation of the woman as a separate entity. It is said of

them: “These were redeemed from among men, being the firstfruits unto God, and to the Lamb.”

There are two very noticeable points in the above statement. The first is the fact that they are redeemed from among men, showing that the virgin (man-woman) state is a condition acquired through regeneration; the second is, that they are the firstfruits unto God. The Lord himself is declared to be the firstfruits unto God. We are here justified in stating, (whether this one hundred and forty-four thousand in the literal or natural degree of the Word or Logos signifies one, few, or many,) that they do constitute the Christ of God fully manifest as the fruit of regeneration, to be appropriated at this age of the world.

There are two fundamental principles or laws, upon which depends the new and resurrected life. The resurrection, as a state or quality of being or existence, implies a past existence, entitative and conscious, and a present recurrence or awaking from forgetfulness or loss of identity to a memory of the past. This transformation of the present natural and sensual man depends upon a conjunctive union of the natural with the interior angel, who has had a life of unbroken continuity through the ages of the past. Perception of the Logos or Word is the first principle here involved; and the recurrent memory and consciousness of our existence in the Word comprise the second.

These two embrace, first, perception and instruction—culture. In the perception is involved the science of the “letter,” because without the science (knowledge) of the “letter” of the Word (God), that is, God’s literal manifestation, man cannot awake into recurrent consciousness. Without instruction (culture) there can be no impartation through the rational principle; and until the development and exercise of the rational principle in man, the regenerative process is incomplete. Second, there is embraced memory or return to consciousness; but more than consciousness, however, for the new regenerative life is more than its memory; it is its very existence, the actual possession of past life in the recurrent or reincarnated existence. This must needs be the very life of God himself.

Man reaches, through the laws of evolution and involution, the highest state to which all the laws of development may conduct him by the processes of natural unfoldment. Therefore, the creation of the divine man, the real and final transformation of man from the sensual to the highest manifestation of the God-Man, depends upon the application of the highest principles or laws of art; and this involves the very processes by which the changes are to be wrought. The highest artistic display is the artificial rounding out—by complemental increment—to fulness and perfection of structural integralism, the living temple of the Most High, the Divine-Human, the external dwelling place of God.

The bi-sexual state and form are the qualities of ever-recurring death. The organic cell of the dualism of sex, or sex duality, is a cell with a lateral nucleus distorted from its normal centrality by the attractive potencies of the bi-sexual relation—a state protracted from the disintegralism of the man out of Eden. The God-Man, the original being in the image and likeness of God, infolded the feminine principle as the complemental repleteness of the Godhood.

The unity and blending of the two sex principles with

their forms into one organic structure, form, and life, constituting that life the neuter life, and those genders the neuter gender, will restore man to his original paradise in God. Sex unity, by which man bears the image of the heavenly, must emphatically work the distinction between the true Messianic recurrence, and that form and manifestation of antichrist presented to the world as sex dualism, manifest in hydra-headed form just prior to the coming of the Lord.

The principles of life are embraced in the science and philosophy of God. These are repeated in the science and philosophy of man. The science of God is simply the knowledge of God, or all things. But as God is man and man is God, in the absolutely regenerated state (for man is then restored to the image and likeness of God), the science (knowledge) of God is the science of man, and the science of man is the science of God.

Philosophy is exactly what the term implies—the lover of, or the love of, wisdom (God in the manifestation of wisdom, or, strictly, the *Elohe* or *Elohim*). Therefore, the science is the all-knowledge, and the philosophy is the love of that knowledge as applied to its life; hence, the obedience to it, the all-obeying, the all-living—the *Yavah* or *Yehovah*.

Jesus was the great Philosopher, the one of all men obedient to the highest principles of life, therefore the real *Yehovah* (Lord) of the Jewish prophets. In His present coming as the root of Jesse, he comes first as Elohe, Elias, Elijah, God in the scientific or all-science of life, through whom he comes to and in the children of the resurrection, without sin unto (their) salvation, for he then comes in them through their obedience to the all-science.

We will sum up the foregoing, then, by the concise statement that the coming immortal life to man depends, first, upon the knowledge of the laws of immortal (not natural and sensual) philosophy; and second, upon obedience to those laws. In a general way, these two principles are summed up in the words of Jesus: "Upon these two commandments hang all the law and the prophets;" namely, love to God and love to man. Love God with all your heart; love God (wisdom) supremely. Love man, as the embodiment and tabernacle of this wisdom, also supremely. To love man supremely, is for every man to perfect himself in God as his highest work of art.

Immortal life must come by processes the reverse of those upon which mortality depends. Perpetuity of natural life depends upon the laws of Nature. Time-broken continuity is one of the factors of natural or sensual life. The great natural divisions of time are light and darkness. This may be applied physically and biologically. As we have physical night and day, so we have the light and dark ages succeeding one another as regularly as the rising and setting of the sun of the physical heavens. This law of light and darkness, so related to biological existence, is the divider of the memories of the past and the present.

The perpetuity of the natural (the sensuous) man depends upon the disintegration of the old structure, and the formation or organization of a new one. This law in man is constantly operative in the propagation of the race through sex relations. So long as sensuality culminates in

the propagation of new forms, so long must the old forms go to disintegration, and the immortal state be postponed and retarded. So long as sex is divided, so long will it tend to reunite and complement the one sex with the other, its would-be mate.

The union of sex, through the sensual, copulative procedure, results either in the newly developed being, or in the actual waste of the substance of life for the gratification of a useless desire, except as indulged in for the purpose of reproduction. The union of sex by the sensual method produces the mortal man, subject to sickness, pain, and death; hence, the man is born mortal, born dying, born sinful, full of sin, therefore, born in sin and shapen in iniquity.

Man dies and his body goes to decay. The fact that he is subject to the laws of mortality, proves of itself the above postulates regarding his present status. The mortality of man in externals depends upon his mortality in internals. By this, we mean that man is mortal; not the body, not the spirit, not the soul merely, but the whole man,—body, soul, and spirit, is a mortal, that is, a dying being. This broken continuity in the order of reproductive life in the flesh is but the reflection of the essential changes of the spirit through its mortal degrees or stages in the spirit world.

The resurrection is the reincarnation of the whole man, and the final reinstatement of the two sexes in unisexual form of life. Man will never enter the new life until he ceases to reproduce the old form. He must cease to perpetuate the old life, and become obedient to the new and living way, by the scientific application of the laws of the higher life. What are these laws? First, the acknowledgment of the "root of Jesse," to come in man as the presence of the Messiah, and to be confessed as the Messenger of the Covenant. (Literally, the word covenant means to conjoin.)

There are three fundamental factors of conjunction. The first is the conjunction of God (the Elohim, Elijah,) with the sensual man in whom God must come; the second is the conjunction of this man's external with God, through the potency of desire to be one with God. Through this, man walks with God and is not, for God takes him. This is the office of the high priest of the Levitical order in the antitype—the Priest of the covenant or conjunctive order.

The tribe of Levi had no portion but God, because this was the tribe of the priesthood. God, it is declared, is the only portion of Levi. When Levi was born Leah said; "Now shall I be conjoined to my husband," signifying the descent of the New Jerusalem ready to be conjoined to her husband, who is the Lord coming up in the resurrection of the dead. She therefore called his name Levi, because through him should the conjunction come. This must come through the new religion, the rebinding of man to God, the new marriage, or the marriage of the higher type or order.

The third factor is the conjunction of God with all men through the final sex unity, which will be the blending of the two forms, the destruction of the sex dualistic state, and the substitution of the unisexual state, which will be the neuter, the virgin (*man-woman*), the eunuch state. This will be when men make themselves "eunuchs for the kingdom of heaven's sake," fulfilling the declaration of Jesus regarding that state as being the essential preparation for the heavenly land.

(To be continued.)

The Indicia of Human Progress

BERTHALDINE, MACKONA

ESTERO, THE NEW JERUSALEM

The Location of the Genuine Anthropotic & Universal Vitellus.

THE question is often asked, why the Guiding Star Assembly of the Koreshan System was located in such an out of the way, supposedly barren spot as Estero, Lee Co., Fla. Its Founder came to its members with every scientific and Biblical credential any religio-scientific mind could ask of a prophet. In the basis of his science of the cosmos, furnished by Koreshan Universology, he located its vitellus in the earth's most vital spot. This he found to be in South Florida, and in harmony with his knowledge of the movement of the sign Aries through the constellations of the Zodiac, he declared its north gate or point of initiation to be where the opportunity was offered, with most unique indications for the immediate creation of a small communistic colony. With a little band of willing followers **KORESH**, like Romulus and Remus of old, wittingly laid the foundations of a new seat of world empire,—one he declared destined to far exceed in power and glory, Rome, Jerusalem of old, or any center of civilization known to history.

With faith like that of Abraham of Jewish history, this modern Abraham of prophetic scientific promise took the steps of the humblest of pioneers—in preparing a way for the assembling of a great multitude foreseen as coming in the time of the end, to build the city of his planning. This great people he declared to be such as should be brought together from all quarters of the globe, by the knowledge of the truth he taught, when the world that now is should awake to the consciousness of his advent. This knowledge of the truth he said would be their promised deliverer from the law of sin and death, and they, the redeemed of the Lord, who gave his flesh for the life of the world at the beginning of our era.

This throng of the redeemed is foretold to stand in relation to the greater multitude of peoples, nations, and tongues as "Saviors upon Mt. Zion," from whence will go forth to all the world, the gospel of the kingdom, the science of the law. Many thousands of people of this generation are living in constant anticipation of a coming "again the second time," of the Lord known to them now only as Jesus. All who believed in His name received the baptism of his spirit, generated by the dissolving of his body. He demonstrated to his Disciples that he had overcome death in the body, by re-appearing with his body, and dissolving it at will in their presence.

He thus passed in and out of the natural world by a new and living way. He could be visible or invisible as he saw fit. He declared his body to be the habitation of all the spirits of the just made perfect in him; the seed of the world's future life in his own image and likeness, in the world to be known as "the kingdom of heaven in

earth." The fruit of the planting of this seed is due soon to appear, as a great harvest at the end of the age or cycle essential to its development.

The Lord Jesus declared when he went, that he would prepare a place for the reception of his people, and he has fulfilled this promise. The harvest must stand in this, his earth, for the field was a world or social order in earth, to be made new, in a prepared place and under new conditions. All things were to be made new. The first sign of the harvest, Jesus declared to be the coming of himself as "a thief in the night," the sign of the Son of man in heaven, in a state of divine illumination from the presence of the Lord, who is that spirit of wisdom and love almighty to save, and strong to deliver.

Jesus, who was to make all things new, declared that he himself should have a "New Name." This New Name was to be obtained by his identifying himself with the Rock, Peter, the man most receptive to the spirit of the Father in the person of Jesus; the one most naturally receptive of the Deity of Jesus, of his Messiahship, when his own people received him not. This perception was because, in the transmission of mental forces which constitute the spiritual life of man, Peter was prepared to become the head of the seven churches, embodying the lost sheep of the house of Israel. Those churches are now the "daughters of Joseph," who should mount upon the wall and proclaim the acceptable year of the Lord, the jubilee of the world's salvation from the death of the body.

Through this channel of the daughters of Joseph is **CYRUS**, the Anointed of God, reproduced, to become one with, and ethnologically identified as the Shepherd from Joseph, the Stone of Israel, the stick of Joseph, with and in whom the stick of Judah is to be found by rational processes. The promised Messenger of the Almighty's New Covenant, the man with the spirit and power of Elijah the Prophet, is none other than the American **CYRUS**,—the son of Jesse,—the Anointed Shepherd and Stone of Israel, become "Lo Ammi" in the fulness of the Gentiles, in the land of Ephraim, the United States.

Here in the United States is the promised fountain of healing, the science of the law of life and immortality as communicated by the foretold personality, the "New Name" of the spirit of Joseph, "the way, the truth, and the life." This **CYRUS**, the Shepherd and Stone of Israel, came in every way in exact fulfilment of the most complete line of Biblical prophecy that can be scientifically traced. Coming as he did in the world's time of densest ignorance of the law and the prophets, it is not strange that he was generally despised and rejected. He was prepared for the fate of the greatest of prophets, and met it like a God. His prophecies of his coming again a second time, as identified with the Lord Jesus, remain with his Guiding Star Assembly, and can be learned from his voluminous scientific writings.

The harvest of the Christ as the firstfruits of the resurrection, CYRUS has declared to be 288,000 viduals, making, through the divine marriage, the 144,000 of the divine order of Melchizedek. These viduals are the now mortal personalities who will, during the "time of the end," return to obedience of the laws of life and immortality as lived by the Lord Jesus. These laws have been scientifically exposted by that Prophet, who must be received as "the Sign of the Son of man in heaven."

