

The Flaming Sword

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

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The Alchemical Laboratory of the Brain

**Attraction and Repulsion, the Two Great Universal Laws
Operative upon Every Plane of Life & Sphere of Existence**

PART XIV.

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

ATTRACTION and repulsion are two laws; one, the first, is the sense of drawing or pulling together effected by the aura (extension from the atom of its own substance—spirit) of the two atoms. These two auras touch each other, and by the pleasurable sense of their compatible touch, the two substances are made to unite, and they (or rather, the two forms of the same substance) become one, the same substance in another form.

Who is prepared to say that these principles of attraction and repulsion between the atoms of matter differ, except in degree, from the operations which in the higher domain attract and repel minds, and thence, through either voluntary or involuntary action, attract and repel the forms (the bodies) in which those minds obtain?

The sperm and germ cells (the cells of reproduction) in the male and female organisms of animal and human life, though not conscious in the sense or degree that the mind is conscious, are impelled by the forces of impulsion and attraction to seek each other, and to unite, by the breaking down of the two substances, in the formation of protoplasm, and thence the formation of the new cell.

The potencies of attraction which voluntarily operate through the minds of the parents and unite them in the bond of marital relation, are transmitted from such minds to their organic forms, and thence to the cells of procreation. The same potency of attraction obtains in the cells (sperm and germ) transmitted to them from the minds of the parents, which in these minds operated to bring them together as bodily organisms.

The premise upon which so called christian science is founded; namely, the insensibility of matter, is utterly fallacious. There is not an iota of evidence to sustain the proposition; and so called christian science will surely fall with the presentation of a thoroughly formu-

lated statement of the Koreshan System or school of Sciento-Philosophy.

In the study of non-vital forces (principles), with their particles or atoms of matter (rudiciples), we have made the general distinction in the manifestation of the spirit or principle denominated light and heat,—which we insist are two differential qualities of substance. Their manifest phenomena distinguish them as two qualities. This, then, we term the primary division of spirit, in the non-vital domain. If we ascend from this into the vital or living domain, we discover the correspondence of these two physical or non-vital substances to be (in the realm of human mentality) wisdom (the light of the mind) and love (the heat of the mind). One of these principles is sensic (sensory), the other is motic (motory). The light of the mind (wisdom) is the primary principle of sensation. The heat of the mind is the primary principle of motion.

Mind cannot act except through organic structure; and it is reasonable to suppose that the organ of the mind's operations should conform, in construction, to the function to be manifest as actuated from these two qualities of mental substance. In this conception, then, we would expect to discover in the organ of the mind, namely, the brain, an anatomical arrangement suited to the uses of these two differential spirits; and we do find the brain (as an organic mass) related to two centers as before stated, distinctively denominated the motus and the sensus. These two centers comprise the basilar ganglia of the cerebrum, and the entire mass of the cerebrum is developed through and depends upon them.

We have compared light, or rather associated it, with the function of sense or sensation. In the analysis of a complete spectrum—as, for instance, the spectrum of the sun—we discover seven qualities of spirit, as the seven natural primaries of the solar light. These seven primaries indicate the seven primary degrees of motion to which substance is subject as actuated by kinetic

substance—substance of motion. In spectrum analysis there is a sudden revulsion of the motion of light substance, a revulsion which is the sequence of the impingement of the ray of light against an atom of matter.

The Center of Motion and Sensation

At the point where the light is acted upon, the light has passed beyond its starting point, which is also the heat point. It has passed out of and beyond the heat influence and sphere, and only comes into the region of heat again, at the place where the revulsion occurs; that is at the point of prismatic action. This revulsion, which is a sudden diversion of the motion of the light substance, by its impingement on matter, generates the substance of motion which, in its seven degrees, becomes manifest as the seven colors. These colors, then, are the seven principles of motion developed from the correlated action of the motion of photoic substance (light substance), and its resistance at the prism, generating caloric substance (heat).

We have shown that the brain has two centers regulating motion and sensation. They are called the *optic thalamus* and *corpus striatum* (motus and sensus.) One of these is the sense (light) center, the other is the motion (heat) center; and this anatomical arrangement in the brain corresponds to function as a mental correspondent of the action and relation of non-vital light and heat. There should also be a secondary subdivision of the brain—the organ of the mind, to correspond with the subdivision of the mental spectrum, which should be the analogue of the solar spectrum. In other words, the light of the mind should correspond in quality to non-vital light; and as the solar spectrum is divisible into these seven kinetic substance (substance of motion), the light of the mind (wisdom) should be so divisible; and being thus divisible, the brain, as the organ of function, should be so constructed and divided as to be organically related to these seven degrees of motion.

The spinal cord, as the channel of communication between the brain and the body, and the conduit of spirit and fluids from the brain to the body, and *vice versa*, should have seven distinctive divisions for the conduit of motion from the seven regions of motion, the secondary origins of motion in the cerebrum. The anterior portion of the cord has seven regions or centers of motion, each one being the expression of a distinct kind of motion, and presiding over a distinct function in the body.

Some of the fibres of the brain determine toward and terminate in the ependyma (the lining membrane of the ventricles). Others are continuous through the *lyra*, *corpora albicantia*, and *tubercula quadrigemina*, and *cerebellum*. There are still others (and they constitute a large proportion of the white or medullary substance) which determine into the *corpora striata* (furrowed or grooved bodies) and *optic thalami* (visual lobes).

The *corpora striata* and *optic thalami* are, as already stated, the two basilar ganglia (knots) of the

cerebrum. One of these is usually regarded the center of motion, and the other, the center of sensation. The *striatum* has been denominated the motus (center of motion), and the *optic thalamus* has been named the sensus (center of sensation). The *corpus striatum* is the prime motic center of the cerebrum and the body. While, however, it is the motus in one function, it is the sensus in another. The sensus or sensory impulse in the *striatum* has its origin in the function of respiration, the first impulse of which is aroma or ozonation. This is stimulation of the Schneiderian membrane—the delicate lining of the nares.

The primary motion of the *striatum* originates in the action of the atmosphere, or its ozone, upon the membrane already named. At birth the delicate lining of the nose comes in contact with the atmosphere, which excites the extremities of the filaments of the olfactory nerve. This imparts an influence to a fibre having its origin in the *striatum*, which is thus induced to contract and rise up into the ventricle, closing up the cavity which at birth is already filled with serum. This action empties the ventricle when the relaxation opens it, producing a vacuum.

The vacuity thus caused produces traction or absorption through the fibres of the brain, converging from the cortex and terminating at the cavities. This traction or suction empties the cells of the cortex and produces contraction of the mass of the cerebrum. The cell has a normal maximum and minimum expansile and contractile limit. The emptying of the cells by the suction induced through the opening of the ventricles or cavities of the cerebrum, diminishes them beyond their perfect normal contraction, and they re-act again as the ventricles close up. In this manner the brain is set in motion, and the activities of the organism engendered and perpetuated. The *corpus striatum* is both a motory and a sensory organ or center; the *optic thalamus* is inversely the same.

If the reader will bring to mind the law of polarity as taught by Koreshan Science, namely, transition of motion to sensation, and *vice versa*; or what is the same, the reciprocal relation of heat (motion) to light (sensation), he will readily perceive the motion of the *striatum* to be so related to and dependent upon sensation as to be one with it. The same is true of the *optic thalamus*.

Two Special Brain Organs and their Functions

As I have before stated, the *striatum* presides over the sense of smell. It had its first impulse through irritation of the membrane lining the nose; or if this failed, then through reflex action by irritation of the larynx, by means of a nerve filament communicating with the depressor nerve of the heart to the brain through the spinal accessory. The five special senses are presided over by the *striatum* and *optic thalamus*. The latter presides over the visual function. They unitedly preside over hearing, taste, and touch.

Proceeding upward and outward from the two inferior ganglia (knots) toward the cortex or circumference of the cerebrum are six distinct pairs of fibres.

These six sets of fibrous or white substance determine toward, map out, and define six distinct areas of the cortex (bark) on either side of the brain. This limiting of areas to six pairs of cortical groupings, comprising twelve natural and perfectly defined areas of cortical or grey matter, is a distinct division of the grey substance from that marked by the fissures of *Rolando*, *occipito-parietal*, and *sylvius*, which divide the hemispheres into the four grand departments called lobes.

The three lobes above the fissure of *sylvius* on each lateral half, or each hemisphere of the cerebrum, constitute six general divisions. Under the fissure of *sylvius* are the *temporo-sphenoidal* lobes on each side, but they do not so distinctly comprise a separate two as the superior pairs, for they unite through the basilar ganglia, and determine the functions of the superior six toward the cord, and thence into the body.

The *temporo-sphenoidal* is the center of union of the six superior divisions of the cerebrum. The superior six lobes, or three pairs with the united inferior, the *temporo-sphenoidal*, constitute seven grand divisions of the chemico-vital laboratory comprising the lamp of life, which in Scripture is called the golden candlestick. This is not merely the formation of the visual brain, but it is the arrangement of the new church in its grouping of seven grand divisions called the seven churches, which will be the form of the new outward church in its central organic manifestation.

The lobes of the brain are related to centers in a special way, and upon these centers depend the functions of the areas of cortical substance or gray matter. The bones covering the brain, and constituting what is called the cranium, furnish a key to the number of general centers upon which the brain in its functional capacity depends. There are strictly seven bones of the cranium; one frontal, two parietal, one occipital, two temporal, and the *sphenoid*. The *ethmoid* bone is partially a bone of the head and partially of the face.