As the forerunner of that harvest, destined to stand before the world as its saviors, a unity of grand manhood to be known throughout eons of eons by the Father's name, CYRUS laid the foundation of the Koreshan System in earth as seed planted to grow. He is the great heart searcher of all humanity, and out of this heart are the issues of life. His appeals are made to the intellect, to the rational faculties enlightened by the science of the law. The hearts of all the God-begotten will respond in due season. It is the Almighty's most honoring method of dealing with men that is revealed in the invitation, "Come, let us reason together."

Esterio being the locality of the Founder's choice for the building of a city, by the great assembly of those who should ultimately believe in his name, it seems to be the most natural gathering place for all who would like to make a practical effort to live in harmony with the communistic and coöperative teachings of the science of the law, fulfilled by Jesus the Christ of God. In his first call issued to the great multitude of those weary of competism and usury, KORESH says:

"It is the purpose of the Koreshan Unity to inaugurate the construction of a great city. There are millions of men, white and black, in the United States, ready to enter into a united life system; and as it is a fact that when bodies begin to move, they do so in the line of the least resistance, we are indicating the most natural channel, and preparing the objective point for the greatest movement the world has ever witnessed.

"The principles of the movement are socialistic, communistic, and coöperative. Commercially, the labor check or accountant method will be substituted for the present monetary system, as no money will ultimately be employed or tolerated in the order. The city will be laid out to contain thirty-six square miles. Its principal avenues will be four hundred feet wide, with parks of fruit and nut trees to extend the entire length of the streets."

He portrayed the present evil world "as one great system of disorderly extravagance. A horde of money kings, with their henchmen (middle men), absorb and waste the energies of the wage slave, living only to eat and sleep." He declared "the doom of the money oligarchy sealed. The sovereign people are opening their eyes to the fact of their bondage to bond-holders." "Wage slavery," he said, "will pass away with the roar of the coming revolution." "The laboring masses, now under the guidance of undeveloped labor-leaders, will make the final strike against the wage system, and a

new nation will be born in a day. Not only will a new universal declaration of liberty be enunciated, but human destiny will be fulfilled in the reconstruction of society. The new bond of unity between God and man will constitute the bulwark of organic life and progress."

New Departure of Lady Cook

LADY COOK, the famous pioneer suffragist of the militant school, is now devoting her energies to the cause of social betterment in this, her own country. At the time of our writing, her scheduled lecture for Philadelphia audiences bears the title, "The Need of Revising Morals and Laws." She contends that our methods of living, as to sex relations, are all wrong. "We are lethargic participants in a continuous saturnalia of social immorality."

Lady Cook declares that we all acknowledge, when pinned down by unhoneeyed facts, that our scheme of social things is all awry. But she says, "We are too hide-bound and cross-brained to realize that our salvation is at hand." She suggests the remedy for our emancipation, and would let us work out our own salvation. She claims that, "while man is a cowardly liar, woman is even more dangerous. The man, according to Lady Cook, will take refuge behind the woman who has been a party to his sin; but the woman will pave the way for this act of cowardice by rearing her son in ignorance of the great truths of sex, and permitting him to learn these truths in the streets."

Lady Cook is best known to the elder generation of Americans as the radical, beautiful Tennessee Clafin. In the early days of the suffrage movement, as Tenny Clafin, with Susan B. Anthony and Lucretia Mott, she led a delegation of women before the United States Senate, and demanded the right to vote. She also nominated Lucretia Mott for president of the United States. She once held the unique position of colonel of a regiment of negroes.

The recent granting of suffrage to the women of California, gives cause for general rejoicing among all people looking for social relief from suffrage becoming a right of all women. While we are glad to accord all honor to faithful pioneers in all lines of human progress, we have a right to declare with the Lord, as of old, that "the love of money is the root of all evil," and that until our competitive financial system is destroyed, we can anticipate very little satisfaction from the triumphs of any of the much-advocated reforms. It will take the final victory of the same God who laid the axe at the root of the tree, to cut it down.

We can see all things working together to this end, the cutting-down of the tree, that "the Branch" which has grown out of its roots, "the one righteous Branch," may flourish as a great tree and fill the whole earth with its fruitage. All the vitality of the holy Seed planted in the beginning of the Christian era is to be found in the one righteous Branch.

Tenny Clafin Cook is right about the need of moral reform; the world needs a general returning to the law of the Lord, which is perfect, converting the soul of man now dead, to a living soul in the divine image and likeness.

A Character Sketch.

A SHORT story in the October *Harper's*, "Mrs. Nolly's Real Self," presents a type of young married woman said to exist by millions. The pathetic character having nothing to do, everything having been done for her, imagines herself becoming uninteresting to her husband, who is deeply interested in the world and his business. She poses as several imaginary characters which she represents to him as her real self, which he neither knows nor loves. He thinks he knows her all right, and fails to be interested; so she strikes out on a new line, and tries to interest herself in a strike of working women in New York's East Side.

She goes to the headquarters of their sympathizers and offers her services. She is assigned picket duty in an ill-favored quarter of the strike district. The duty is not well understood; after a wearisome effort she reaches her post, and inquires about her duty from some staring, loitering strikers. She is told that she "must just watch the scabs, and not let the toughs hustle her."

She walks about aimlessly, till her knees tremble under her. At last she asks permission to sit on a dirty doorstep beside a young Russian striker, who regards her scornfully, and meets her attempt at friendly conversation with a proclamation in scathing language, of her estimate of her and her class. She said:

"Oh, you! You just don't do anything. You just waste. Gee! you are a queer lot! Why, we are so far ahead of you we can't hardly make you out for the distance. Your kind think we're women, and that is all that can be expected of us. You have done that much for the world, and if any one wants you to do more, they can just whistle; you don't give anything, and you take all you can get. A fine lot you bring to your partnership with your men,—a fine, fat lot; and to think there are millions of women like you.

"You say to some man, you can look after me if you like, and for that I'll do nothing. I'll waste; and the funny thing is, neither you nor the men are ashamed. Say! it is queer. You have as few kids as you can, and you wouldn't be fit to live if you didn't have those. It isn't any feeling for your country that brings them either: don't fool yourself. As for rearing the kids, you don't know nothing, so you can't tell them nothing. You just keep piping things you've heard till they ain't true any longer.

"All you women really do when you sit at home, is to think about yourselves. You think about yourselves till you get nasty. That was the reason you come down here. You'd appreciated yourself so long, that at last you thought you'd give yourself to us girls. Oh, I know your kind, you're useless. We are the ones with ideals; we're real. You're just kept on like the foolishness religious dolls in the churches at home. You're a care, and senseless; but you used to be respected, and everyone puts off throwing you away."

The class of women thus addressed is one in sore need of a great awakening. "Parasite" is a name frequently applied to them. They make endless toil for

husbands and fathers, and yet they are unwelcome competitors in the fields of industry appropriated by those whose husbands and fathers earn so little that they must needs work to keep the wolf from the door, and strike to avoid being driven to lives of shameful moral and physical degradation.

Most of these women have had the benefit of all that the world calls education, culture, etc.; the latent powers that make for the righteousness of universal motherhood have never been awakened in them. The awakening is coming; among them are thousands of the Lord's own reserves, destined to be called into the line of battle when strikes, suffrage, and all the vain efforts of man to right himself, apart from the only living and true God, have failed. When his truth and righteousness prevail, when communism and coöperation prevail through a rational application of the science of social order, then every woman and every man will be known as performing such uses to human society, that no human being can say to another with scorn, "You are useless. I have no need of you."

The Valley of Dry Bones

THE valley of dry bones yields bone to bone; correspondingly, corporation lines up with corporation. "The life of all flesh is the blood thereof." Flesh is said to come upon the dry bones. The new heavens descend into the prepared earth. The Gods inbreathe into the nostrils of the Grand Man the breath of lives. Then he (the Grand Man) who was dead in trespasses and sins, is made alive for evermore as to body, soul, and spirit. A Prophet like unto Moses has rewritten the law of love upon his heart. One comes who has promised to be a very present help in time of trouble.

This era is foretold to end in a time of trouble such as was not since there was a nation. This Prophet, born in 1839, has declared that his appearing will be "amid the roar of material carnage." He is declared to be the great Baptizer, the one who will baptize the world with water and with fire. He is to be identified by men not only with Moses, as the greatest of law-givers and organizers, but also with Elijah, the great prophet of old, in that he becomes recognized as the supreme Teacher of all genuine Universology, the elect Messenger and promised "New Name" of the Lord Jesus. He it is who, as the Spirit of Truth, shall teach men all things, and bring all things to their remembrance which Jesus taught, and cause their recognition of him as the fulness of the Godhead bodily, in his to be revealed Maternity, and in his many Sons.

We are inclined to think that the newly-introduced "Mother's Day" is a foreshadowing of the new world-wide festival of the Divine Maternity, soon to be revealed as the glory of the Lord Father's day, and Mother's day foretells the restitution of the time when all sense of orphanage will have left the world, because the Holy Spirit of the Father-Mother Deity will dominate every new-born, living soul.

MAX VERWORM IN THE AM. COLLEGE

**The Wisdom of So Called Wise Men
Will Be Turned Into Foolishness**

SUPPOSE all fear of death were to be suddenly removed from humanity by the conviction poured into men's minds in an instant, that death ends all—what would be the result? Consider it well; no fear of meeting an angry God, no fear of his meting out his judgments in return for the deeds done in the body, no one of the "orthodox horrors" to be faced! Would men live happier lives and die content? So thinks a very learned and distinguished lecturer who has come over the sea to deliver his message. And his message is primarily this:

The cerebral cell is the seat of all vital processes, and the cerebral cell dies. The amoeba is the starting point of all life, and the amoeba dies. The soul is physiological, and the soul dies. Consequently, from these premises, "our individual soul is no more immortal than our individual body."

Far from being a gloomy prognosticator, Dr. Max Verworm, of the University of Bonn, considers that his removal of any belief in a hereafter for the personal consciousness, is a message of light and of uplift to poor humanity sunken in the fear of "hell, purgatory, and other inventions of a gloomy fancy, which ought to give way to more noble incentives in modern culture."

The sensation produced by this lecture, already delivered before more than one of the great American universities, is enormous. Oblivious of the Scriptures, the learned gentleman has actually hinted that the superstitious fear of life after death originated not later than with the uncivilized men of the New Stone Age.

Quite apart from any recourse to Revelation or the Bible, one may say that the strongest argument against annihilation of the personal consciousness, is that it contradicts the universal desire. Still, the universal desire is for health, but it is not met in any of Nature's provisions—only in supernature. The survival of personal consciousness after death is not, according to Koreshan views, rightfully used as synonymous with immortality of the soul. Mere life of the spirit after it quits its mortal tenement of clay does not, as Swedenborg's writings alone would prove, show man's induction into the joys of immortal blessedness. Those who hold to the exploded superstitions of the "New Stone Age," still current in America, remember that "None hath immortality but God." Given this premise from the Scriptures, it follows that man attains immortality only through absorption into Deity.

To remove all thought, all tension, all speculation relative to a future state, would effectually center humanity in this present life of the body. Knowing from observation that it is liable to be cut off in its flower, nay, even in its budding season, who could refrain from Tennyson's plaint, why this carelessness

of the individual man with his sorrows? The best that the life of the senses yields without God, is not enough to sustain man amid the trials of material existence. He is conscious to himself of something beside the life of the body. He is conscious of yearnings, quaverings, spiritual hopes. "Mere atavism," says Prof. Verworm, "all atavism."

Proper Literature for the Youth

THE too frequent practice of frightening children by allowing them to read of ghosts and witches cannot be too strongly condemned. Their susceptible minds and hearts are surrendered to a class of literature that stimulates eager curiosity concerning another state of existence, just when life is opening to them here. Then the pictures used to illustrate some of the sensational stories are ghastly. They will send a nervous child to bed, ready for anything save healthy sleep.

The seamy side of life constitutes another subject not to be pushed before young children. Constant supervision of the reading matter that a child brings home from a public library is needed. The librarian, though conscientious and devoted, is often too busy to render assistance in the selection of a volume, or may be imposed on to a considerable extent, so as to concede books to the hands of children that are supposedly chosen for other members of the family.

The legerdemain that sends children, mere infants in arms, so to speak, to run away from home to live in a Cudjo's cave is to be deplored. The inspired stuff of a milk and water variety that possesses neither literary merit nor moving incidents is not readable; but there is a happy medium. There are books that stimulate the intellect and are healthful, clean, and amusing. Here is one girl's library, small in number of volumes, but fruitful in thought. It begins with the first years of her life, and is still growing. Her list comprises:

- The Bible.
- "Lulu's Library." (Miss Alcott).
- "Hans Anderson's Fairy Tales."
- "Gulliver's Travels."
- "Pilgrim's Progress."
- "Alice in Wonderland."
- "Alice Through the Looking Glass."
- "Jackanapes."
- "Little Lame Prince."
- Kingsley's "Water Babies."
- "Story of a Short Life."
- Mrs. Gatty's "Parables from Nature."
- "Child Life in Art." (E. M. Hurl.) "Rembrandt."
- "Millet." "Michael Angelo," and others of the delightful series "Art Readers," by Miss Hurl.
- "Lamb's Tales from Shakespeare."
- "Don Quixote."
- "The Birds' Christmas Carol."
- "Little Women."
- "Ramona."
- "Rebecca."
- "Child Life," compiled by Whittier.
- Longfellow's Poems.
- Whittier's Poems.
- "Wonder Book."
- "Twice Told Tales."

"Little People of the Fields and Woods."

"Emmy Loo."

This list is by no means an arbitrary one. It has been compiled from a real girl's library, and may be extended to include many classical tales for youth, like the "Boys' King Arthur." This library has not grown by personal accretion.

The Supreme Intellect has indited our petitions for us, and has taught us to pray; "Our Father who art in heaven." The Bible, in its historical as well as in its poetical phases, trains the mind of the college student along very different lines when it constitutes a part of the curriculum. Given to a child in early years, it exalts the thoughts to nobler planes of effort.

"The Whirlwind"

BERNSTEIN'S play, "The Whirlwind," depicts with savage ferocity the vices and follies which confront our gilded youth. The scion of a noble family has lost heavily at cards. He has in fact flung away a fortune on the chance of the dice. He is in love with a Jewess, who is a married woman. He hopes to force this money out of her race, so he tells her of his losses. He is very noble, very penitent. He regrets that he could not command himself so as to conceal his losses, but he looks at her, oh! so beseechingly.

What does the poor little girl do who has staked all her happiness on the love of this scion of a noble race? She goes out from hearing him descant upon his losses, to borrow money for him if she can raise it off her jewels in a few hours,—if she can raise it off her honor, even. She appeals to a money-lender. He is obdurate; he must have time. Several days must elapse ere the contents of her jewel casket can change hands.

She applies to her father. He ferrets out her secret, and is furious. He has sold her to a man of title. His daughter taxes him with it. This is one of the best scenes in the piece. He has a thirst for social position; he has been knighted. Perhaps he is even secretly a little pleased that his daughter's lover is so prominent as the scion of a noble race, despite his gambling debts. She threatens her father with scandal and social exposure if he persists in exposing the enormous sum that she begs so prettily for the man who has dishonored her. In France women go mad over a man who loses heavily.

Then Helene returns to her cousin. She sells herself for what Henri will give her at no other price. The climax comes when she bears 650,000 francs into Robert de Chaceroy's rooms in Paris, just as his pistol shot rings out to end his miserable life, after promising Helene's father that he will never again see her, in return for his debts canceled by the Jew.

"They that sow the wind shall reap the whirlwind." Bernstein's work is built along the lines of Balzac's in "La Comedie Humane." It has touches that thrill the heart as interpreted by a great artist, Madame Simone. It is so futile to minister to the vices of a French man of fashion. It is so foolish to sell one's daughter to

the highest bidder, and not expect to see her thwart one's hopes!

Simone has been described as "febrile, alert, full of suppressed force, graceful, sinuous, magnificent," in her role. She triumphs over an impossible play, as one critic puts it—impossible judged by American canons and the inherited taste of generations. The play has been called brutally French, but redeemed by a great French tragedienne. Helene has squandered all the treasures of life upon a weak man, all the weaker by contrast with her impassioned love. What will not men take of women? What will they not exact of them?

When the whirlwind has passed, what has it left in its wake? Suicide, social disgrace, a respectable Jewish family exploited in vain by this scion of a noble race. Oh! how noble this old blood of Europe is when it pilfers the money bags of an American queen! Helene happens to be French and a Jewess, but the result is the same. There is an old saying, "blood will tell." It does tell of its degeneracy.

The whirlwind passes, leaving waste and desolation in its train. A corpse lies in the inner chamber, and Helene beats upon the door with her clenched hands. The simoon of the desert is not hotter, more bewildering, more scorching, than man's passion when it takes away his neighbor's wife.

Distribution and Supply

THE alleged overproduction that is rapidly threatening to destroy commerce is a myth. The people of America are being prepared (and not slowly) for the adoption of a system of United Life. To bring the consumer and the producer together so that both can live, may be done by eliminating the middle man and his profits. A certain man in a New England town has raised four hundred bushels of apples. For these he is to receive one dollar and a half per barrel. "Ah!" you say, "six hundred dollars; for an Eastern farm, he has done well with his crop."

But no. One learns immediately that only fifty cents per barrel of the above is profit. The rest goes for picking, handling, and shipping. The sale price should be raised in order to give a legitimate profit. There are not too many apples, but too many intermediaries between the producer and his clients. In the meantime, apples sell for seventy-five cents per dozen in the fruit stores of New York. The following letter of inquiry addressed to one of the great dailies on October 27, speaks for itself:

"New York State has produced the largest apple crop in its pomological history, and our newspapers have had enthusiastic accounts of the harvest. In the face of this, the price for a barrel of apples in Brooklyn this morning was \$5.50 and \$6. Why this? Is it so, that the big operators have bought up the orchards and are allowing half their purchases to rot on the ground in order to save trouble and keep prices at a top figure?"

The people are in distress at the continuance of war prices in the cost of living. They are bewildered.

The Divorce Question in America.

A NEW cause for divorce has developed in America. The accumulated wrongs and insults heaped upon the males have led to revolt at last. Weary and pale at the interminable hooks on his wife's gown, one poor unfortunate serf of the toilet has claimed his freedom. Immunity from bodily toil? Say immunity from cursings and muttered oaths; from entanglement in folds and pleats, from rending lace and tearing silk. The Mennonite persuasion fancied it served God by dispensing with showy gauds like useful buttons. Members found freedom and safety in the use of these same faithful hooks; snares and captivity in aught else. Who could have dreamed that any male being in this year of grace would sue for divorce because of all women everywhere looking with loathly eyes upon buttons! The solidarity of the race is threatened by Mennonite teachings. How to avoid vanity and lies,—this was all their thought. By teaching their innocent, no-buttons doctrine, they have plunged man into despair or the divorce court.

Why should hooks and eyes be holy and buttons sinful? Because the latter catch the eye of man, and from the button he may lift his tender glances to the face. Buttons, therefore, are taboo. Hooks lead to the judicial separation. Wherewithal shall lovely woman adorn herself better than in the flowing robes of the Orient, which require no visible fastening? The obi is all that would seem to be left to her.

Apropos of the burning question, rumour hath it that a Pharisee refused the bonus of one thousand dollars to unite Miss Force to Col. Astor, whose benevolence is so far shown that he has never betrayed the secret of his own escape from former ties.

Numbers of intelligent persons, men and women, enter into our churches every Sunday, and they are known to have been freed by the courts. They know it; their friends know it, moreover their clergymen know it, yet when Col. Astor asks a similar indulgence, they turn Pharisaical of a sudden. Oh, lax and perverse generation! Are they exempt from the hidden sins of the flesh? Which of these clergymen shall say that in his home life he is guiltless?

The Map of Europe

THE country is drawing a long breath. Reciprocity has failed, and it is largely due to the pushing of this policy to an extreme length by the Hearst newspapers. In his eagerness to gratify the American farmer, Mr. Hearst took no cognizance of the fact that most people are against the farmer, believing that he is growing too rich in his cold-storage eggs.

It is becoming difficult, well-nigh impossible, to obtain fresh farm products. They are not put on the market, but are cornered by speculators, forced up to fancy prices, and sent to the consumers stale.

Europe is a tinder box. Was it mere coincidence that just when the Canadian decision was hanging fire, the "Olympic" was cut athwart by the steel prow of a British cruiser? It is known that the most extrava-

gant rejoicing in London followed the news of Laurier's defeat in carrying Canada for reciprocity. A parody on "Evangeline" is too clear an index to the tenor of their desires in England. It was printed in a London newspaper, but has appeared over here.

The closing week in September saw four countries in commotion. Spain in actual revolution; Italy with her warships ordered out against Turkey, forming the cordon about Tripoli; France weeping for four hundred brave men at Toulon, on the verge of war with Germany over the Moroccan question. Thus the continent.

England, already defined as tied up in her shipping by a great strike, is perhaps on the point of striking back. Against whom? Against what? We do not know. Every now and then the wiseacres talk solemnly of the map of Europe, and how it is going to be changed.

Turkey roasted a *Pitalienne*, is always better when it is near Thanksgiving time. All agree that this is going to be a panic year. Now a panic is Wall Street's opportunity to make money. It is high finance broken loose.

The Optimism of Koreshan Teaching

THERE is no point in which Koreshan teaching is not more optimistic than the old method of thought. One of the saddest reflections upon human destiny, comes when one begins to think of the havoc that death makes of intellectual gifts. One spends his life developing the mind, cultivating his talents in music, in art, in language, in literature. In an instant he is shorn of his wit and his learning—all that he has held dear. Given the law of reëmbodiment, and one sees that there is no permanent loss. Every effort put forth intellectually has its effect upon the upliftment of the person in succeeding lives. Think what one man or woman devoted to the higher life and its aims may have upon a whole family line, gathering them in!

The law of the conjunctive unity of minds is also an essential factor. It provides an answer ready for some of the deepest questions that confront a man when he goes into his closet and shuts the door. The vital problems of existence, such as free will, foreordination, and the like, have a clear and logical response found for every student after he begins to examine the writings of KORESH. The highest joy one can experience is love to God. The second comes correlatively when he begins to think God's thoughts after him.

Man generically is but the dung of the field. All he exists for is to renew and replenish the life of Deity. To be willing to be nothing, a fool, a castaway, as Paul puts it, is the most that he may attain.

The noblest, grandest, most beautiful system of organized truth is presented under the title of Koreshan Universology. Given into the hands of the people of America by KORESH, its author, it stands or falls upon its own merits.

For the Younger Minds

Bertha M. Boomer

KORESHAN COSMOGONY FOR JUNIORS

Line Upon Line, and Precept Upon Precept, the Method of Imparting Truths

THE SEAS of the earth will always hold an interest, wonder, and mystery for the inhabitants of the land. It is not strange that our attention is ever brought to the realization of their beneficial influence upon our lives, when the greater part of the concave surface of the earth is water. There are oceans, seas, bays, gulfs, rivers, and lakes surrounding and crossing the islands upon which we dwell.

There are underground waters and atmospheric waters, all of which are composed of two elements; namely, oxygen and hydrogen. We are little less than fish in our requirement for this universal solvent, and we receive it in abundance. The great living cell called the earth is perpetuated upon a generous economy.

What would we do without our vast oceans, our beautiful bays, inlets, lakes, and rivers, as additions to scenery, to commerce, to manufacturing, to cleanliness, to health, and last, but not least, to the sustenance of life? It has been stated many times before in Koreshan Science, that man and the universe correspond to each other. What would correspond to the veins of the little universe, or man, better than the rivers of the great universe?

Formerly, the phenomenon of the tide was called the breathing of the earth, and certain uncivilized peoples thought it was caused by some great animal. Today the scientists say it is caused by the attraction of the moon upon the waters of the earth. When the moon, for instance, is over the 90th meridian in the Pacific Ocean, it is high tide there. The moon, they say, has pulled up the waters of the Pacific Ocean toward itself, leaving a low tide 90° east and 90° west of that meridian.

The moon also exerts some powers of attraction upon the solid body of the earth, but very little, it is said, upon the waters of the opposite side, which would be, in this instance, the 90th meridian that passes through the Indian Ocean. It is high tide at the 90th meridian in the Indian Ocean at the same time it is high tide at the 90th meridian in the Pacific, because the moon, having drawn the earth away from the Indian Ocean, leaves the waters there bulged up to form another high tide.

The explanation of the phenomena of the tides given by the Cellular theory agrees, in part, with both the uncivilized man's theory and the theory of the modern scientist. The breathing of the earth is a fact, observable in the ebb and flow of ocean waters every twelve hours. The molecules of the water actually expand or breathe, and then contract or exhaust. Only in the bays and various arms of the ocean does the water shift or run; this movement is impelled by the main body of the ocean. The earth also breathes; but unlike the ocean, each particle breathes, and the whole, as a whole, does not expand.

The moon, which appears to be so closely connected with this expansion of the waters, is the pivotal point of

two great lunar, magnetic wings, which extend from the heavens to the earth. One may be said to start from the moon, and the other from the opposite parallel. The lunar magnetic wings revolve around the heavens with the moon, and always bear upon opposite sides of the concave earth, hence a high tide every twelve hours.

Many influences, however, interfere with the regularity and height of the two daily tides; such as a counter influence from the sun when in opposition to the moon, changing to some extent the moon's magnetic influence, and thus retarding the tides, or when in line, as at full and new moon, greatly increasing them. Furthermore, the continents divert and prevent an even course of the tidal waves from east to west.