The centers of ossification, that is, the centers of bone development, indicate the number of brain centers, because osseous formation and growth in each bone relate specifically to the centers of function corresponding in each correlated portion of the cortex. Each frontal lobe has one primary center. From that center there originate four gyri or convolutions—superior, middle, inferior, and ascending. In Koreshan Science these are called central gyri, because the four are derived from one center.

One center in each lobe gives two centers for the two lobes, and corresponding to this are two centers of ossification for the frontal bone. Each parietal bone develops by one center. The parietal lobe of the brain has four central gyri, or four gyri having their origin in one center. These are: superior, angular, supra-marginal, and ascending. The occipital bone develops by four centers. The bone relates both to the cerebellum and cerebrum. The occipital lobe has three gyri. These relate also to one cerebral center; they are therefore central gyri. Two of the occipital centers of ossifica-

tion relate to the occipital lobe, the other two to the cerebellum.

Peculiar Anatomical Position of the Sphenoid and Ethmoid Bones of the Head and their Function

The temporal bones develop by five centers each, and the *sphenoid* bone (which is the basilar bone of the cranium) by ten centers; five for each side of the cerebrum. The *temporo-sphenoidal* lobe when fully developed has five gyri—superior, middle, inferior, anterior, and posterior. These are sub-central; that is, they each have a center, and because they have, the temporal bones each develop by five centers of ossification.

The *sphenoid* or wedge bone, situated at the base of the cranium, is peculiar in its relations both to the brain and the other bones of the skull. It is the one bone that articulates with every bone of the skull, wedging in between them and constituting a fulcrum of support for all the others. This bone develops by ten centers, showing in its ossification its relation to the five centers of the sphenoid portion of the *temporo-sphenoidal* lobe.

The *ethmoid* or sieve bone is situated at the anterior and basilar portion of the cranium; it connects the bones of the head and face. It mostly lies in the region of the face, though by authors generally it is defined as one of the eight bones of the skull. The superior surface of the *ethmoid*, spreading out laterally from the central axis of the bone, namely, the vertical plate, is called the cribriform plate. (Cribriform means like a sieve.) It is perforated with little apertures which give the surface of the bone the appearance of a sieve, denoting by its form the true function of the brain center upon which its ossification depends.

The *ethmoid* develops by three centers, one for each of its lateral portions, and one for the vertical plate. In its development and use it has special relation to the olfactory center, or the center of smell, and this center is specifically the originating center of respiration. The olfactory bulbs, the expanded extremities of the olfactory nerves, or nerves of smell, lie upon and are supported by these cribriform surfaces. The nerve filaments through which the sense of smell is communicated from the nerves to the bulbs, and thence through the olfactory nerve to the cortical center of respiration, pass through the perforated plates of the *ethmoid*.

The central and vertical plate constitutes, as it were, a pillar and pole of the central axis of the entire osseous structure of the body, and corresponds, therefore, to the median and polar center of the cerebral spheres. The upper extremity of the vertical plate (*meso-ethmoid*) forms an angulated ridge or crest, and by anatomists is called *crista galli* (cock's crest). This is the center of attachment for the anterior pole of the great longitudinal fold of the *dura mater* (hard mother). The hard mother is the outer rind or membrane of the three coverings of the encephalon. It is also the inner lining of the skull, the internal periosteum. It is a fibrous membrane; the efferent determinations of its fibres flowing from the *occiput* (back or posterior part

of the head) toward the *crista galli*,—the little crest of bone already mentioned, as comprising the upper or superior extremity of the vertical plate of the *ethmoid* bone.

The arteries of the brain flow in a general way toward the anterior region of the encephalic mass; the veins flow in a general way toward the posterior part of the brain, the principal sinuses terminating at the *torcular herophili*, or at the occiput. The *dura mater* is the extreme terminus of the arterial system, the beginning of the venous, and the membrane in which the efferent nerves extend to their minutest filamental distributions, and in which the afferent nerves proceed from their beginnings.

At the terminal and beginning points of the vessels and nerves throughout the entire membrane, there is a process of vito-alchemical combustion (burning), as there is in every membrane and tissue of the body. This process of combustion transforms the lymph to nerve fluid, and the nerve fluid to lymph, at the same time the acetic and alkaline substances are generated and flow respectively toward their two poles; the acetic substance flowing to the *crista galli*, and the basic or alkaline flowing toward the *torcular herophili*.

The brain is a mass of grey and white matter, somewhat oval in shape, with fissures and indentations dividing it into convolutions or gyri, with smaller subdivisions mapped out by sulci and anfractuositities. (*Sulci* is the plural of *sulcus*, which means a furrow. An anfractuosity is a winding or turning.) The grey matter is mostly situated on the surface of the brain, covering the white or fibrous substance. The grey substance is called cortex or bark.

The brain is divided, first, into the two hemispheres dividing the cerebrum and cerebellum into two lateral halves; second, a division of the brain into the cerebrum, cerebellum, olfactory ganglia, *corpora striata*, the *optic thalami*, the *tubercula* or *corpora quadrigemina*, the *pons varolii* or *tuber anulare*, and the *medulla oblongata*. The latter is strictly the conjunctivum between the brain and the spinal cord, belonging to both. These different parts are all composed largely of grey or cortical substance. The portions of the brain named in the foregoing comprise all the distinct ganglia or knots, the general sub-divisions, and constitute distinct areas, each having its distinct center.

There are seven senses; namely, seeing, hearing, tasting, smelling, feeling, the sense of orgasm, and the gestative sensation, belonging exclusively to the female. The sense of orgasm is the deep muscular sense, and is controlled by the cerebellum.

The membranes which environ the brain are the *dura-mater*, the *arachnoid*, and the *pia-mater*. Another special membrane which may be noted as related to the *pia-mater* and the cortical cells, is the *piissima mater*, which extends from the *pia-mater*, and covers each individual cell.

The brain presides over the body. It is the organ of the superior mind, the seat and origin of the functions. Every special part of the brain is related to a

corresponding part of the body. The pneuma, as distinct from the body, is the spirit of the nerve. The psyche is the spirit of the blood. As more distinctly defined, the pneuma is the spiritual essence generated between the nervous system and the blood; while the psyche (soul) is the essence generated between the blood and the solids of the structure, including both brain and body.

The soul and spirit are maintained by the conversion of the molecules of the material structure to the spiritual solution of the molecule. Spirit is produced by the destruction of matter as such, and its conversion to spirit. Another origin of the matter of the body, besides its supply of food, fluid (drink), and air, is the light, heat, and electricity, substances with which the body is constantly supplied.

The law of life as relating to soul, spirit, and body, is the law of reciprocal action. The soul and spirit feed the body, these two essences being continuously transited (metamorphosed) to the fluids and solids of the structure. The solids of the body continuously feed the soul and spirit, the atoms of these solids being transited to the soul and spirit.

Universal spirit is divided into two qualities; namely; love and wisdom. These correspond, in the physical or non-vital universe, to heat (love) and light (wisdom). Life is the union of these two qualities at their nexus, which is their point of union in matter. Spirit (love and wisdom) cannot exist independently of matter. Mind (which is spirit) cannot exist without an organic physical structure, as its continent and firmament. Matter, then, is as essential to spirit, as spirit is to matter.

The Distinctively Defined Meaning of the Words God and Lord

God and Lord are distinctively defined as follows: God (Elohi) is the wisdom or light principle, and Lord is the man in whom the love and wisdom unite and constitute the man. The will, as distinct from the intellect, is the seat of the love or desire, and presides specially over the solid structure. The intellect is the seat of intelligence, and presides specially over the fluids of the structure.

The spirit of the brain cells is related to the attenuate serum or fluid of the same cells thus: the cells of the cortex expand and contract. This is the respiration of the brain. When the expansion takes place, the finest substance of the blood flows into the cell through the arteries, ramifying through and constituting much of the fabric called the *pia-mater*, the soft mother. At the same time that this serum flows into the cell, the cell is also receiving an influx of spirit substance which unites with the fluid, and is reëlaborated, the fluid of the brain flowing down through the fibre and filling the cavities.

When the union of the fluid which fills the cell with the spirit flowing in through the cell's expansion, takes place, it is effected by a process of combustion or alchemico-vital blending, which generates or produces spiritual essences that flow from the cell into the psychopneumic aura, replacing in that aura the exhausted

potency which has descended from thence into the cells. This constitutes the reciprocal relation of the outer and the inner man. Every cell generates its own distinct quality of both spirit and fluid, no two cells producing the same.

The cortical substance is divided into specific areas, mapped out by fissures and sulci, dividing the cells into specific groupings. These groupings comprise orders, sub-orders, genera, species, and families. These groupings relate to the functions of the mind and body, in that every group of cells generates the fluid of that group which determines toward the body, through the fibres connecting the group with the part of the body to which the group is related. In the manufacture of the fluid, the group elaborates the spirit which determines toward the mind. The fluid flows one way, that is, toward the body, and relates to the physical; while the spirit of the same group and elaboration flows toward the brain, and constitutes the mental potency and faculty corresponding with the physical function or office.

As an illustration, the organ of conscientiousness constitutes man's moral walk. It is a faculty and function of mind. There should be an agreement between the moral or religious walk, and the physical walk. Now, if a man is struck on the head, at the location of conscientiousness, as defined by phrenology, causing a depression of the skull at that point, which interferes with the respiration of the cells of that cortical area, there will succeed, as a sequence of the injury, motor paralysis of the leg on the opposite side of the body. This is because the nerves of motion decussate (cross) from each side of the head to the opposite side of the body, and because the fibres having their origin at that cortical area control the muscles of the leg.

The leg can be restored to its normal condition by removing the pressure, and thus restoring the respiration (breathing) of the cells of that area. This demonstrates the fallacy of christian science, so called, because this so called science denies the possibility of any restoration not effected through its influence. Under the *perfected* influence of mind over matter, it would be and is possible for spiritual potency to restore the bone to its place; but no influence or power in the universe could restore the leg without the restored breathing of the cells.