The ocean currents have three causes; first, both the currents of air (winds) and water are induced by electromagnetic currents in the rotating heavens; second, the tides as they come in contact with projections and termini of land, cause a reaction or sudden ending of their flow, which turns the water into a steady current. It is steady because the income of tides is steady. Third, there are rivers running through the ocean as through the land, commencing with a spring possibly, or in other ways. Florida, for instance, is swampy and has much rainfall; the water filters through the porous rock under the surface, and creates a stream that runs through the ocean.

The ocean currents are usually of a different color from the main body of the ocean, and also of different temperature. The wind waves are, of course, caused by the action of wind upon the water. The wind itself has various causes. One is, electro-magnetic induction, as before mentioned, and another, the rushing of cooler air into the tropics as the heated air rises. The bonfire is a good illustration of the latter. The winds coming from the southern and northern hemispheres and meeting in the East and West Indies, create the hurricanes of those sections.

Fairy Tales

HOW children do love to hear "Cinderella," "Jack and the Bean Stalk," "The Three Bears," and numerous other old-fashioned fairy tales, over and over again! It cannot be denied either, that their elders are often found to be very willing to read or relate to them these good old wonder stories. There is a mysterious fascination about them that is enjoyed by both old and young.

Occasionally there is a child who does not care for fairy tales, or stories drawn from the imagination of the author, but prefers history and true stories. Perhaps more frequently there are parents and teachers who do not believe in cultivating in the young and tender, a desire for fictitious tales or prevarications, as they sometimes call fanciful stories. There is something more than the excitement which standard fairy stories create in children's minds, to render them so popular.

Very subtly hidden away in these tales, are little life lessons that the young unconsciously reach out to grasp

and learn, to help them through their sojourn in this world, just as they clung to a chair, when younger, to assist in taking their first steps. It is for the same reason, no doubt, to hear again these lessons served in fancy, that older minds do not tire of their old-time charm.

Many fairy tales are very true indeed, and form a pleasant and beneficial method of instruction. Mythological tales also recount truth in another manner. Daniel in the lion's den, Jonah and the whale, the Lord's parables based upon actual facts, convey great spiritual and mental truths, and the beautiful figures of our great writers, while not literally facts, in one sense, yet in a charming and artistic manner illustrate very profound truths. Lessons in character formation, or the relation of ordinary facts with things beautiful, and the oft hidden similarity between the humble and the sublime are thereby taught.

The good little maid who sits among the ashes, receives her just reward for patience and endurance; while Jack exhibits the possibilities of great achievement by climbing upon apparent misfortune. Even the nonsensical rhymes of "Mother Goose" have their significance. How clearly the tale of "Humpty Dumpty" teaches the futility of earthly pomp and strength against the impossible.

"And all the king's horses
And all the king's men,
Couldn't put Humpty
Dumpty together again."

Santa Claus and Other Myths

BY JOHN S. SARGENT

NOW that the Christmas tide is rising again, the agitation and the excitement of its festivities are beginning to loom up. While its gift makers and gift takers are preparing for the ephemeral joys of a spasmodic and ill-advised generosity, and are shaking off the humdrum of greedy exertion for more wealth with which to celebrate again the Lord's natal day with another wild splurge of dissipation, we would remark about some human idiosyncrasies connected therewith, and some other things.

Every once in a while we come across some one railing in print against the wickedness of deceiving children with the myth of Santa Claus. These people, at least some of them, get up a case of the holy horrors about it. They make us feel that they really ought to keep such tender consciences packed in cotton wool, as a precaution against dangerous jostling by numberless other and much more wicked things that people do, but get little rebuke therefor. Doubtless many people do need correction for indulging in little white lies to children, merely for their own amusement or entertainment; but such reforms do not touch the core of iniquity, so it is little worth our while to unsheathe the sword of truth in their behalf.

These folks, while stalling at an innocent little delusion, apparently discover no impropriety in celebrating the Yuletide with all kinds of excesses and debauch. It is a sad commentary upon our Christian civilization, that the anniversary of its inception is the day especially noted for indulging in the heathenish rites of Bacchus.

But lest we grow serious in this matter, let us mention some other innocent deceptions quite commonly practised

on children. What country boy has not been led to the attempt to catch birds by throwing salt on their tails, and to be teased unmercifully for his credulity? The deception, while bad enough, is not nearly so harmful as the teasing. Parents with any wholesome regard for their children's welfare will never tease them, nor permit anyone else to do so. Then again there is the "stork," a handy and polite way of alluding to an interesting family event; but how many a trusting child has been deceived by the romantic stories of the stork's visit, to account for the arrival of a little stranger in the household! The confiding innocence and open-eyed wonder with which children accept these Munchausen tales as absolutely true, ought to cause some qualms of conscience; but the fun of the thing, the unsuspecting credulity on the one hand, and the easy way of escaping questions on politely tabooed subjects, are apt to override all scruples, if there be any.

Years ago, before the stork device was imported to this country, I knew a tender Christian mother who would no more wrong her children knowingly, than she would her expected Savior. She told them, as she implicitly believed, that they were given of the Lord. But that mere abstract statement would not satisfy their infant curiosity; it had to be framed up into some circumstantial detail that they could grasp, so she wove delightful little romances about the advent of each one, telling how they had been found where the angels had left them. This one had been fished out of the rain barrel; another was found crying in the chimney corner; a third was picked up from under the rose bush, etc. These, of course, were glaring untruths, as viewed by our strait-laced moralists, but they were innocent enough in their purpose. In the childish fancy, the subject would be enveloped in a halo of never-ending interest; and to the older grown, it was a source of continual amusement to hear their innocent prattle about it, and discussion of the comparative merits of each one's landing place.

The interest which the children took in the subject of their origin, and their proneness to discuss it at any and all times, proved the shrewdness if not the righteousness of the subterfuge, since, under the present status, the social proprieties would have been dreadfully shocked with such open discussion of the realities of motherhood. It would take a brave woman indeed that would dare trust her children with this knowledge, before they had arrived at sufficient maturity to be impressed with the arbitrary artificiality and prudery of social prejudices. But it is presumed that no wise mother would neglect to disillusion her children, and to provide them with a correct knowledge of the subject, before she has been forestalled with the information by the serpent tongue of vice.

As to the Santa Claus myth, no child can reasonably feel aggrieved by the perpetration of it upon him or herself, because with the disillusion must also come the knowledge that it was intended solely to give them pleasure, which it did; and now that they know, they can take compensation in imposing in turn the delusion upon their own and others' children. So we do not deem the matter of sufficient importance to demand an organized reform unless it should aim to stop the whole silly and inconsistent pretense of honoring the birthday of One whose life and teachings are continually dishonored by the whole Christian world. And if it is worth while to do away with the subterfuge of the stork, then we must do away with the necessity for it, by curing society at large of its silly and excessive false modesty. We prate about the holy bonds of wedlock, and the sanctity of motherhood, yet give the lie to our professions by treating all knowledge of their functions as shame-faced secrets, to be breathed only behind closed doors.

Light on Current Events

John S. Sargent

THE ONLY TRUE MARRIAGE

"What God Hath Joined Together, Let No Man Put Asunder"

A FRIEND writes, asking us to "sit down" hard on Mormonism;—its polygamic feature presumably, as that is the most aggravating phase of the Mormon cult. But first let us notice monogamic marriage, and endeavor to establish its moral and religious status, with which to compare this unwelcome innovation upon Christian custom and civilization.

The Astor-Force marriage gave rise to a good deal of discussion in ecclesiastical and newspaper circles, which is now culminating in a controversy as to church, or rather Bible, authority for the church's solemnization of the marital bond. This question was raised in a conference of Congregational ministers in Boston recently, in the presentation by the Rev. Israel Ainsworth, of Trinity Church, Revere, of the following statement, to wit: "Nothing can be found in the Scriptures, authorizing the performance of the marriage ceremony by ministers of the Gospel; and such being the case, I do not see why we should unite people in marriage."

The issue is carried still further by the Reverend, in the assertion that "Marriages are never made in heaven; couples," saith he, "are never actually joined by the hand of God." This being true, and it is, so far as the mortal man is concerned, it effectually does away with the supposed religious sanctity of the marriage vows. The marriages spoken of in Matt. xix: 5, as joined of God, are totally different affairs; we are not cognizant in these days of any twain becoming one flesh. That marriage union belongs to a higher plane of life, the immortal, to which the mortal man can only attain by being born again—born of God; by which operation the two sex principles will be restored to one form, as they were in Adam before the rib—the woman, was taken out of him.

The New York *World*, commenting upon Mr. Ainsworth's remarks, says that "Under the law, marriage is a civil contract regulated by the state. It requires no clerical sanction; nor could the sanction of all the clerics in the world make a marriage binding, if it did not conform to the requirements of the law." Then it goes on to state, that "For public convenience, the law authorizes the pastors of churches as well as certain civil functionaries to perform the marriage ceremony; but the church has not in itself any right derived from the Bible, or any other source, to interfere in the matter."

This can hardly be gainsaid for this country, where we have separation of church and state; and if the former could bring itself to the above very sage conclusion, and relieve itself of any effort to make it appear that marriage as at present constituted is in any sense a religious bond, it would tend very much to clarify the public mind upon that subject. Moreover, with this stumbling-block out of the way, it would place the church, and the public too, in a position to know and aspire to that higher union ordained

of God, wherein, like Adam and Jesus, the Bride and the Groom will be merged into one person.

The secular marriage in whatsoever form it may obtain is not, nor can it be, righteous, because it is not a perfect or complete union of the two sex principles. This is evidenced by the fact that Jesus enjoined his followers to forsake father, mother, wife, children, etc., for his sake. The present monogamic form of marriage has developed, through long racial experience, as the most satisfactory economic system of race propagation, and as most conducive to the highest civilization at present known to man. Yet while the polygamic form is relatively more reprehensible, we cannot say that it has not, nor that it may not have under certain conditions, its uses and benefits toward racial development. Certainly, it must have been necessary to that stage of progress represented by the old Bible patriarchs, for they were neither reprimanded nor enjoined from the practice of it. Solomon, the wisest up to his day, of all the Hebrew nation, was possibly the most married man of history, with his 300 wives and 700 concubines.

When we come fully to understand that the life and deeds of this remarkable ruler of Israel constituted the type (in the lower physical) and forerunner of that which the Messianic operations of Jesus the Christ should accomplish on the spiritual plane, his conduct on the propagative line will receive from us a much more respectful consideration. For as Jesus, through his Disciples, disseminated the Holy Spirit to the Gentile nations, therefore Solomon, by the dissemination of the Hebrew blood through his many wives and concubines, into these same Gentile peoples, prepared in them the physical basis for the reception of the Hebrew progressive spirit which was to be gathered, carried over, and transplanted by the Messianic function into new soil, that the Gentiles might be prepared for the growth and development of the Christian church. This purpose accomplished, the polygamic idea and custom began to wane among the chosen people of God, until the Christian civilization tabooed it entirely.

As to the relative merits of the two forms of marriage, while both are unrighteous, as compared with that perfect union blest of God, and both hold woman rigidly under the curse, "Thy desire shall be unto thy husband, and he shall rule over thee," the plural is much more degrading to womankind, in that it regards and treats her as a chattel without a soul, subjecting her to the most galling and humiliating servitude. As the human race advances toward the higher civilization, it tends to, or approximates, the equality of the sexes; and man's progress in this direction may be pretty correctly measured by the degree that woman is accorded equal rights and regard.

Polygamy can have no rightful place in Christian nations, and we do well to condemn and seek to destroy it in our midst. It is a kind of atavism—a harking back to earlier types and conditions of the race; an excrescence on the body politic, giving expression to a not yet entirely eradicated taint of the racial blood, for which work of purification

Christianity has grown too senile and corrupt to accomplish. On the contrary, this and other evils which the church has permitted to arise and flourish among us, will drag it down to the death; its history malodorous with having cherished in its bosom the serpents that gave it the fatal stings. For, bad as is the evil of polygamy, there are others infinitely worse; "white slavery," for instance, which degrades woman to the lowest possible condition, and which ought to stir every fibre of Christian feeling to a white heat of indignation; but it doesn't. While Mormonism takes its hundreds or thousands at best, to satiate its lust, the other takes 60,000 a year, and rushes them to ruin and premature death, through the very worst and vilest infliction of the curse upon their sex.

Christianity talks against this and its twin evil, the drink curse; but if it had the moral hardihood to put its talk into unequivocal expression in the ballot box, the vice preserves of the big cities would soon meet with an astonishing cleaning up.