(To be continued.)

The Lord healed the mortal body in his day, only restoring it to the ordinary and normal physiological state, but not restoring it to its immortal state. Now, at the end of the age, the mission of the restorer is to fulfil the prediction, this corruptible shall put on incorruption, and this mortal shall put on immortality. In this is meant the transformation of the mortal body to the state of the immortal body. The change will be wrought by the fire which the true Elijah will call down from the spiritual heavens; for the fire resides in the New Jerusalem which is ready to descend. The final test of true prophetic power and of divine appointment will be the burning of the sacrifice upon the altar which the false prophets will prepare, for in the assembly of the prophets of the grove and the prophets of Baal, the false prophets built the altar and placed the sacrifice upon it, but it remained for Elijah, God the Lord, to call down the fire of consummation after the pseudo prophets had utterly failed to accomplish the feat.—*Koresh.*

The Koreshan System of Cosmogony

By KORESH

KORESHANITY is universal science applied to all the concerns of practical life, involving the science of immortal life in the body. It includes the science of religion, founded upon an accurate knowledge of the structure and function of the cosmic organism. It embraces every department and phase of form and function in the universe, and is therefore Universology. It is predicated upon an absolutely demonstrated premise, a geometric figure which embraces three simple elements—the arc, chord, and radius, practically applied to earth measurement by a process which determines the contour of the surface of the earth in which we dwell, and the direction of its curvature. This is not theoretical, but *applied* geometry. This contour is found to be an upward instead of a downward curve, and thus it is diametrically opposite to the assumed convexity of the earth's surface. The world is therefore face to face with a radical astronomical revolution.

The earth is a concave sphere, the ratio of curvature being eight inches to the mile, thus giving a diameter of eight thousand, and a corresponding circumference of about twenty-five thousand miles. This fact is physically and mechanically demonstrated by placing a perpendicular post at any point on the surface of the earth, (though it were better to place it by the side of a surface of water,) and extending a straight line at right angles from this perpendicular. The line thus extended will strike the surface at any distance proportionate to the height of the vertical post.

"Hypothesis, or guesswork, indeed, lies at the foundation of all scientific knowledge," says the Standard Dictionary, quoting from Fiske's "Unseen World," page 3. The term science is derived from *scire*, to know; hence, science is the Latin term for knowledge. Science means knowledge, nothing more, nothing less. That which is founded upon hypothesis (assumption) is not science, nor should it be dignified by that title. The Copernican system of astronomy has its foundation in assumption,—this is conceded by all so called scientific astronomers. The Copernican system has never been demonstrated, therefore it is not scientific.

What does Koreshanity offer as a substitute for the gigantic fallacy and farce of the benighted Copernicus? First, it offers the fact that in experiments carefully made by the Koreshan Geodetic Staff at Naples, on the Gulf coast of Florida, the contour of the earth was proven to be diametrically the reverse of what is taught as true in the pseudo-science of modern times.

The surface of the earth is not convex. It appears to be so because of optical illusion. The only geodetic survey ever made for the purpose of determining whether the surface on which we dwell is convex or concave, was made by the Geodetic Staff of the Koreshan Unity in the year 1897. In this survey was corroborated conclusively the testimony given in 1870, that the earth is a hollow shell about eight thousand miles in diameter, and about twenty-five thousand miles in circumference.

The alchemico-organic (physical) world or universe is a shell composed of seven metallic, five mineral, and five geologic strata, with an inner habitable surface of land and water. This inner surface, as the reader already understands, is concave. The seven metallic layers or laminæ are the seven noble metals,—gold constituting the outermost rind of the shell. This shell or crust is a number of miles in thickness.

Within this shell are three principal atmospheres, the first or outermost (the one in which we exist) being composed chiefly of oxygen and nitrogen; the one immediately above that is pure hydrogen, and the one above the hydrogen atmosphere we have denominated a boron. Within this is the solar electro-magnetic atmosphere, the nucleus of which is the stellar center. In and occupying these atmospheres are the sun and stars, also the reflections called the planets and the moon.

The planets are mercurial discs moving by electro-magnetic impulse between the metallic laminæ or planes of the concave shell. They are seen through penetrable rays, ultra electro-magnetic, reflected or bent back in their impingement on spheres of substance regularly graduated as the stories in the heavens.

In the foregoing is presented a descriptive outline merely, of the alchemico-organic cosmic form. It is not assumptive. Neither is it intended, in this synopsis, to prove the Koreshan Universology; the proofs and demonstrations of the System will be found in subsequent chapters of this work. In this chapter we merely state the facts.

We have already outlined the general principles of form. We here insert this axiom: Form is a fundamental property of existence; therefore, that which has no form has no existence. Limitation is a property of form. The universe has existence; therefore it has form, hence it has limitation. While the above axiom partakes somewhat of the syllogistic method, it will be noticed that the objectionable feature of the syllogism is expunged; namely, the premise is not an assumption.

Motion obtains in everything throughout the cosmic form. Nothing exists without motion. The atoms of the rock are constantly changing place with all other atoms. There is circulation in the bar of steel. The angular crystal atoms of the diamond are in motion, and in their circulation and impingement they generate electro-magnetic substance of the most delicate attenuation. All these circulations are regular and according to the fixed laws of order; therefore, while form exists according to definite principles of form, the laws of motion conform to and determine the principles and arrangement of organic relation and shape.

The cause of alchemico-organic motion is remote and proximate. Before defining the laws and principles of motion, we will here briefly state that within the alchemico-organic world (kosmos) there resides the anthropostic or corresponding kosmos. These are two discrete spheres, yet they are coördinately one. The alchemico-organic kosmos (the physical world, the outline of which is given in preceding pages) is in the form

of man; that is, in the egg or shell—man in the state of un-incubation.

The mass of humanity is in the same state, with this modification; the alchemico-organic kosmos is in space, and is therefore persistent; while its anthropostic coördinate embodies principles which merely correspond to space, and are not persistent in any one form. For instance: The seven metallic laminæ or plates comprising the general metallic rind of the macrocosmic shell are perpetual. These are the seven limitations of essences radiating from the stellar nucleus primarily, and from the solar limbus as the environment of the stellar nucleus. They constitute the deposit extremities of the seven essences, or the seven alchemico-organic spirits of radiation. The geologic strata through which the essences radiate, are the conditions of chaos penetrated by the essences before they reach their extremities of metallic deposition and order.

The stellar nucleus is the center of space; the metallic laminæ are at the circumference of space. Correspondentially in humanity, the Lord Christ was the stellar Center, and his quality was the correspondent, in anthropostic being, of space in the alchemico-organic kosmos. In the progress of time in its relation to the development and progress of the race, the seven churches yet to be formulated into groups, are the anthropostic depositions corresponding to the seven metallic plates. The seven churches are seven qualities of human characteristics, and correspond to the seven planets, and therefore to the seven primary substratic laminæ of the cosmic crust.

By the remote cause of motion, is meant the cause primary to the electro-magnetic substance created at and radiating from the stellar nucleus, antithetically generated at the circumference of the shell and converging to the nucleus. The cellular kosmos, or the great cosmic egg previously described, constitutes a great electro-magnetic battery which is purely physical, or, as denominated in Koreshan Science, alchemico-organic. The sun and stars are focalizations of physical spirit-substance, merging into matter materialized through voluminous and high-tension convergence.

There are at these centers constant concretion and sublimation. Spirit-substance is constantly materializing, and the temporary materialization is as rapidly changed to spirit-substance and is radiated. There is, therefore, a reciprocal interchange of substance from center and circumference. The spirit-substances engendered at the nucleus are radiated to the circumference, and are there solidified. At the circumference the surplus solidification is reduced again to spirit-substance and flows to the nucleus.

As there are seven metallic laminæ in the prime circumference, so there are seven kinds of prime metallic essence flowing toward and into the stellar nucleus. As these influxes are of seven distinct characteristic vibrations, so the nucleus has seven distinct degrees of essence, all meeting at one focal point in space, there turning back upon themselves and flowing out or radiating to the circumference and depositing at the environments

of the kosmos. From the mineral laminæ, geologic strata, and water surface of the universal rind, there is also a corresponding and coördinate inflow or convergence to the stellar nucleus.

However, we find in this great universal battery, in its electro-magnetic power, but the proximate cause of its activity and form. Thus far there is no conscious and voluntary spirit-substance. Associated in coöperative being with this alchemico-organic kosmos is another half, endowed with voluntary and involuntary consciousness, co-existent and co-eternal. This voluntary and involuntary conscious existence, the acme of whose life is in the human brain, while prior and positive as to the momentum of this duplex cosmic structure, is only coincident as to its perpetuity. Neither existed prior to the other in the timic aspect of their coördination.

The proximate cause, then, of all the motions of the alchemico-organic cosmos, is electro-magnetic substance produced reciprocally at the center and circumference of the great alchemico-organic battery by the destruction of matter; for let it be reiterated and remembered, that spirit-substance is the result of the destruction of matter as matter; and that matter is the result of the destruction of spirit-substance as such. In other words, an atom of matter is the materialization of physical spirit-substance, and this substance is the dematerialization of matter. Both matter and spirit are substance. It will thus be seen that spirit-substance is not therefore a mere mode of motion or of vibration, but in reality is something in motion.

We have hinted only, in a general way, at the proximate cause of the activities in the alchemico-organic kosmos. The term remote cause is here employed as being a cause remote from the electro-magnetic essences upon which immediately depend the form, motions, and phenomena of the cosmic structure outlined in the foregoing. We are now to consider the very central and primary cause of all motion. This cause is mental. Not only is it mental, but it is voluntary and of the will.

There are two cosmic fields of form and function belonging to discrete degrees, but yet coördinate and interdependent. These are the alchemico-organic and the organo-vital. The first and lower is that which embraces the world, as the earth, with the stars, sun, planets, atmospheres, etc.; the other, the higher, is the vegetable, animal, human, angelic, and God kingdoms. They are co-eternal; neither existed before the other. The organo-vital is prior as to quality, and prior also as to its positive power to create and perpetuate.

The alchemico-organic field centers in the astral nucleus as the positive pole of its electro-magnetic essence; the organo-vital centers in the divine Man, the bright and morning Star, whence originate the voluntary redemptive will and creative power. The Lord Jesus is the representative nucleus of the regenerated manhood. The Lord Christ at the time of his manifestation was the center of the anthropostic universe, the source of being, the point and origin of creative power.

"He is the image of the invisible God, the first-born of every creature: for by him were all things created

that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist; and he is the head of the body, the church." (Col. i: 15-18.)

There can be but one question regarding the above Scriptural declaration. Is it true? It is concise, sweeping, inclusive, conclusive, and lucid. Is the Lord Jesus, the Christ of God, what he declares himself to be, and what inspired men have declared him? Is he the Son of God? And does he embody, as the primary offspring of Deity, all the attributes of the parent? And more than this; in his development from men as the Son of man, did he absorb into himself the principles, attributes, life, form, and consciousness of the Parent?

We hold that the Lord, as was declared of him, was the fulness of the Godhead bodily,—Father, Son, and Holy Spirit; and further, that when the Lord was visibly manifest to the outer world, his inner and spiritual life was visible to the spiritual world as the astro-biological center of that sphere, and beside him there was no God.

How could the Lord, being born an infant into the natural world only at the beginning of the age, be the cause of all things? The Lord was not only the reincarnation of Elijah (God the Lord), of Moses, of Abraham, of Noah, of Enoch, and of Adam, in a direct line, but of all who died looking to his coming as the Messiah and Son of God in the indirect lines of reincarnation. He gathered into himself the spirits of the past. He was also the pole of influx from the heavenly worlds, and constituted the rolling together of the heavens as a scroll. He was the Word infolded and sealed. "Him hath God the Father sealed."

Twenty-four thousand years before the beginning of the Christian age, conditions in the world were the same as then. God was manifest in the flesh, and the Lord of the Christian era was identical with the Adamic personality in the beginning of the 24,000-year cycle. The end and beginning of every grand Zodiacal cycle bring into visible and personal manifestation the Son of God, who is Father, Mother, and Son.

He, the Lord, was the individual or undivided man. He held within himself the Bride, for "He who hath the bride is the bridegroom." He was the biune, the two-in-one, the parent of himself, and also of the Sons of God. As the parent of Himself, High Father, he was Abram; as the Father of the Sons of God, he was and is Abraham. He being the very primate cause of all things, and possessing both the voluntary and involuntary power of creative being, it is seen that the cause of all things resides in voluntary mental substance, supplemented by the involuntary reflex of voluntary mental activity.

When the ordinary "scientist" alludes to the precession of the equinoxes, he has reference merely to the sun's precessional movement; but every planet passes through a corresponding precession. The sun's precessional year is 24,000 years long. The precessional

years of the planets are correspondingly longer, proportioned to the difference in their ordinary years. These precessional years constitute cycles of time that are definite and recurrent, and proportionate to the great complex, solar, lunar, planetary, and stellar precessions.

The movements in the alchemico-organic sphere have an astro-biological correspondence. The signs in the physical heavens mark definitely the manifestations which correspond to them in the astro-biologic field. Every 24,000 years there is a similar personal manifestation to the one constituting the beginning of the Christian era. Every 24,000 years there is such a manifestation as is now about to occur.

We are now approaching a great biologic conflagration. Thousands of people will dematerialize, through a biological electro-magnetic vibration. This will be brought about through the direction of one mind, the only one who has a knowledge of the law of this bio-alchemical transmutation.

The change will be accomplished through the formation of a biological battery, the laws of which are known only to one man. This man is Elijah the Prophet, ordained of God, the Shepherd of the Gentiles, and the central reincarnation of the ages. From this conflagration will spring the Sons of God, the biune offspring of the Lord Jesus, the Christ and Son of God.

When a man (the man) so understands the laws of life as to know their application, and through obedience to law overcomes the sensual tendencies of his nature, he reaches the point of biologic absorption. The visible and tangible dematerializes, and the outer consciousness enters into unity and blends with the inner and spiritual. The visible man consumes and thus enters, by transabsorption, into the unity of the invisible Godhead, and, by descent, into the church prepared to receive the precipitate afflatus.

In the process of the dissolution of the visible structure, by which the matter of the tangible organism is dissolved, consumed, and reduced to spiritual substance—called the Holy Spirit—the substances (oxygen, hydrogen, nitrogen, carbon, sulphur, phosphorus, fluorine, chlorine, sodium, calcium, potassium, magnesium, cuprum, aluminum, iron, etc.) contained in the organic structure, together with the atmosphere and the free physical spirit-substances of space, enter the vortex of vibration which consumes the body.

The consciousness of the man entering thus into the whirlpool of organic dissolution is not obliterated, but infolds by conjunctive unity with the central and interior mind, around which the outer consciousness had wrapped itself. This interior mind constitutes the very central consciousness of Deity, the heart of the anthro-biologic kosmos. Radiating from this afferent absorption, the gravic spirit in its efferent distribution baptizes such minds as are prepared to receive the divine overshadowing, called the Holy Spirit.

(To be continued.)

God pity the oppressor when the last act in the tragedy of human oppression reaches its climax.—*Koresh.*

Time for Concerted Action

(From the Writings of KORESH.)

IS IT possible to bring together incongruous factions moved by diverse incentives, and so combine them as to create an organic unity with longevic binding force? Is it possible to reform an old church or an old party? Old issues have become obsolete. The world has reached that point in its progress in which there must come a concerted action upon one living issue; that is, human integrity founded upon the law of God, committed to the world through the reverberations of Sinai's thunderings.

The law given upon Mount Sinai is eternal; its summing up by the Lord Jesus is masterful, and its potency made applicable is the only hope of the race. There is but one law by which man can be conducted to the safe haven of blissful repose; namely, love to the neighbor, and that law cannot be enforced except through the binding power of love to God. This must come through a baptism which the world has not yet received, but which awaits the necessary readiness of a people prepared.

The Lord Jesus, better than any other man in the history of the world, comprehended the law of organic unity, and applied its principle to the fullest extent possible according to the character of human development in his day. The secret of His power, and the great potency which the Christian system has had the force to demonstrate, resided in the law of central polarity. He did not attempt to combine diverse aggregations of men and beliefs. He fixed upon the central principle of integrity, and adhered to that principle with such vital tenacity as to preclude any possible diversion of thought or act. He knew the law of righteousness, and said, "Though it lead me and my followers to martyrdom, I will pursue the only righteous course." He was wise enough to know the law of aggregation for his age. He knew the character of the nucleus to be established, and was wise enough to select the only twelve men for his Apostolic service that the world had then produced. This made Him the great spiritual leader and head of the people.

The great Leader and Shepherd of this age must be able, through his divine wisdom and prescience, to numerically denote the Apostolic succession; he must be able to define with his denotation of number, the character of that Apostleship, and to select from the millions of inhabitants of earth, the only few who shall comprise the mystic star and nucleus of the coming kingdom of righteousness.

If one man will fix upon the central doctrine of human perfection, and draw to himself the only few who can appreciate and make application of his wisdom, then that man has formulated the human battery by which the world will be electrified, and through which it will receive its baptism. Koreshanity has solved this mystery. It has formulated the science of the Decalogue; it has reduced to an exact demonstration the mystery which, until now, has been hidden in the Ark of the Covenant.

The Lord Christ briefly enunciated the law of life, but he did not give to the world the formulated process for the achievement of victory over death. That mystery was left for the end of the age to reveal. Man now awakens to the possibility of overcoming death, and the key of the House of David is laid upon the shoulder of him whom God has chosen to open the Book of Life, to break the seals of its mysteries, and to commit to the Lamb having seven horns, the potencies of revolution.

We know no compromise for the sake of gaining power. We have laid down the law through which we march to victory; that law is love to the neighbor; the neighbor being he who is in agreement with our fundamental principles. We have no competition with one another, but shall compete heroically with the enemy until we have forced a surrender. Our principle of communion of interests—which becomes the communion of the saints when, by our transformation to perfect righteousness, we are made saintly—will enable us to so effectively compete with the enemy as to compel his surrender. They who are not for us are against us.

We now contend against combinations and monopolies; we struggle with poverty, because we are in the infancy of our promise of future growth and power. We are developing an industry, the proceeds of which go entirely to the producer; a system in which all share equally in the institution's adversity, and who will also share in its future augmentation and prosperity. This is a grander incentive to industry than can possibly be offered by the consummate thief who, through competitive combination for his own aggrandizement, robs industry of the fruits of its hard wrought labor.

A More Literal Exposition of the Science of the Decalogue

(From the Writings of KORESH)

THE first commandment includes the statement that there shall be no object of worship other than the Lord God, with the injunction not to make any image or likeness of anything in the universe, to worship them or to bow down to them. A correct comprehension of the commandment involves a knowledge of the character of the true God, and his manner of manifesting himself to the world at the stated Messianic periods of human revolution and progress.

Every Messiah in every age of the world attains to the point of overcoming and applying the fundamental laws of life. By this power and process of attaining to perfection, he becomes the High Priest of those who are prepared to make every sacrifice that they may enter into immortal life.