But the spirit of Christianity is dead; it no longer stirs men to heroic devotion to the eradication of public evils; we can only await the coming of the Lord with power and great glory, that will put new spirit into the race. This will inaugurate the marriage union that will put all other forms of sex union to shame, showing them to be purely animal in their nature, and which become even worse and lower than this, when prostituted from their legitimate use and purpose, the procreation of the species, to mere sensual pleasure.

Shall Women Be Denied the Ballot?

IN THE *Outlook* for October, the editor in commenting upon the carrying of the woman's suffrage amendment in California, remarks with apparent feelings of regret, that "Nobody seemed to think it worth while to consult the women themselves;"—meaning, of course, to ascertain if a majority of them really wished to vote. "If, on the other hand," continues the editor, "only a minority of the women desire the suffrage, there is a palpable inconsistency in asking the men to force upon other women, as their *right*, a burden from which they wish to be relieved."

We may be rather obtuse, for we do not see how the conferring of the elective franchise imposes an unwilling burden upon the recipients of that right, other than perhaps the liability to be drawn for jury service; but the chance for this misfortune, if it be considered such, is perhaps not more than one in ten thousand. Certainly no man feels himself burdened by his right to full citizenship. He need exercise no concern whatever about the political affairs of the country, unless he so desires. He is not forced to attend the polls and vote; he is just as free to ignore the whole thing, as if he were barred by statute from any political rights whatever; and thousands of otherwise good citizens do avail themselves of the privilege, to the detriment of the public welfare. If their interest in their country, in their fellowmen, and their own welfare does not induce them to exercise their sovereignty, surely there is no other compulsion to make them do so. It is impossible to see why the right of suffrage will not work the same with women. They are not bound to assume the burden of an active part

in politics, any more than men do, if the right is conferred.

Any one with ordinary intelligence can certainly perceive that, under our declaration of rights, so long as we withhold suffrage from women, we are denying one half our citizenship equal rights before the law. We are taxing them without representation. By denying to them the liberty which we claim, and exercise in our own behalf, we withhold from them that fulness of life they might otherwise enjoy, and restrict them in the pursuit of happiness.

It is not altogether a question of whether or not women want the ballot, but it has a large bearing upon whether or not we are going to be consistent and live up to our professed principles. If we are not, then let us take down our boasted Declaration of Independence and stamp it under foot in reality, as we do metaphorically, so long as we refuse to woman every political right that men enjoy. We had to fight a fratricidal war and set 4,000,000 slaves free, in a heroic effort to line up with that Declaration; but there is more yet to do before our alignment with the full intent and meaning of that wonderful document is perfected. We did not stop, in liberating the slaves, to ask them if they wanted to be free. We did not hesitate to thrust the burden and responsibility of freedom upon them until we knew that a majority really wished it. No, indeed; we only thought it worth while to consider the broad question of human rights, and the fierce exigencies of the bloody struggle we were in, on account of that glaring inconsistency with our professions.

It is not to be apprehended that there will result any such warfare from our dereliction in the treatment of woman-kind; but I am sure that we are now suffering great national afflictions, largely from our neglect to take the better half of our citizenship into full partnership in national house-keeping. Woman is the builder of our bodies; man contributes the spirit mainly. We have in our declaration of principles the spirit of a great nation, but they have not, nor will they have, a complete and full application in the making of a perfect land of liberty, until woman has put her hand to its construction.

Still, it is insisted that opening the door of political equality and opportunity to women does not compel any of them to assume any more of the burden than they wish to. If the consciences of those who may not wish to assist in this great work can now acquit them for this neglect of manifest duty, then it is fair to presume that it will still be sufficiently obtuse not to trouble them for any neglect of duty in that line after the door is fully open. But simply because there are some women who do not wish to lend a hand in perfecting our national life, is no reason why they should be permitted to stand in the way of those who do.

Just why the *Outlook* is so strenuous with so trivial an excuse for not giving the ballot to women, is inconceivable to us. Women in her present civic relation is not a citizen in the full measure of the term; therefore she must be regarded as somewhat of a ward or guest; in either case, however, the host or hostess would not refuse to serve pie because some, even a majority, did not wish it.

Now we have the pie of political privilege to offer women, shall we withhold it because, forsooth, some, even

a majority, do not appreciate the opportunity to give valuable assistance in cleaning out the Augean accumulations of political filth that inevitably result in bachelors' quarters?

Reply to the Truth Seeker

PRESSURE of other duties prevented reply to the *Truth Seeker* last month, but the editor "stands pat," insisting that he has told no story about DR. TRED, but only hinted at what he might relate if it were desired for publication in THE FLAMING SWORD. Thanks, but we are not engaged in traducing the personal character of our foes, and certainly will not lend them our assistance in libeling that of our friends. Most especially would we not do so with the favor not to be returned, by permitting us to reach the readers of the *Truth Seeker*, through its own columns, with the refutation of it, and the insinuations already made. The purpose of our publications is to establish principles of truth that must stand upon their own merits according to reason, without being bolstered up by any authority, however high, or by personal character, however unassailable.

We have learned by long experience the truth of Heney's advice to Ber. Lindsey, that it is little worth while to run down and stamp out a falsehood or misrepresentation, for thirty more will be fished up to take its place; and we should not have noticed the discrediting insinuations of the above paper in the first place, but for the opportunity afforded to show the inconsistency of this same paper, in that, instead of resorting to its own *sine qua non*, the power of reason to establish truth or error, it sought to prejudice its readers against opposing doctrines by assailing the personal character of their author.

Our readers, if they have kept up with the public press, doubtless know of all the calumny and vile suspicions calculated to down KORESH, that could be raked up; for no matter what has been told, or what may have been the appearance to those who looked on, with distrust and enmity from the outside, we who have known him from the inside of the home, and so intimately (some of us) for more than forty years (antedating the acquaintance of the *Truth Seeker's* editor some fifteen or more years), know that his life has been blameless.

There was never any two-facedness of preaching one thing and practicing another. He set out to exemplify the truth of his doctrine by a strict obedience to its precepts, and anyone professing to know aught to the contrary, has conjured it up from his own evil suspicions, instead of from actual knowledge of the facts. That the promised rewards for this obedience have not yet accrued, is no more reason for branding them as false, than to declare an apple tree barren before the necessary developments preparatory to fruitage, have taken place with it.

Yes, had he been content to talk only, to profess his belief without attempting to verify it in his life, as do the Christians, they would have considered them as harmless delusions, and let him go at that. But to show that he actually did believe what he professed by living accordingly, and persuading others to do likewise, was in such accusing contrast to the practices of his good Baptist brethren, that it aroused their enmity to the pitch of intolerance. It

caused the seething pot of hatred to effervesce in a boycott that drove him from a lucrative practice of medicine. This spirit of persecution, involving the sliming tongue of scandal, followed him wherever he went. These dear good people shrived their souls with the sacred unction that they were but doing their duty in destroying DR. TRED and his cult, by whatever sinister means lay in their power, thereby saving the simple-minded from his exploitation. It would seem to us most extraordinary that agnostics should join this Christian rabble, the object of their supreme enmity, to down Koreshanity by the very same methods, and to justify themselves with the very same excuse, did we not know that such is ever the resort of those in evil and falsity, when confronted with righteousness and truth. The former could not brook the rebuke for, nor successfully deny, their perversion of the Gospel-enjoined life and belief, and the latter's rationalism, proceeding from a hypothetic basis, could not meet the logic of a science founded upon an absolutely proven premise, that could not be overturned by the lawful means of facts and arguments; hence the anarchistic resort to moral assassination.

But what is the use? Although we know there never has been any grounds for these accusations, other than the enmity and vile suspicion of those making them, it would not stop their mouths, for they are of the dragon, that old serpent, called the devil and satan. In other words, they are the personification of evil and falsity, prophesied in Revelations concerning the dragon that cast waters (lies), as a flood, after the woman in the wilderness. The woman signifies the church, which is always with man in some form and degree. Woman in all time has been a symbol of wisdom. God's wisdom is with his church, and gives form to it in its perfection, as a beautiful woman; but in its perversion and final perversion, it becomes a monster—a dragon or serpent, seeking the destruction of the man-child, who is a new revelation of truth given to the world, as all truth is given, in a concrete form, a personality. This person is the Messiah of this age, as Jesus was of the Christian age, and him, this dragon, the perverted church, would destroy. It would also destroy the woman in the struggle of purification, that is in temptation, which the wilderness signifies, being as yet in an uncultivated state, but capable of progressing toward cultivation—to blossom as the rose.

Our atheists, agnostics, and freethinkers, so called, would resent the insinuation that they are any part of the dragon, the old church, but such they are. They are the last perversion of that church, which is absolute unbelief, to which the whole church is rapidly coming, as the agnostics boast, through its "higher criticism." The sole effort of this class of reasoners is not to build up a system of belief, but to tear down the Christian belief, or pretended belief in the Bible, and reduce all to a homogeneous mass—a chaos, or utter perversion of all truth, from which is derived a mental distillation of fixed fallacy, as alcohol is distilled from malt into a fixed perversion of the nutritive quality (good) that was in the grain. Thus the Christian world is being reduced, through this maceration, fermentation, and distillation, to a state of intellectual debauch, in direct correspondence to the physical alcoholism of the age; the mental aberrancy being its counterpart and ultimatum, in the absorption of "booze," now growing to such excess.

Literary Review & Comment

N. C. Critcher

BOOKS AND MAGAZINES

To Discriminate Between Truth and Fallacy an Essential Prerequisite

THE *American Review of Reviews* for November has for its frontispiece a portrait of the new Canadian Cabinet; portraits of Supreme Justice Harlan, deceased; R. L. Borden, new Premier of Canada, with comments, and articles on "Tripoli;" "Advent of the Motor Ship;" "Charting and Lighting the Carribean;" "The New Era of the Ranch Lands;" "Anglo-American Arbitration and the Far East;" also many other timely articles; the usual cartoon page, "Progress of the World," "Record of Current Events," etc. Published in New York City.

The Twentieth Century Magazine for November has for its frontispiece a portrait of William Butler Yeats, the well-known dramatist and poet; also, an address delivered by him before the Drama League, in Boston; an article entitled, "The Irish Players," by Frank P. Libbey: "Milwaukee," showing what the socialists could do under favorable circumstances; "Initiative and Referendum in Oklahoma," by L. J. Abbott; "Religions Ruminations," by F. W. Fitzpatrick; "Standards of Life and Labor, Child Labor," by Florence Kelly, and a eulogium of Judge John Marshall Harlan, by Albert E. Pillsbury; also, the usual editorials and miscellaneous matter. Published in Boston, Mass.

Scientific American of Nov. 4 has a finely illustrated article on "The Peking-Kalgan Railway," the first railway financed, engineered, and built solely by Chinese, by F. C. Coleman; "Wireless Telegraph for Cavalry," by English Correspondent; "Photographic Scouting by Night;" the "Laboratory" and "Inventor's Dept." Published in New York City.

The Naturopath and Herald of Health has also a Phrenological section; a well written attack on the tobacco habit: "Delusion of Hydrophobia;" the diagnosis of disease by the eye; a telling letter from a nurse on Vaccination; she had smallpox in less than three weeks after a perfect re-vaccination; also a valuable article on "The Evil Effect of Shoes;" with much more of interest. Published in New York City.

Health Culture for November has attractive article for Floridians, "Searching for a climate in Southland," by Louise Veselius Sheldon; "The Ethical Value of Fruit Diet," by Dr. Axil Emil Gibson; "Insomnia, its Cause and Cure," by Albert Galletin; "Neuresthenia;" "Physical Culture;" with much else of interest. Published in New York City.

Good Health, a magazine edited by Dr. J. H. Kellogg, of Battle Creek, has for frontispiece a portrait of Dr. Isaac Pitman, the "Father of Phonography," with article on his

life; also many subjects of great interest are treated by well-known writers and specialists; "Reviews," Correspondence, and Question Box. Published at Battle Creek, Michigan.

The Woman's Journal gives its usual report of work on suffrage lines, and a fine editorial on Rudyard Kipling's poem, "The Female," which is a mass of prejudiced farrago and misrepresentation. Published in Boston.

The Nautilus for November has cover design of Maori with tattooed face, underlined with "His Grandson's Administer Progressive Ideas in Government," further considered in an interesting article; also the usual New Thought suggestions. Published in Holyoke, Mass.

Our Dumb Animals is beautifully illustrated with pictures of its favorites, and teaching humane treatment of them. Interesting and profitable. Published in Boston.

The Chiropractor is published in Davenport, Iowa, by the Palmer School of Chiropractic, in the interest of this remarkable new school of healing.

The Vegetarian Magazine, devoted to hygienic diet, also unique system of diagnosis through the eye, illustrated by a diagram. Published at Chicago, Ill.

The Phrenological Magazine is devoted to the advancement of that science, and "general health improvement." Published at Bowerston, O.

The Prophetic Age is chiefly interested in the Second Advent and Zionism. Published in Buffalo, New York.

The Kalpaka is an esoteric publication issued by "The Latent Light Culture." Tinnevely, S. India.

The American Economist is "devoted to protection of American Labor and Industries." Published in New York.

The Homeopathic Envoy is an organ of that medical school. Published at Lancaster, Pa.

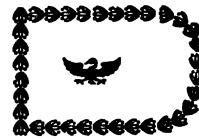
Astrological Bulletin, published by the Portland School of Astrology, at Portland, Oregon, is devoted to that cult.

The Stellar Ray is a New Thought Magazine, with astrological information. Published in Detroit, Michigan.

The Vindicator is a new Prohibition paper published at Franklin, Pa.



Topics of Interest & Importance



POWER OF THE PERFECT MIND.

The All-Powerful Effect of Thought-Substance

BY MADISON WARDER

AN UNFAILING attribute of fallacy, in whatever form it may be found, is its inability to stand the test of impartial investigation. No matter how plausible a fallacious theory may be, nor how completely its advocates may hypnotize themselves into belief in its infallibility, its inherent defects will necessarily manifest under the unbiased scrutiny of the observant mind. Though an erroneous conception, born of medieval ignorance and nurtured by a blind adherence to the established trend of universal thought, may command the unreasoned support of the multitudes, yet its falsity is always apparent to those who have the courage to breast the currents of misdirected logic.

Since the inception of the modern socialistic theory, its devotees have persistently endeavored to map out the course of universal progress along the lines of the philosophy of materialism. Misled by a fantastic and utterly absurd theory of cosmic evolutionary processes, they have fallen easy prey to the atheistic determination induced by the Copernican fallacy, and have blundered into the delusion that the great movements that are to culminate in the institution of the new social order are the result of purely economic forces. It cannot be disputed that there is a conspicuous absence, in modern sociological theories, of any idea that a supreme directive mentality may control world movements. Even sociologists of the idealistic type, who are sure that they recognise a great creative mind influencing the trend of events, are so obsessed with modern theological conceptions of Deity that have been robbed of all semblance of accord with the actual facts of universal being, that their attitude is fully as atheistic as that of the avowed materialist.

Under these circumstances, it is refreshing to find a socialist writer with the courage to break away from both extremes of fallacy. In a recent editorial in the *Coming Nation*, Charles Edward Russell declared, after summing up the world's great economic forces, that their united power was incomparably less than the power of one man pouring out his mentality in protest against a fundamental wrong. Russell is to be congratulated. He has dared to reject economic determinism, the "scientific basis" of modern socialism, when he found that it was inadequate to explain human progress; and he has dared to place the dominant cosmic power where it belongs, *in man*.

The power that is to crumble present institutions, and initiate a purified social life, does not inhere in blind physical forces, but in the activities of the human mind. Of the two phases of universal being, mind is the primary; matter being the base in which mind operates. Economic forces are powerless to effect social change, without the conscious directing power of mind; equally as mind would

be impotent without the material world through which to express its activities.

It is truly a noteworthy event when a man like Russell gets out of the materialistic rut. The faculty of wisdom should prompt other socialists to follow his example. There are millions of them, and it would seem that their combined protest against the wrongs of the working class ought to get results. But their devotion to the theory of economic determinism leads them to depend too largely upon those mysterious economic forces that are supposed to be leading the world toward the social revolution.

Protest is all-powerful, if it is intelligently directed. For the past fifty years there has been "one man, standing alone and steadily protesting" against every fundamental wrong. Obscure was he, and practically unheard; yet in his powerful mentality converged all lines of protest against all wrongs of the closing age, and in his voice thundered the cries of the oppressed of all nations for relief from the domination of universal fallacy. That the protest of KORESH is proving effectual, is witnessed by the rapid disintegration of established institutions in every sphere of life.

The spirit of destruction, impulsed by the scientifically directed power of the focal mind of the age, is at work in every department of the old order, ridding the world of the debris of past fallacies, that a clear field may be had for the constructive operations of the new regime. The power of the one perfect mind will overcome not only the economic forces that seek to perpetuate the competitive order, but also all other minds now possessed by the power of fallacy. The greatest power in the world is found not in the evolution of economic forces, but in the perfected mentality of Deity, the central mind of the race, before whose authority even the materialist will bow when the new social order is inaugurated.

Cosmic Activity and Relation

BY J. MILTON MCCLINTOCK.

THE term cosmos is applicable not only to the alchemico-organic (physical) universe, but to organo-vital existence as well. There are two worlds or universes,—the macrocosm (large universe) and microcosm (small universe). The first relates to the physical kosmos, the sun, moon, and stars, with surrounding rind or shell, and includes also the biological universe or humanity as a whole, while the second is applied to man in his perfection as the Son of God, when he becomes an integral structure (not segregate), biune, unal, two-in-one, the male and female attributes in one form, instead of two as now. Such a man was the Lord Jesus. He was the universe in its least form, the microcosm. He was the acme of progression and development.

There is no activity, no function in the macrocosmic universe, that is not duplicated in the Grand Man, or humanity as a whole—the biologic macrocosm. If man would comprehend the form and function of the anthropotic field

of existence, he must know the form and function of the physical cosmos; for one is the impress of the other. That is to say, there is no law, no form, no function operative in the macrocosm, that is not duplicated in the microcosm when manifest in its grand perfection.

Of the two great coördinate and co-eternal fields of activity, the alchemico-organic and organo-vital, the organo-vital is prior and supreme. It not only discharges its own complex functions among the corpuscles (vidual members) of its body, but is also the remote cause of motion in the alchemico-organic, electro-magnetic cell—the great womb of Nature, on the inner surface of which humanity dwells—as distinguished from this cell's own energies of moment.

The positive point, pole, or center of an organic structure is the source of organic activity. Let us take, for instance, the physical sun. It is the point of focalization of all forces of the cosmos; it is the center, the positive pole. The stellar nucleus is the point of focalization, not the visible sun. It is the astral nucleus, the central star. All the functions of the universe depend upon this small point. The stellar nucleus is the source of cosmic perpetuity. But the cosmos has also a negative pole. This is the circumferential environ. Here material substances are eternally being metamorphosed (dematerialized), whence they flow as levic energy into the central sun and perpetuate it. Were it not for the reciprocal relation of center and circumference, the whole cosmic structure would cease to exist. But equitable law reigns, else there would be no equilibrium of things; consequently, the levic energy that is constantly levitating from the circumference feeds the solar fire. It is thence transformed and returned to the negative pole of the complex battery, there to be rematerialized into material substance of renewed quality.

Correspondentially, the organo-vital, or anthropostic (human), consciousness has its polate point, its Sun or astral nucleus. The identical processes that take place in the alchemico-organic are also operative in the biologic. Humanity has within it its own sun, moon, stars, and heavenly bodies. The Lord Jesus Christ was called the "bright and Morning Star." There is a human ecliptic, Zodiac, etc., with corresponding signs and constellations, and their movements. Thus it is a mistake to study the physical heavens, instead of the anthropostic, for influences which preside over human affairs and mark the career of viduals and nations. These spheres of influence reside within the mentality of the human race.

God is to the anthropostic domain what the natural sun is to the physical world; he is the point of origin of creative power. He is possessed of voluntary and involuntary powers, which make for good and evil, light and darkness (see Isa. xlv: 7), corresponding to the light and dark sides of the central sun. And thus while Deity is the Creator of the cosmos, he is also subject to law. The evil and darkness He creates because he cannot help it; these qualities are the product of his involuntary mind. This corresponds to that law in physics that there is no creation of light without its concomitant, darkness. The light or truth flows to such as are of righteous desire, the darkness or fallacy to such as are in evils and fallacies. Both poles are vitally necessary in order that man may partake of

every experience, learn to contrast good with evil, and ultimately become the fruit of the Tree of Life. This is the process whereby mortal existence ends, and man is conjoined in unbroken continuity of life in the Godhood.

God does not dwell in the external alchemico-organic cosmos as a great all-pervading spirit, everywhere and nowhere, nor yet in the atmospheres, sun, moon, or stars. He resides centrally within the environing organo-vital humanity, where he sits upon the throne of the intellectual world. From the celestial heavens He radiates his influence into the external mind of man, and waters and feeds the anthropostic universe.

These great truths I have received as a humble reader of genuine organic science, that great light of Universology which KORESH, the head of the new dispensation and Messenger of the New Covenant, had revealed to him by the Most High in 1870.

"Conversion," What Is It?

BY O. F. L'AMOREAUX

EVERY living body generates a spirit, which makes it what it is. This is true of a single individual body, and is just as true of a collective body,—a church, or a political party. The spirit not only controls its own body, but, when active, it affects other bodies which become negative to it and receive it. In times of what is called revival, an unconverted man becomes receptive to the spirit that is generated by the body or the church that is in this state of revival, and receiving that spirit, is "converted,"—becomes a new man; and this may be his permanent condition. The things which he loved before, he now hates. Before, he was a drunkard—he now hates drunkenness.

The mistake that many religious people make in such cases is that they say he is converted to God; that the new spirit that actuates him is the spirit of God, but in reality it is only the spirit of the church which is being revived. My father was a preacher who lacked almost entirely the training of the schools, but he possessed a remarkably clear and comprehensive mind. He used to say that men were converted to the standard that was held up before them; if that was the truth, then they were converted to the truth; otherwise not, but in any case they were "converted." If instead of a church it was a political party revival, precisely similar results might be seen. A life-long democrat, whose father and grandfather before him were democrats, might enter a republican revival meeting, and becoming filled with the spirit which that body generated, be converted and become henceforth a zealous republican,—hating the things that he before loved. There is no mystery about it.

The trouble with many people is, that they have no clear, well-defined ideas about spirit and matter. Materialists hold that there is no such a thing as spirit, that manifestations of spirit are only phenomena of matter; while a large body of spiritualists, despite the evidence of their senses, stoutly maintain that matter is not a reality, but only a delusion of the senses; or, as they phrase it, "of mortal mind." If you can make a man thoroughly believe that he has no body to be sick, he will not be sick; for "As a man thinketh in his heart, so is he." But I would rather be sick and suffer the worst consequences, than have such a perverted mentality.

Excentricity of the Central Star

(From the Writings of KORESH)

THE displacement of the stellar nucleus is the result of the contraction and expansion of the attenuate ether of space, through the coördinate exertion of the crucic and caloric poles of the equatorial planes of the star. Upon this excentricity depends that operation of law providing for the multiple emplacement and perpetuity of the stellar realm. If the astral nucleus were placed in the geometric center of the cosmic sphere, all radiations and convergencies of energy would sustain a vertical aspect to the concavity of the shell; and of a necessity, energies flowing from the center, being vertical to the concavity, would converge in their reflexions directly to the center. This conspiracy of contingencies would provide for the creation and maintenance of but one star, and that merely the stellar nucleus. The excentricity of the stellar nucleus provides for acute and obtuse angles of radiation, at the points of impact on the strata of the rind or shell of the cosmos, and therefore of an angular reflexion determining the focalizations of other stellar nuclei. The multiplication of stars would be impossible were the astral nucleus geometrically centered.

The correspondence between the laws governing the maintenance of the astral center of the alchemico-organic cosmos, with the stellar nuclei produced from its activities, and those laws which regulate the creation of the anthropic stars and determine their relations, is so clear and pronounced that no one who honestly desires the truth can fail to grow into an understanding of the analogy. The Lord Jesus was the bright and Morning Star. His life was excentric; and through this excentricity his exposure to the enmity of the conservative populace resulted in his crucifixion.

The laws of correspondential analogy operate in the two spheres of stellar energy; namely, in the alchemico-organic and in the anthropic; therefore, to comprehend one is to possess a knowledge of the laws which determine the character of the other. Every principle of astronomy, pertaining either to the laws of function or of form, is indicative of the activities of the mind, and of the organs through which the mind operates. Excentricity (meaning out of the center) is correspondentially true with the alchemico-organic star, and with the anthropic Star.

Origin and Offspring of Physical Nature

(From the Writings of KORESH)

THE physical sun is not only the source of the emanations of light, heat, gravity, etc., that is, the center of efflux to the circumambient mass, but it is the center of influx as well. It is the origin and source, and also the product of all physical things, because it is the equilibrating center of both the inflow and outflow of all material things. While therefore it is the origin, it is also the offspring of physical Nature.

Divinity, likewise, is both the originator and product of man; and the law of perpetuity by which Deity, as well as humanity exists and is perpetuated, is by the renewal of Deity through terminal transformations, by the law of polation,—the natural domain being the substantial stratum

in which polation is pivoted. By this we mean that the human race is the domain of ultimates, in and through which Deity renews his age; and he accomplishes this by transformations through polation.