It is impossible to attain to immortality except through the official capacity and function of the High Priesthood of Levi. Levi signifies conjunction; and the Levitical priesthood of the Jewish church was a type of the final priestly order through which man should be conjoined to and become one with God.

Enoch walked with God and was not, for God took him. Enoch overcame, hence had God in him, and, through obedience to all law, dissolved his body and was absorbed into his interior,—that interior being the heart, center, and

nucleus of the universe. Enoch entered into and became God. Moses did the same, so did Elijah and Jesus.

At the end of the Christian dispensation there is manifest another Messianic presence. To him John refers where, in his vision of the Apocalypse, he says: "Behold, he cometh with clouds; and every eye shall see him." Only those who have eyes can see. The eye is the light of the body. Christ is the light that lighteth every man that cometh into the world, therefore he is the eye, hence only those who have Christ can see him when he comes.

The clouds signify the literal Sons of God. Water comes from clouds. "The waters which thou sawest * * * are peoples, and multitudes, and nations, and tongues." "And those who pierced him, and all the tribes of the land shall mourn over him."

"I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come." The one who is to come, referred to by John the Revelator, is none other than the Messiah of this age, who will grow up out of his place as the righteous BRANCH, and build the temple of the Lord; namely, the immortal body, through his office as the High Priest.

The first commandment, and therefore the first law of the ten principles of life, demands that the humanity of God be recognized, believed in, and worshiped; and that those who look for his coming do so through the only possible method of his approach; namely, through the personal Messiah, who is Elijah the Prophet.

Let it be known that the word Elijah means God the Lord. When Elijah the Prophet comes, God the Lord comes. I will send you God the Lord (*Eli-Jah*, God, Jehovah) before the coming of the great and dreadful day of the Lord. CYRUS is this personality. It follows, therefore, that to fulfil the first commandment, those who look for the Lord's coming shall recognize God in his Messenger, CYRUS the Shepherd.

"That saith of Cyrus, he is my Shepherd, and shall perform *all* my pleasure: even saying to Jerusalem, thou shalt be built; and to the temple, thy foundation shall be laid. Thus saith the Lord to his Anointed [Messiah, Christos, Christ], to Cyrus, whose right hand I have holden to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates [the two-leaved gates refer to that condition of spiritual and natural immortality, by which the theocrasis is accomplished and absorption takes place]; and the gates shall not be shut; I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel." (Isaiah xlv: 1-3.)

The recognition of the Messianic presence calls for the highest love, with the sacrifice of every other. Such a love provides for the exaltation of the thoughts to the realm of truth and purity, so intensifying the aspiration as to preclude the possible descent of the affections into the body. The natural mind determines toward the flesh. The descent of the natural thought toward sensuality precipitates the substances of the mind, which are the spiritual

entities of the spiritual world, that they descend into the germs and sperms of reproduction, and become images of the affections toward which the mind bows down in worship. This tendency of the mind is the violation of the first command.

To deny the manifestation of the Lord as the presence of CYRUS the Shepherd, and to assume to be children of the Lord without this recognition, is to take the name of the Lord God in vain. In a deeper sense, this law is violated in those who falsely proclaim themselves chosen messengers through any other appointment than that authorized by CYRUS, the Supreme Shepherd, who is the only one commissioned of God to appoint apostles of the everlasting gospel.

"Remember the Sabbath day to keep it holy." This third principle of life is the natural sequence of the preceding principles. It involves the law of appropriation of the hidden substance of life. The Sabbath day is the seventh principle of being; it is the life of the germ. How shall we appropriate the hidden manna? First, by leading a life of celibacy and chastity. This law includes a comprehension of polarization and the application of its principles. This law is the absolute antithesis of the claims of theosophy and "christian science."

It is one thing to attempt those human restraints of the sensuous inclination that will conserve the potencies of life; but it is quite another thing to so overcome and appropriate those potencies as to produce the conditions of immortality.

The seventh day is the seventh principle of being. To "remember the seventh day to keep it holy" is the third commandment; but according to another division it is the fourth. For the individual, or rather for the vidual, to keep and appropriate the sex potency and essence of being, it is essential first that he should comprehend the seventh day and recognize it. "In that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest [sabbath] shall be glorious." (Isaiah xi: 10.)

CYRUS is the seventh manifestation, and embraces the seventh principle; he is therefore the seventh Day. The law of polarization demands that he shall be recognized as the Messenger of the Covenant, the Messiah of this age. This recognition renders it possible for the substance of human desire to flow into him, there to be transformed and returned, by his theocrasis, to as many as may be baptized, when, through theocrasis, his life is poured out.

Men do not have life in themselves until, through recognition of the Messiah, they are baptized into life through the appropriation of the Messianic spirit; they are then made alive. A principal factor in the law of life (this is part of the ten principles of the ten laws of immortality) is the recognition and confession of the personal Messianic Presence. At this point theosophy, "christian science," etc., make their great failure.

The science of immortal life will wake the dead, and usher in the glory of the resurrection, the genuine Sun of Righteousness. The foundation principle of the science of life is the sum of the Decalogue; namely, love God with *all* the heart, might, mind, and strength, and the neighbor as thyself.—*Koresh*.

Keeping the Way of the Tree of Life

(From the Writings of KORESH)

THE perpetuation of both the God life and the higher human depends upon the keeping of the way of the Tree of Life. A senseless clerical profession, representing the oratory of the modern world, and professing to be the world's conservator and guard of its sanctity and its morals, through its own ignorance acts as a clog upon the wheels of progress, and is an ecclesiastical barrier against human enlightenment. The sooner the religious and secular world discovers this fact, the earlier will be given the propelling impulse to a new and better order of things.

We are taught that the Lord God "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." It would be impossible to find a clergyman of the present day, who could define the significance of the above passage in any of its particulars; and yet it is one of the most important, if not *the* most important truth of the whole Scripture.

The way of the Tree of Lives will never be kept by any other process than the one of divine appointment. The process belongs to the Lord God, and he will protect and perpetuate it. The word cherubim is the masculine dual form of the noun, and means two cherubs, no more, no less. There were placed at the east of Eden, according to the strict rendering of the word, two masculine personages or beings, as guards or keepers of the way.

Having correctly rendered the Hebrew word cherubim, our next important inquiry should be as to the character of the way to be kept. Said Jesus, "I am *the way*." Can we by careful inquiry ascertain the relationship of the two cherubs to this way? John the Baptizer was one of these cherubs in the beginning of the Christian age; Peter was the other.

The *flaming sword* was the translation of the Lord's personality. The garden of Eden was the place where the seed, Logos, or Word was sown by the operation of the Holy Spirit. The garden of Eden, therefore, is the church which in the beginning of every age is re-formed and impregnated with the sperminal or seed beginning of God Almighty.

Just as the Jewish church, as an organized body, rejected the Lord Christ in the beginning of the age, so will the so called Christian church, as a body, reject the way, the cherubs, and the *flaming sword* in this age. Yet, notwithstanding all this, the chosen church of this our day and age, will be prepared for the coming baptism through the theocrasis of the present way, and in such preparation will comprise the nucleus and head of that kingdom from which all selfishness shall be removed.

Today, human greed, the narrow, sordid, contracted selfishness of the human soul, stands directly in the way of the inauguration of the new social order. The baptism, however, is at hand, and despite the opposition of the church and the world, the chosen personality of God's power will demonstrate his claim to the position and office of the *flaming sword*.



The Indicia of Human Progress

BERTHALDINE, MATRONA

"JOSEPH:" A DRAMA

Promulgation of Religio-Science
In the Form of Dramatization

STUDENTS OF Koreshan Science will perhaps remember a report given in *THE SWORD* of the celebration of a Lunar Festival which was distinguished by the presentation of the first act of a play entitled "Joseph." This first act was written by a member of the Unity known to *THE SWORD* readers as Sister Anastasia. Her work was revised and elaborated by KORESH, who also supervised its presentation, and met an emergency by taking the part of "A Certain Man," and improvising his very remarkable utterances. The act was quite wonderfully presented by a large company of the members of the Unity.

Some years later KORESH wrote a second act, which was published by the Guiding Star Publishing House. KORESH foretold that in time there would be seven acts of the story published, bringing it down to the present history of CYRUS, the Shepherd, the Stone of Israel, the Shepherd from Joseph, who came as a "Sign unto the Gentiles, in the official Messianic character of the Elijah Prophet, the restorer of all things of the divine order.

Elijah the Prophet founded a College of his disciples, who formed for his service a battery for the protection of his new thought, of eternally divine origin. That is, he served the Lord God of Israel, Jehovah, as the Messenger of the Covenant, the Covenant celebrated by drinking the new wine of the kingdom, the new order of civilization—the kingdom of heaven in earth.

KORESH made it very clear to those who cared to hear the message, just how he became identified with the God of Israel, Jehovah, "the stick of Judah, and was the stick of Joseph," "CYRUS, the Anointed," in the hand of Joseph. No prophetic credential seemed to be lacking which the Sign unto the Gentiles should have. Those who have been members of the College of Life during the years of its history, have lived long enough to see the results of its Founder's use of it for that projection. Through its agency his lines have gone to the confines of earth, the universe, and the results have been apparent in many major and minor events.

Just at present a remarkable drama is interesting theatergoers in New York in the story of Joseph, as nothing else could. Coming events will doubtless impress the progressives of the race with the truth that the spiritual world is within the veil of human flesh, not outside of it, and also, that the spirits of all ages and races tabernacle in the existing humanity of today, to be reëmbodied from generation to generation, till absorbed into that solar sphere periodically made visible in Jehovah, the origin and destiny of the universe, and the race called (when visible as such) the many Sons of God, "the harvest" of the holy seed.

Since men are to know the truth, and to finally be set free from sin and death by its scientific application

to the uses of life, it is not strange that at a clearly indicated time it should be given to the world by a clearly indicated scientific Personality.

The time came. The personality was born, and the right name was given him by the sire of indicated name. At 30 years of age he had a most unique religio-scientific experience, described by the prophet Ezekiel, as being born of the Spirit, the Central Mind of all minds; the Spirit of the Law and the Prophets, which made him actively the Messenger of the final Covenant of that mind of Jehovah with men. He addressed himself to a church so completely in adultery with the foretold false hypothetical science of the time, that he met the usual fate of the Almighty's prophets, and *seemingly* failed of his mission in a world-wide sense. But the end is not yet.

This Messenger has foretold events now passing, and coming to pass, that will awaken all that are in their graves. Graven or mortal images of man in the state of sin and death will wake, and rise up as a man made strong by reason of the new wine of the kingdom, the science of the real gospel of the Lord Jesus Christ, and not the philosophy of one of its thousands of schismatic perversions.

The day is at hand when thousands of humanity, Jew and Gentile, must search the Scriptures, not with one of the false lights along the shores of time, but with a true light, a science of the universe from greatest to least form, resting on the rock foundation of a demonstrated, and may be demonstrated many times, premise.

This is the science which is to make the wisdom of today's wise men foolishness, and turn their knowledge backward, and make for humanity (God's humanity), a new heaven and a new earth, wherein dwelleth righteousness. Amen and Amen. Lord, hasten the day!

The Lord's "Vocational Training"

THIS sounds well: "Looking School Facts in the Face." You'll find the heading in *Literary Digest* of Feb. 8. Under it you learn from an article, full of awakening statements, that New York, like Chicago and scores of other cities, is thoroughly aware that the popular and much lauded American educational system is becoming decidedly unpopular with progressive people. Fine minds are contemplating the obnoxious facts and planning reforms. Prolonged contemplation is liable to bring the would-be reformers to the conviction that it is folly to expect a corrupt tree to yield fine fruit.

Church, state, and college in a normal condition of humanity are essentially one, a triunity of interdependencies for the production of the God-Man. A person, a form of man not yet become the temple of God, because only in the formative state of raw material, may be a mask or covering, for the habitation of spirits anything

but God-like. Such forms are productive only of crudities, requiring generations of culture to transform to the finished product of God's image and likeness legitimately called man. The chips fly as the man is formed. The crudities have to go and yield place to the divine conception of what should be.

"Vocational training" is being discussed in all educational circles, and in many commercial and industrial boards. The theories of hundreds as to how "vocational training" may be best accomplished, are being patiently considered by the thousands knowing that there must be a best way. There is a best way, and never since the ushering in of the Golden Age of twenty-four thousand years ago, has it been easier to point it out and utilize it.

It is a trite saying that one may lead a horse to water, but twenty cannot make him drink; so while it is so easy for a few to declare the Lord's way and how to find it, until the time is fully ripe for people to take kindly to it, it seems like a waste of force to reiterate the presentation of its character.

The competitive system, hell-born and bred, the product of the love of darkness and deeds of iniquity, has its legitimate period of existence for its legitimate purpose. The signs of the times all indicate that its timely end is to be looked for within the short period remaining of the lapse of the ages. The people are feeling their way in the darkness to the light shining in through the open door of the new era. Now and then they get a ray or two, penetrating enough to make them do a lot of serious thinking and practical experimenting.

Koreshanity has long defined and lifted up the standard of genuine education. It demands, not reform, but a demolition of the old. The old heavens and earth must pass away with a great noise; the noise of Armageddon, the conflict of fallacy and evil with truth and good. The special emissaries of both are voicing loud their opinions concerning the facts the fruition of the competitive system offers for consideration. The facts relating to the degeneracy of school morals, confirming New Testament prophecies as to the variety to be seen at this stage of the competitive game, are enough to make the unenlightened shudder with grief, so low is the ebb of loyalty to whatsoever things are pure and true.

The facts relating to the general unfitness of graduated youth to tackle the practical problems of life in the industries and arts that insure to the world a superabundance of the most desirable products, are also causing great lamentations. Even the facts that relate to the thoroughgoing scholarship that should be the riches of the satisfactory publicist, in the spheres of parliamentary, judicial, and general governmental proceedings, fail to thrill those contemplating them in contrast with our highest American ideals.

The wisest among the contemplative need to take a little trip back through the corridors of time, with one wiser than the wisest among them, and learn again at the feet of the Lord, the science of the law of righteous-

ness on all lines, from the only one who has fulfilled it to the letter and knows it all. He will sweep away, with one clean sweep, by one premise demonstrated with the plumb-line of his own integrity, the refuge of lies which has clouded the intellect of man to the vision of the sure refuge of Godliness. That demonstrated premise furnishes the firm foundation rock of all genuine education, whose end is the knowledge of God that bringeth joy. The excellency of this knowledge is, that wisdom giveth life to them that have it.

It is life that we are all really after; life that is life indeed,—life minus sin, sickness, and death. We want the tears wiped from all eyes, and strong crying from all hearts. We want a day of rest for all souls; a rest that is active recreation, a making of all things new, in harmony with a well-known Lord, and an earth that is his, and the fulness thereof. For thousands of years we have as mortal, ever sickening and dying humans, hung on to the promises of those whom we have regarded as Messenger prophets from the spheres of the more interior and holy intelligences, that a day would come when men should know the whole truth about God and his environing universe, and live and walk with God in the light of it.

There is a set time for the fulfilment of that promise, but men's appetites have to be whetted for it. They have to reach the hunger and thirst point for it, before the fulfilling takes place. So the muck-rakers have to get to work at turning up the most nauseating facts of our sham unchristian, inhuman civilization, and force us to contemplate them, and blunder in dealing with them till we fairly groan to the Lord to arise and shine, and deliver us from evil by a sunburst of revitalizing enlightenment and quickening power, that will make us equal to being his co-workers and joint heirs in the establishment of his new kingdom, with its New Jerusalem doctrine and life.

We will hang on to the anchor of this blessed hope of our transformation by the renewing of our minds to the divine Sonship born of water, scientific of truth, and of fire, the purification of the life, by the regenerated love of it. Then and only then, when this hope is fulfilled, will we have true education; "vocational training" in the world-wide service of humanity, in obedience to the law of love without the dollar of the usurer, or the price of the Shylock. Dig for the rock; search for the demonstrated premise of Universology. Plant the feet of the legs of your understanding upon it, and you will be planted to grow to the measure of a man in Christ, the Righteous One.

The curse of labor or drudgery, and the curse of woman's subjugation will both be removed by the energies of progressive evolution, now so rapidly emerging. With the removal of these curses, the energies of liberation will rapidly progress to the regulation of all human affairs, including the adjustment of all such matters as are now made the issues of political factions and therefore causes of the uncertainties of commercial and industrial relation and interests.—*Koresh*.

A Pertinent Question Concerning the Lord

SOME years ago, when the Messiah of this age was in Chicago, advocating the restoration on a scientific basis of all that the Lord Jesus instituted on a philosophic basis 1900 years ago, Mr. W. T. Stead wrote a book entitled "If Christ Came to Chicago." Mr. Stead seemed to think the Lord would find Chicago a pretty tough proposition, and that the city would turn him down in toto. This it did, through the activities of foes in his own household, and the malicious agencies of the daily press.

Recently, Rev. A. E. Barnett, Rector of the Episcopal church of our Redeemer in Philadelphia, took as a text for his sermon the theme, "What would happen if Christ were a member of President Wilson's cabinet?" This famous clergyman has one of the largest congregations in the city. Before lecturing he wrote to fifty prominent men and women, and asked their opinions as to what the Lord would do as a Cabinet member. Forty-one replied, giving their views briefly.

William Allen White said, "Christ would be Secretary of commerce and labor. His was the greatest voice the poor ever had in the world, and he would make a sane and effective member."

Robert J. Burdette said, "It would increase His authority and power. If the President would be guided by Christ's principles, something would happen."

John J. Wooley replied, "Christ will be in that Cabinet, and we shall see what is going to happen."

Rear Admiral Wm. Gibson declared, "There would be a second crucifixion, because all political parties are dominated by the foes of Christ."

Joseph Fels said, "He would insist upon the observation of the Golden Rule."

Richard P. Hobson, "The money changers would be driven from the temple of the government, particularly those who are trafficking in health, morals, and character." This includes all citizens who tolerate a government licensing evils of all sorts.

Bliss Carmen wrote, "Christ was a teacher, not a statesman; he would not belong to any faction." Nevertheless, He was the whole of a kingdom incarnate in the least form, hence preëminently a statesman of the divine order.

Charles L. Church replied, "He would be a Socialist, and the church would crucify him again."

Jacob A. Riis answered, "There would be an earthquake if Christ were in that Cabinet."

Geo. Ade said briefly, "I hate to predict."

Dr. Barnett's views are reported as follows: "If Christ were Secretary of State, he would not be an advocate of dollar diplomacy. If in the Treasury, not a bank would be smeared with the blood of oppression. As Attorney-general, he would abolish monopolies. There would be no \$14,000,000 battleships, if he were Secretary of Army or Navy. If Secretary of the Interior or Agriculture, he would curb the rapacity of wealth; while if he was Secretary of Labor, every child would be taken out of mines and factories. He would be assassinated, probably, and in 1953 monuments would be

erected to his memory, and on the anniversary of his birth there would be a national holiday."