The Elohim (the Sons of God), who have progressed in their spiritual careers until the termination of the cycle through which they are progressing culminates, can make no further progress because they have broadened out or amplified until their intelligence has reached the limbus of their radiations,—the extreme of intellectual acquisition in the sphere they occupy. In such amplitude they reach a sphere of mental refraction and reflection, by the influence of which polation is effected, and the Elohim become the Elohi, polated in the natural man.

ABRAHAM LINCOLN

BY EDWIN MARKHAM

THE color of the ground was in him, the red earth,
 The tang and odor of the primal things—
 The rectitude and patience of the rocks,
 The gladness of the wind that shakes the corn,
 The justice of the rain that loves all leaves,
 The pity of the snow that hides all scars,
 The loving kindness of the wayside well,
 The tolerance and equity of light
 That gives as freely to the shrinking weed
 As to the great oak, flaring to the wind—
 To the grove's low hill as to the Matterhorn
 That shoulders out the sky.

And so he came—

From prairie cabin up to Capitol;
 One fair ideal led our chieftain on.
 For evermore he burned to do his deed
 With the fine stroke and gesture of a king.
 He built the rail pile as he built the state,
 Pouring his splendid strength through every blow,
 The conscience of him testing every stroke
 To make his deed the measure of a man.

So came the Captain with the mighty heart,
 And when the step of earthquake shook the house,
 Wrenching the rafters from their ancient hold,
 He held the ridgepole up and spiked again
 The rafters of the home. He held his place—
 Held the long purpose like a growing tree—
 Held on through blame and faltered not at praise.
 And when he fell in whirlwind, he went down
 As when a kingly cedar, green with boughs,
 Goes down with a great shout upon the hills.

There exists a power higher than that of social evolution. This power can reach the human heart. If the world requires an exemplification of its possibilities, it may be found in that outpouring which, 1900 years ago, so affected the souls of men as to compel them to sell their goods and bring the prices of the things they sold and lay them at the Apostles' feet. Such a spirit will again actuate the world. It will come through another baptism, more glorious than that which God ordained at the initiation of the Christian dispensation.—*Koresh.*

Pros and Cons of Woman Suffrage

BY N. C. CRITCHER

THE necessity for independent thought and a positive condition of mind is strikingly exemplified in the conflicting statements made by people presumably honest and fair-minded, on the subject of woman suffrage. A person reading the organs devoted to that cause would imagine it to be the one vital question before the world; that with its rightful settlement, morals would be purified, social conditions perfected, and the municipal "house cleaning" so badly needed would inevitably result. But the "antis" tell us that the great majority of women do not want to vote; that the result would be simply a doubling of the present vote; that it would be the undesirable element that would take advantage of the privilege, with a thousand and one more objections just as irrational.

It is also said that as women cannot bear arms, they are ineligible as voters; but this does not seem to apply to ministers, to cripples, or the numbers of men who for various reasons are disqualified for military service. Moreover, the Red Cross movement is an overwhelming proof of the usefulness of women in time of war, even if that were a reasonable objection.

Then, after all of these foolish criticisms have been met and disposed of, they tell us that where woman suffrage has been tried, it has not been a success; government is no better, elections no purer, that there is just as much graft, etc., etc., *ad infinitum!* In this connection an article on "Woman Suffrage in New Zealand" is extremely apropos. It commences in this way:

"It is rather odd that while the nations resound with the clamor of the woman suffrage conflict, there is one corner of the world where every argument, every prophecy, and every issue of the case has been tried out, tested, and definitely settled, so far as we can see, for all time. Twenty years ago New Zealand was disturbed as now we are disturbed by the advanced woman asserting her rights. Today New Zealand looks upon the rest of us with amusement, having gone through all these scenes and struggles, and come to the end of them."

The agitation there began in 1850, and in 1893 the woman voted for the first time. "Dire predictions were made that the women would be insulted at the polls, that their appearance would cause a riot, and that not more than an insignificant handful would have the desire or the hardihood to cast a ballot." These predictions all proved groundless and failed of fulfilment. The general effect of the eighteen years of woman's suffrage in New Zealand, Mr. W. Sydney Smith sums up thus:

"To those ultra enthusiasts who believed that all virtue and righteousness were concentrated in woman, and that the casting of her vote would bring about an absolute millennium, there has been some disappointment. But to those who claimed for women the right to vote, on the ground that they were responsible human beings, and who believed that the granting of that act of justice would be of benefit to the community, there has come an ample confirmation of their belief." Sir Joseph Ward, the present Premier of New Zealand, a recent convert to woman's suffrage, is on record

with the statement that whereas the measure was adopted in 1893 by only two votes, it is doubtful whether one could now find in all the Dominion two votes against it."

Now the question is not whether all women want to vote, or what proportion of them do so wish, or whether it is the good or the bad women who are agitating the matter, but—have women just as great an interest in the making and executing laws regulating education, property, and the general welfare of society, as men, or is the one factor of sex sufficient to disqualify them for participation in the consideration and decision of these important interests, and to forever compel them to act by proxy?

Even if all these opposing statements were true, which we see they have been proven not to be, that would offer no argument against woman suffrage that would not apply with equal force to all voters; and in fact, it is a much mooted point whether universal suffrage is a desirable thing. It is not the question whether the world is going to be reformed in one, two, or fifty years by the votes of women, but whether this is a man's world, or a world where men and women shall work together in the interests of humanity, one sex supplementing and strengthening the other. The world is suffering, today, for the constructive power that is woman's divine endowment; she is the builder and conserver, and when she recovers from the paralysis caused by generations of disuse and misuse of her powers, the results will be stupendous.

Has man the right to deprive woman of her citizenship, or is it a survival of the principle of "might makes right"?

Advice On Business

(Written by KOROSH in 1880.)

THE secret of success in the conduct of great enterprises resides centrally and specifically in one simple fact, which can be stated in twenty-four words, as follows: Submit each department to men who can perform all you demand independent of yourself, when you have committed simply the results to be obtained.

A general who is presiding over great combinations in the movement of his army, must have his mind free to observe and direct the prime maneuverings of his forces, by submitting the details of those movements to competent leaders. His absolute knowledge of the men whom he chooses, and his assurance of the correctness of the selection of his lieutenants, leave him perfectly free to look simply to the general principles of all the departments. This rule applies to all schemes and enterprises.

There are many men who would become great if they could learn this simple truth, and then have power to make proper selections. Some men, and they are not few, think greatness consists in being able to look, not only to generals, but to all the details of their business. Such would-be-great men always stop where greatness begins. The great man must have a knowledge of details, but he *must* not and *does* not preside over them, except through appointments suitable to the requirements of the situation.

The Open Court of Inquiry

Dr. J. Augustus Weimar

MAN BEFORE AND AFTER THE FALL

Illumination an Essential Factor to the Comprehension of Man's Character

Question 73. "Can it be known what man was before the fall, by simply reading the Bible, when it is said that he was in the image and likeness of God, male and female?"

KORESH says: "What man is *now* may be known by observation, experience, etc., as to the outward or physical; but as to the interior or spiritual relations and qualities, *illumination* is as essential to their comprehension as to man's character before the fall. There are certain facts relative to man's being that we may know. Into these facts it is well to inquire.

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

"The male and female, called father and mother, are the product of a disintegration consequent on the fall of man, for man's first state was that of male and female in one form, as declared in Gen. i: 26-28, and also expressed in Gen. ii: 18, showing that the man was alone, or male and female in one form; and in verse 23, the woman was taken *out of* the man.

"If the two elements were first united, and thus constituted, because conjoined in a bi-unity, the first and highest state of human existence, *all other conditions and relations are abnormal*, and must be in line of a process of disintegration from the primal unity, or in the line of integration, through a tendency to recover the unity lost through the disintegration or '*fall*,' or they must include both tendencies.

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

"We know that in some sense man is the product of God's operations in creation. We know, according to Scripture, if it is not yet fully demonstrated by science, that man is the final product of God's works, and that he is exalted above all the works of creation, as the Son of God. Man in his natural and primal state is male and female; but gender is no more manifest in man than in every other department of God's created universe.

"Everywhere in all creation is written (by the finger of God) the great truth, that all activity is engendered through

the relations of male and female elements, originating somewhere, and in some thing or source as an adequate cause. A cause which can produce male and female as manifestation, must of necessity be male and female in function; hence the declaration of Scripture: 'So God created man in his own image, in the image of God created he him; male and female created he them.'

"How could God create man in his own image, male and female, if there did not inhere in him the two elements? How could a creation be in the *image* of the Creator, except there was a correspondence in the manifestation with the thing or being to which it was likened? There can be no escape from the conclusion that, if man was male and female in the image of God, then God is male and female.

"Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb has come, and his *wife* hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.' (Rev. xix: 7-9.) 'And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.' (Rev. xxi: 2.) 'And there came unto me one of the seven angels which had the seven vials full of the seven last plagues and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.' (Rev. xxi: 9.) We have in these truthful Scriptural cognitions and presentations, correspondences of what we find everywhere proclaimed in Nature, the express breathings of divine inspiration, witnessing and confirming the testimony of reason, that God is male and female; and in this very truth is the settlement of the vexed question, the origin of creation.

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

"Creation is a unity, and as such, indicates a unity as an adequate cause for the production, and yet this uniting cause has inhering in it as a functional potency, the three elements of perpetuity—Father, Mother, and Offspring; and that Offspring the Son of God; for the Father being male and female, the Son must be also male and female.

"This offspring cannot be separate from the Father, for his final production as the fulness and sum of creation must be a unity with the Father, a unity by which the Creator and the creature are blended in one personal unity in the 'Son of man,' at one with the Son of God; a created being or offspring of the Father, in the express image of God; God the Father incarnate in the Son."

Revelation, Inspiration, and Illumination

Question, 74. "What is the difference between the words revelation, inspiration, and illumination, according to Koreshan Universology?"

IT might be wise to consider first the definition of the above mentioned terms. Revelation means a disclosing or making known of what was before secret, private or unknown. In theology it signifies the act of communicating divine truth, especially by divine agency or supernatural means. In short, it is God's revelation of himself to man; for so we read in the book of Revelation: "The revelation of Jesus the Christ, which God [the interior or invisible *Elohi* or *Thcos*, the Father] gave to him [Jesus], to show to his servants things which must shortly come to pass; and he sent and signified it [Gr. *esemanen*, made known by symbolic signs and language] by his angel to his servant John, who bare record [Gr. *emartyrese*, testified] of the Word of God, and of the testimony of Jesus the Christ, and of all things that he saw."

Inspiration, in its apostolic or thetical sense, means supernatural, divine influence exerted upon the sacred teachers and writers by the Spirit of God, by which divine authority was given to their writings. In the antithetical and non-apostolic sense, inspiration of today means diabolical, satanical, and demoniacal influx exerted upon the present-day teachers and writers, who are not authorized by the Messiah of this age. This is in agreement with the condition or state of affairs at the close of the Jewish age, where none were authorized to teach or write except the Apostles and their immediate followers. Truth is not obtained by inspiration at this end of the age. All inspiration at the present day is, according to the Messiah of this age, of an evil source; for we have now reached the age of science, and not of inspiration.

Illumination, according to the commonly accepted view, signifies the mental or spiritual enlightenment of divine truth. In the series of articles, "The Common Origin of all Religions," KORESH says: "Illumination, as we employ the term, means intellectual enlightenment, which involves two primal factors of mentality. The first is the amplification of mental power through experience, which may embrace many partial reincarnations [or many entire re-embodiments], insuring a comprehensibility commensurate with environment; the second is the prediction of light rationally derived from an established scientific and universal premise.

"Illumination is primarily of the intellect, sinking into the will [affection, desire]. It is exoteric and scientific. Inspiration is, *per contra*, primarily of the will, and may be either true or false according to environment. That which proceeds from the will is determined to be of the character of good or evil by the act of the intellectual principle, which is the light of reason. There can be but one possible determinant and discriminator of the genuineness of this light, whether it be the light of God and heaven, or the light of satan and from the hells. This determinant is such a premise as to furnish the brains of a logical and comparative system, which will preclude all uncertainty relative to the structure and function of the universe as an entirety."

Thunder, its Phenomenon and Cause

Question, 75. "What is the commonly accepted and the Koreshan view of the phenomenon and cause of thunder?"

THE commonly accepted view of thunder is that it is "due to a disturbance of the air by the electrical discharge." Some attribute "The noise of the rolling of thunder to the reflection of sound from the ground and from the clouds. Others have considered the lightning not as a single discharge, but as a series of discharges, each of which gives rise to a particular sound. But as these partial discharges proceed from points at different distances, and from zones of unequal density, it follows not only that they reach the ear of the observer, successively, but that they bring sounds of unequal density, which occasion the duration and inequality of the rolling."

The reader will discern that the entire foregoing definition and description of thunder are hypotheses or guesses. In the series of articles entitled "Macrocosm and Microcosm," KORESH says: "Thunder is the detonation or product caused by the union of forces and their action upon the force-spheres impinging upon the atmospheres. It is the product of the blending of spheres. It is called detonation, because to *de-tone* is to take the tone out. It is therefore the destruction of two or more spheres to blend them, that a new one may be formed. * * * Thunder is unity, in the language of correspondential analogy, and the unity of one sphere with another cannot be effected without the destruction of the spheres which reunite. The law of this, as stated, is exhibited in the union of hydrogen and oxygen in the production of water. The water cannot be produced without the dissipation of both [hydrogen and oxygen] as distinct gases."

The union of forces, that is, of hydrogen and oxygen, and their action upon the force-spheres which impinge, strike or clash, upon the atmospheres, cause or produce, says KORESH, "a vibratory resonance of the metallic plates which constitute the circumferential shell of the alchemico-organic world. This vibration dematerializes the atomic substances of the materials which produce the rain fall."

In the book of the Revelation to John from the Lord, we read of the "noise" of thunder, also of the "voice" of great thunder. In the language of correspondential analogy, "thunder" means "the communication of doctrine through the translation of the Messiah of the age. The translation of this man is the destruction of the pivot upon which hang the heavens of a certain age, and when the heavens depart as a scroll, they do so through the translation of the man in whom they pivot."

Reflection and Refraction

Question, 76. "What do the astronomical words reflection and refraction signify according to Koreshan Science?"

THE law of reflection is operative in optics, for it causes the rays of light falling upon any body or object to be turned or bent back in the direction of the luminous body whence it came. By reason of this law we are enabled to see in the sky luminous bodies which, according to Koreshan Science, are only impressions of discs revolving in the crust of the concave earth. These discs are circular platters of a

mercurial solution, and move between the seven metallic plates in a spiral course, from tropic to tropic.

By means of the law of reflection, for instance, are the planets visible. And it is by virtue of the law of refraction that light suffers a change of direction in passing from a denser into a rarer medium. We could not see the refracted central sun if it were not for the operation of the law of refraction; for by means of this law the light of the central sun is thrown upon the second atmosphere known as hydrogen or water-producer, and further upon the lowest atmosphere which we inhale; namely, oxygen and nitrogen. Thus, for instance, when light is broken or refracted in a specific manner, it is divided into spectra or seven colors, which produce the variegated manifestation called "rainbow." According to the law of universal economy, the shell of the earth acts as a reflector and refractor of the universal heavenly bodies and the physical forces.

Rain-Fall, Dew, Moisture, and Rust.

Question 77. "Why does rain-fall upon iron, produce or cause it to rust more quickly than otherwise?"

ACCORDING to Koreshan Science, rain-fall is not the condensed vapor of the atmosphere falling to earth, but it is the concreted nebula of the united ascending and descending energies. In the rain-fall we have hydro-oxidation, concerning which KORESH says: "It might properly be called the rust of oxygen by the action of the hydrogen. This rust or precipitation of rain cannot take place without the generation of energy, which passes over and is transported to the hydrogenic sphere," which is above our common atmosphere of oxygen and nitrogen. Thus, corrosion or decomposition takes place at once, when steel or iron is exposed to rain-fall, dew, or moisture; for the atoms of carbon combine with the oxygen of the atmosphere in a slow process of combustion, and the rust which is deposited is oxide of iron.

Removal of the Earth and the Shaking of the Heavens

Question 78. "What is the meaning of Isa. xiii: 13, which reads: 'Therefore, I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger.'"

THE word "therefore" means for this or that purpose or reason, which refers to the preceding verse of the above-named chapter. It refers to "the burden of Babylon," which the Prophet Isaiah saw coming upon her. In symbolic language, "Babylon" signifies the general confusion and chaos of the competitive world, which embraces specifically the mother church with her many daughters.

The "heavens" and the "earth" refer to church and state. The text says: "I will shake the heavens." This indicates the determinate purpose of the Almighty at a specific time, in the which he will perform the declarations. The shaking will be so intense and severe that the Christian church will come to naught; cease to exist because of the guilty condition mentioned in the chapter. "Pangs and sorrow shall take hold of them [her membership], and they shall be in pain as a women that travaileth."

"The earth [state and society at large] shall remove out of her place;" that is, the competitive system will be

entirely annihilated; destroyed from off the face of the world. KORESH says: "In the anthropotic or human world, the world of human existence, we have conditions which correspond to space in the alchemico-organic (the physical world). The center, the manifest Lord, appears and disappears. In space, the corresponding center is perpetual. In the anthropotic, organo-vital or human world, the dark ages—corresponding to the intervening dark space—succeed the light age at the beginning of the cycle, and pass away at the ushering in of the general light of science. This comes to inaugurate, for a time, a new religious-scientific state, new heavens and a new earth (church and state), and the old heavens and earth pass away.

"Corresponding to the foregoing there is at the center of space (the astral center) a perpetual shaking, agitation, and consequently a combustion. At the other extreme, the circumference, there is a perpetual commotion, and the earth is perpetually removed. In another instance the Scripture says: 'The earth [state, society] shall reel to and fro like a drunkard.' The spiritual doctrine of the church is likened to fermented wine, and the adulterations of doctrine to fermented wine. This makes the life of the earth, or world—that is, humanity, licensed, because the church gives it no standard of morality—drunk. It therefore reels to and fro, just as the earth, not the physical ground, like a drunkard.

"For behold the Lord cometh out of his place [out of humanity], to punish the inhabitants of the earth for their iniquity.' Here 'the inhabitants of the earth' implies those who have professed the law, but do not abide in the doctrines they profess to believe.

"For nation shall rise against nation, and kingdom against kingdom; and there shall be famines and earthquakes and pestilences in divers places.' These are always occurring; but there are specific periods, marked by the law of chronological denotation. The verse has more direct reference to the organic bodies called churches, and the sociological states rather than to the physical earth. For instance, an earthquake, in the anthropological world, is a division of capital and labor, culminating in a reign of terror through deadly conflict; a condition sure to come as the fruit of the competitive system, in opposition to the system of communism planted by the Lord Jesus at the beginning of the Apostolic church."

While the foregoing presents a sad pen picture, nevertheless through this mental and physical confusion, friction, and darkness there shines a radiant spectrum, as is truthfully expressed in "The Last Battle," from the pen of KORESH:

"While in wage was this great conflict,
Above and o'er the foothills
Where first the great Michael led his host,
And where the Golden Eagle,
Circumspect and soaring, viewed hill and plain,
Shone there a radiant spectrum.
And after its pristine gleam had faded,
The eye, accustomed to the sight,
An Urb celestial, fair and great, did span the sky.
Like stars ashine in firmament of heaven,
Were scintillations from denizens of this supernal City.
The effulgence of these Sons,
Biune in male and female likeness of the Gods,
Shone from the greater Light
Which gleamed the Urb."

The Publishers' Department

The Flaming Sword

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

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

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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

WITH the September issue we have presented to the readers of THE FLAMING SWORD the republication of the tract "Reincarnation or the Resurrection of the Dead," from the pen of KORESH. As this tract has been out of print, and we have received repeated calls for same, we considered it wise to reprint it first in the form of a series of articles, and then put it in the form of a tract again, convenient and portable, to loan or present to people who are hungering for the "age-lasting gospel." It presents a line of truth that cannot be found in any other publication. We have read the tract again and again, and each time with deeper interest and penetration. The entire presentation is food for thinking people, and it devolves upon each reader to read and re-read it with an exoteric eye, for the food presented is not of an esoteric kind.

There are no secret doctrines in Koreshanity that you may not learn to know. The Messiah of the age is He who alone has the truth of God, and there is no other source, consequently Koreshan Universology alone can inform us concerning

our personal salvation, as well as about the coming events. To KORESH alone are given the keys of knowledge concerning the alchemico-organic, the physical universe, as well as about the organo-vital, the human world. His writings must be therefore the source of our knowledge, as all so called knowledges will fail utterly in the approaching great time of trouble such as was not within the present Maz-zarothic cycle of time. During this great time of trouble Koreshan Universology will prove to be the only anchor, the only watch tower, the only hope of salvation.

We said the science of KORESH is exo-teric, we mean by this that it is taught exoterically, intellectually, and of the will (voluntarily); that is, there is nothing private about it, fallacy or mental (spiritual) darkness is eliminated, separated, from the exoteric presentation. This is the "nail" that is driven into the sure place, the sure place being Deity, the doctrines from the Almighty himself. Esoterically, from the involuntary centers, there proceed the forces of fallacy, which all those who are in the esoteric phase of thought appropriate; and as fallacy cannot stand the test during the great and fierce time of trouble, consequently all esoteric thought people will be found "naked," anchorless, hopeless.

We would call the reader's attention to the two specific lines of generative or propagative procedure: "The first, the regeneration of the Lord Jesus himself in the race; * * * and second, the regeneration as applied to those whom Jesus came to save." There is also a third process, namely, the reproduction of the race by sexual or sensual propagation. Any reader that does not differentiate these three distinct processes of regeneration and reproduction, will not understand the law of re embodiment, and much less the last one, the law of reincarnation. Hold in your mind the difference between re-embodiment and reincarnation; also the two

distinct laws of evolution and involution. Furthermore, the two operative laws known as the segregative tendency of mentality, and the aggregative determination, as well as their correlated tendencies.

Also, get a clear conception of the process of transposition, that is, the imparting of the transformed substance of the Lord Jesus Christ in the quality of the Holy Spirit at the time of his translation or theocrasis. The law of the real cross (crossing) between the Mediator (Savior) and the lost, the sinners, is here demonstrated, the symbolic portrayal of which was given in the physical death of Jesus on the perpendicular (upright) and horizontal (fallen) pieces of wood (the wooden cross).

The most forcibly demonstrated truth that this tract teaches is expressed by the following lines: "When the age culminates [the present Christian age], 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 and the resurrection unto death. 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."

Some readers have asked us, by mail: "Can one be saved, at this end of the age, by means of grace?" This is decidedly answered in this tract. "Without the science (knowledge) of the letter of the Word (God), that is, God's literal manifestation, man cannot awake into recurrent consciousness. Without instruction (culture) there can be no impartation through the rational principle; and until the development and exercise of the rational principle in man, the regenerative process is incomplete."

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The Great Red Dragon

By LORD CHESTER

A Prophetic Story of the Future

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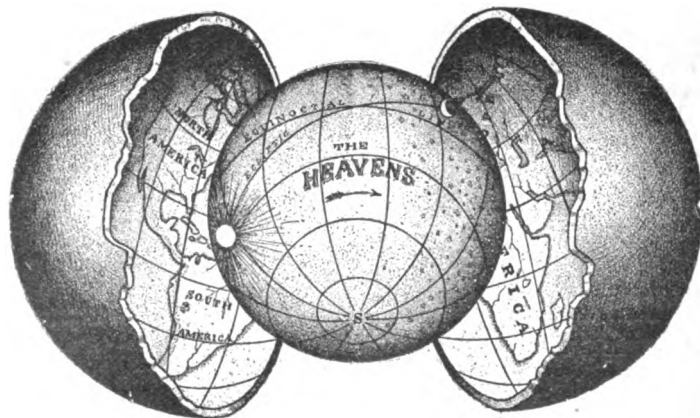
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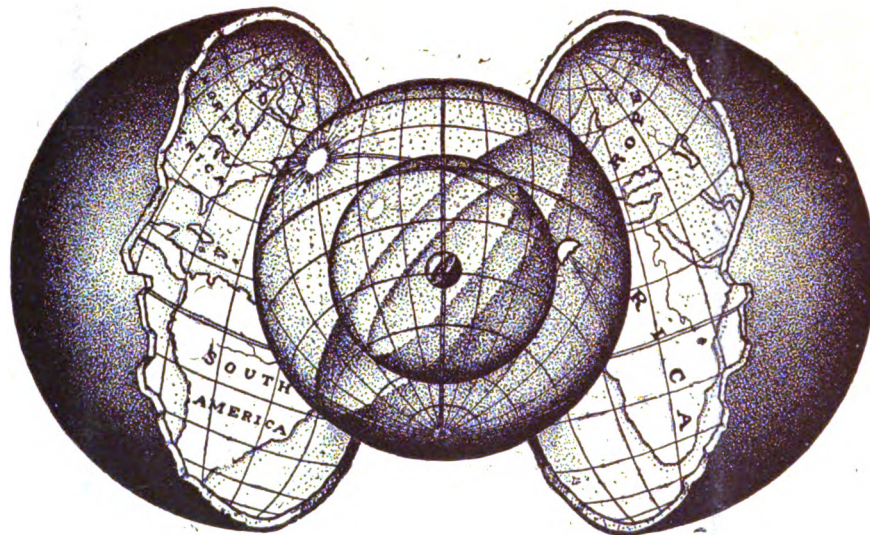


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