Fortunately for those who really care to know, the Sacred Scriptures clearly foretell what Christ will do when he comes again a first and a second time, as he did at the beginning of the age. Fortunately for humanity, the time is come for men not only to know what the Lord will do when present, as the Lord of the harvest, but also how to coöperate with him in the making of all things new, which is his declared purpose, and to become joint heirs with him in the full enjoyments of the results. He will give the world a new constitutional government for his new world empire. He will provide by it for the equitable distribution of the products of educational coöperative industry, without money and without price. Industry in public service will give every man credit with the divine government in earth, for the full measure of its benefits.

The form and functions of this divine system of government must be learned from a comprehension of all truth as related to the form and functions of the universe. The exact form and functions of the universe are practically determinable things by practical experiments and by the applied law of correspondential analogy. Records are available of many experiments, which may be repeated by any intelligent body of men eager for an actual knowledge of the truth.

The earth may be demonstrated to be the entire universe, and the world of perfected humanity, in corresponding form and function, its temple of the Most High, Holy and Almighty God, the mentality or mind, which is made known to men, preëminently, through its chosen vessels, Messengers, or Messiahs, as foretold by the laws of the universe and its prophets from age to age.

President Wilson and his now chosen Cabinet will fail in their attempts to reform the old competitive system, as its time is spent and its doom sealed. It is to be hoped that the open door of the new era, the knowledge of the truth, will become apparent to the President and his fellows in the authority of the new administration, and will be entered for the new era of life offered thereby.

Another "Anti" Answered

Judge Lindsey, in answer to anti-suffragists, says in letter to *Woman's Journal*, quoting from his book, "The Beast and the Jungle," on p. 308: "Do not misunderstand me. Woman suffrage is right. It is expedient. In all moral issues, the women make a loyal legion that cannot be betrayed to the forces of evil; and however they are betrayed—as we all are—in campaigns against the Beast, the good that they do in an election is a great gain to a community and a powerful aid to reform. I believe that when the women see the Beast they will be the first to attack it. I believe that in this, our first successful campaign against it, the women saved us."

For the Younger Minds

Bertha M. Boomer

KORESHAN COSMOGONY FOR JUNIORS

**Apparent Sun-Rise and Sun-Set. In fact,
Old Sol Bursts Forth & Recedes from View**

IT IS A FIXED law in perspective that all lines parallel each to each, vanish in the distance at the same point upon the horizon. Take, for instance, a long row of telegraph poles. The line of the earth in which they are set, and the line running along the tops of the poles are parallel to each other, and seem to vanish on the horizon at the same point. Two or any number of tracks laid parallel, apparently vanish at one point upon the horizon.

The horizon is that line in the distance where all planes, not just lines, but planes parallel to the earth's surface, are seen to vanish. The horizon is always opposite the eye. The plane of the earth appears to converge upward toward it, and all planes above the plane of the eye or visual axis converge downward toward it. These planes vanish because the angle at which the furthestmost visible borders of the earth's plane enters the eye, is so sharp the eye can scarcely record what is there. Our sense of sight fails at the horizon or plane of the eye because there is no longer an angle; the axis of the eye and the horizon are opposite.

Any plane above the horizon eventually converges downward toward the earth's plane, and to all appearances becomes part of the horizon. If we take a more elevated position, that which was the horizon when we were standing on the earth's level is very distinctly seen, and the earth's surface beyond the first horizon is seen from the elevated point for some distance further. The greater the elevation, the greater the distance the second horizon is formed beyond the first. On the other hand, if we remain on the earth's level, and a plane above us is extended as far as the horizon, it continues to appear above the level of the eye and above the horizon, until it has receded sufficiently far from us, to enter the eye just as directly as the horizon does. It then becomes obliterated so far as our sight is concerned.

The ship's mast is an instance of this. The plane of the top of the mast, while parallel to the earth, does not disappear as quickly as the earth's surface, but is found above the earth's horizon line, as is exemplified by seeing the mast above the horizon. As the ship recedes, the plane of the mast eventually lowers until the top of the mast becomes level with the earth's horizon, and the ship is no longer seen. The plane has vanished, to all appearances, at the horizon of the earth's plane. Had a solid row of ships masts, the same height as the one seen at the horizon, been placed after the first ship, the result would be the same; the farthest ones would appear smaller and smaller, until the angle became identical with the axis of the eye.

In the Cellular Cosmogony, the rising and setting of the sun are explained by perspective foreshortening. The convexity of the heavens is parallel at all points to the concavity of the earth's surface. The convex surface of a small ball centrally located within a larger hollow ball, is parallel to the concave surface of the larger ball at every

point. A yolk within an egg is nearly so. The visible sun has its orbit around the heavens. This orbit is then parallel to the concave surface of the earth. Suppose it is twelve at noon; the sun would be directly over us. Its movement as it receded from us would be upward around the convexity of the heavens, while its appearance is downward until it seems to drop below the horizon. It is all due to the principle of perspective just described—the vanishing of planes parallel to the earth's plane, at the horizon, or beyond it, which to all appearances is the same.

When the lower edge of the sun at setting has touched the horizon, it is because the plane at the lowest point of the sun has reached the point in the distance that brings it in line with the earth's horizon line, and causes it to become obscured. While the sun is sinking it is really getting further away, until the plane of the top of the sun has also come in line with the horizon, or fallen in line behind it.

In the morning, when the sun travels down toward us on the convex arc of the heavens, the appearance is reversed. The plane of the top point of the sun comes into view first; when the sun is apparently rising it is actually coming toward us, until the plane of the lower point has become apparent at the horizon, and it is all in view over the horizon. The plane of the bottom or the top of the sun increases and increases in height as the sun comes toward us, just as the lines at the top of the telegraph poles do, as they approach the observer. There are many other points to consider in the phenomena of sunrise and sunset, but the law of perspective foreshortening is the first and most important principle to grasp before going into further detail.

Claims Sound Can Be Seen Before It Is Audible

Curious phenomena have been witnessed lately by Prof. Matteucci at Vesuvius, and later at Mount Etna, which seem to prove that under certain conditions we can actually see sounds a perceptible second before we hear them.

According to Prof. Matteucci, sound, which is propagated as we all know by waves of air alternately compressed and expanded, becomes visible to the eye by a refraction of light before it is audible to the ear, whenever these same waves of air are of different densities.

One phenomenon which he has observed many times is that of Vesuvius, working itself up into an eruption on a large scale by quick paroxysms, shooting out quantities of old and new lava at the rate of one projection a second. Sharp and sudden and rapid as they are, before they could be actually grasped by the sense, a thin, luminous arc could be seen flashing upward and outward from the crater and disappearing immediately in space. Then almost instantaneously there would follow the sound of explosion and the projection of gas and debris from the lip of the crater. The same thing was noticeable at Etna.

Prof. Matteucci insists that these are visible sound waves, and other scientists are studying the question and its possibilities and hoping to enlarge upon it.—*Chicago Tribune*.

IT APPEARS somewhat childish of Professor Matteucci to maintain that a sound can be seen. However, when we pause to consider that our optical and auricular organs are limited in their powers of perception, or sensitiveness,

the idea is slightly credible. There is undoubtedly an intimate relation existing between sight and sound waves. Artists and musicians are constantly trying to discover similarities existing between musical and color vibrations. If our senses were keyed to greater sensitiveness, we would probably realize this relation much more keenly.

Anything on so huge a scale as the sight and sound of a volcanic eruption, is reasonably gross enough to disclose an existing relation to even the limited perceptions of our visual and auricular senses. We may be thankful that we hear and see no more than we do of the universal functions. Between the central sun and the earth's crust there is a constant interchange of energies. The destruction and materialization of matter, and innumerable invisible forces are all at work within the gigantic electro-magnetic battery or cosmic cell.

Suppose we could see and hear every vapor and combustion necessarily attendant upon the tremendous activities of cosmic life! Our nerves would have to be reorganized to undergo the strain. How annoying to hear the evaporation of water, or see the vapors of dematerializing vegetation floating about. Prophylactic enclosures would be in demand. Below is a clipping, taken from the Chicago *Tribune*, giving an account of an instrument by which the blind can hear the light of the sun and the moon:

It seems a rather fantastic notion to imagine the blind as hearing the "sound" of moonlight, but such a thing is entirely possible, says the inventor of the optophone. By this instrument, which is a small camera-like box, a blind man, with this in his hand, can locate the window in his room, and tell the number of people passing between him and the window. He can also hear the moon as well as the sun, from the different sounds they make.

The principle seems to be that if the optophone is pointed at the light, it causes the instrument to produce a sound which is transmitted by a sensitive receiver of the type used in the telephone.

The "Song of the Shirt"

WITH fingers weary and worn,
With eyelids heavy and red,
A woman sat, in unwomanly rags,
Plying her needle and thread—
Stitch! stitch! stitch!
In poverty, hunger, and dirt,
And still with a voice of dolorous pitch,
She sang the "Song of the Shirt."
"Work! work! work!
While the cock is crowing aloof!
And work—work—work,
Till the stars shine through the roof!
It's oh! to be a slave
Along with the barbarous Turk,
Where a woman has never a soul to save,
If this is Christian work!
"Work—work—work,
Till the brain begins to swim;
Work—work—work,
Till the eyes are heavy and dim!
Seam, and gusset, and band,
Band, and gusset, and seam,
Till over the buttons I fall asleep,

And sew them on in a dream.

"Oh men, with sisters dear!
Oh men, with mothers and wives!
It is not linen you're wearing out,
But human creatures' lives!
Stitch—stitch—stitch,
In poverty, hunger, and dirt,
Sewing at once, with a double thread,
A shroud as well as a shirt.
"But why do I talk of death?
That phantom of grisly bone;
I hardly fear his terrible shape,
It seems so like my own;
It seems so like my own,
Because of the fasts I keep;
Oh God! that bread should be so dear,
And flesh and blood so cheap!
"Work—work—work,
In the dull December light,
And work—work—work,
When the weather is warm and bright;
While underneath the eave,
The brooding swallows cling,
As if to show me their sunny backs
And twit me with the spring.

"Oh! but to breathe the breath
Of the cowslip and primrose sweet—
With the sky above my head,
And the grass beneath my feet!
For only one short hour
To feel as I used to feel,
Before I knew the woes of want,
And the walk that costs a meal!

"Oh, but for one short hour!
A respite, however brief!
No blessed leisure for love or hope,
But only time for grief!
A little weeping would ease my heart,
But in their briny bed
My tears must stop, for ev'ry drop
Hinders needle and thread!"

With fingers weary and worn,
With eyelids heavy and red,
A woman sat in unwomanly rags,
Plying her needle and thread—
Stitch! stitch! stitch!
In poverty, hunger and dirt,
And still with a voice of dolorous pitch—
Would that its tone could reach the rich—
She sang this "Song of the Shirt!"

—Thomas Hood.

The Artists' Plea

THE "Song of the Shirt" is a remarkable composition, and to have it voiced in song by no less an artist than Mme. Jeanne Jomelli, in Carnegie Hall, New York City, is yet more remarkable. Her clear, high, dramatic soprano is well suited to bring the spectacle of this wronged creature of humanity home to the heart of every offender.

Many of the very best actors, musicians, and artists, it is encouraging to see, are found more than willing to lend their talents to efforts that decry the wrongs of social conditions. No less an artist than John W. Alexander, took occasion recently to say, that it was his fondest hope that the influence of true art, which he expected to see furthered in America, would eventually be brought to bear upon the righting of the present lamentable social conditions.

Light on Current Events

John S. Sargent

THE INTELLIGENCE OF ANIMAL CELLS

Immortality, the Aggregation of the Highest Intelligence, in a Superior Order of Life



ONE OF *Hearst's Magazine* writers has been interviewing Mr. Edison, and, as usual when this indefatigable deliver into the secrets of Nature talks, has elicited some original ideas of life and its prolongation, as well as some very interesting history of himself and family.

He had just before the holidays finished a campaign of forty days in perfecting the phonograph, during which he never ate a meal at his home, and never slept in a bed; he and his fellow-workers cooking and eating in the room in which they worked. When they were engaged in something that did not need Mr. Edison's immediate supervision for a short time, he would lie down on a bench or the floor to snatch a few minutes, sleep, to be awakened the moment his attention was needed, when he would resume work. In this way he averaged about two hours' sleep in twenty-four.

Naturally, after such a feat of endurance the conversation turned upon how a man in his sixty-seventh year was able to apply himself for twenty-two hours a day for so long a time, and appear none the worse for it. To explain which, he said he would have to go back a long way. In his newsboy days he had to get out at four a. m., to get his papers, and after his day's work was done he had some experiments that interested him; for at that age he was already fussing with electricity, trying to invent things. He seldom got to bed before midnight. His father and mother did not object to his late hours, and he always felt fine. Nothing was ever the matter with him, he said, which he believed was largely due to his father and his grandfather.

His grandfather, early in life, became fascinated with the story of Louis Cornaro, the famous Venetian, who by keeping to a very low diet managed to live more than one hundred years. His grandfather ever after ate sparingly, and he too lived to be one hundred and four. Disease then did not kill him; he was perfectly well up to the time he died. He simply became tired of life—lost interest in it. The truth of the matter was, asserted Mr. Edison, the cells of which his body was composed wanted to get away. So he told his other children that he was going to his daughter's house to die. He went there, undressed, went to bed, and died! Nothing the matter with him—simply tired of life. And my father, repeated Mr. Edison, died the same way.

The Secret of Long Life

"So impressed," said he, "were my father and grandfather, that the secret of long life lay in little eating, that the idea was dinned into me from my earliest boyhood. Morning, noon, and night I was told to leave the table while still hungry." He became accustomed to it, and his stomach became very much shrunken because he used it so little. And eating to him was now absolutely no pleasure. He only ate because he wanted to live.

What do you think of that, ye gourmands who live to enjoy the pleasures of eating and drinking, as if there were no greater enjoyments than those of sense? Mr. Edison finds pleasure in work, in the accomplishment of great mental and mechanical achievements for the benefit of his fellow-man, and a part of his reward is health, and a contented mind in old age, to be contrasted with the unhappy declining years of most of those who choose sensual pleasures instead. What great good it would work to the race, if all youths were brought up to such abstemious habits and self-denial! But it is too often the opposite. A boy usually eats rapidly, and having satisfied his appetite with solid food, is ready to push back from the table, when he is checked by the exclamation, "Why, Johnny, you haven't had any pie yet. I'll bring it," or it is that leaden abomination—fruit cake.

Johnny, of course, has a tooth for good things, and pokes it down. Then he goes away from the table with that gorged feeling that indicates overeating. By-and-by this becomes a fixed habit, and Johnny, even as a grown man, comes to feel that he has not had enough food until that stuffy sensation has been produced, the result of which is that he is compelled, on the downhill side of life, to resort to questionable drugs, and many times more rigid regime and self-denial, to stave off the undertaker a few years longer than if he had begun in early life to curb the appetite. Pity if cakes, condiments, and knick-knacks must be eaten, that people do not become wise enough to serve them at the beginning of the meal, and finish upon the more common food, so that the appetite is not seduced and demoralized by the delights of taste!

Sleep and Clothing

Mr. Edison also has theories about sleep, insisting that a healthy man does not need eight hours, sleep. He characterized it as one of our pleasures, and charged that the human tendency is always to overplay a pleasure about fifty per cent. Then he made some pertinent remarks about wearing the clothing loose, as anything that interferes with the free circulation of the blood or the action of the limbs and muscles, or functions of the body, must in the end prove deleterious to health.

But there is one thing which has undoubtedly contributed largely to Mr. Edison's healthful condition, and which he has not apparently taken into consideration; that is the quality of his thought; for thought is substance and builds its quality into the material of the body, just as certainly as does the food eaten. Mr. Edison has kept his brain altogether too busy with his inventions to let it indulge in vicious tendencies. Corrupt thoughts corrupt the flesh, causing it to tend toward disease and decay, while pure thought tends to health and long life. If we could elevate our minds to the perfect and absolute love of God and the neighbor, then we could overcome death itself; but that is impossible to the mortal man, because of his imperfect state. It is only by attaining to the perfect manhood, to immortality, that this can be accomplished.

Mr. Edison, though, does not believe in that possibility. He is not to blame, however, for rejecting the irrational conception of it that is advanced by Christianity,—the immortality of the soul, merely, after being divested of a body. Spirit cannot exist separate and apart from matter; it must have a material base in those earthly forms to which it properly belongs. When we attain to that happy condition (immortality), it will embrace the whole man—spirit, soul, and body.

Thought is spirit; not abstract, formless spirit, but living entities or spirits of those things embodying the quality of the thought. If a man originates an absolutely new thought he has created spirit; but our thoughts for the most part are borrowed,—they have been in existence before. The remarkable things that Mr. Edison has produced have no doubt been known and used by man in the ages long gone by, and lost sight of even in the remotest history; but the knowledge has been stored away in the hidden archives of racial memory, to be reawakened at this repetition of that phase of human development, and Mr. Edison, by his persistent application and delving, has dug them up for the time when they are again needed.

Providentially, he has been raised up at this time for that very purpose, and it is not impossible that he may be the reincarnation of the man who performed a like service to the race ages ago. Nothing is lost in the economy of creation. Whatever knowledge the world has had in the endless past ages, has been preserved to be rediscovered when the cycle for its recurrence shall have returned.

Cell Intelligence

But what especially inspired this notice of Mr. Edison's views was his remark about the cells of his grandfather's body, which led to his declaration that all animal cells possessed intelligence of their own. To quote, he says:

"Not only are the cells intelligent, but many of them have great intelligence. Take my thumb, for instance, which is composed of cells. Make an impression of it on paper; that impression stands for Edison. Not another thumb in the world could make an impression like it. Then let me gash the face of my thumb with a knife so that it no longer makes an impression that stands for me. What happens? Why, those cells in my thumb immediately set to work, and do what no human being could do. They recreate every little line in my thumb, so that it is precisely as it was before.

"Do you call that chance? Do you call it luck? I call it intelligence. The cells of the human body are constantly doing things that only intelligent cells could do. The cells of the stomach, for instance, are decomposing hydrochloric acid. I cannot decompose hydrochloric acid here in my laboratory. I don't know how. The greatest chemists in the world don't know how. The stomach cells of the lowliest human being are performing this miracle every day. They have learned somewhere."

Brain Extends Throughout the Body

Mr. Edison does not indicate whether he originated this idea himself, or whether he derived it from others; but KORESH has taught, for more than forty years, that the brain extended throughout the body. That every person-

ality is made up of a congeries of myriads of spirit entities—intelligences that constitute the mentality of the man, and that direct and control the functions of the body. These constitute a little kingdom presided over by the central nucleus in the head. Spirit does not occupy space, therefore a spirit could domicile in, or attach itself to, a material cell as a base.

Naturally, those which reside in the central brain would constitute the highest intelligences, to preside over and direct in a general way the lower orders. But this would not be to deprive those orders of the exercise of their intelligence in the discharge of their immediate functions. In truth, the personality of a healthy and sensible man is a well organized community of spirit entities, just as people inhabit a material city. Necessarily, each one labors and fights heroically, with loyalty to the whole, to maintain its place of residence unimpaired, just as the residents of a city would do. Naturally, when the material cells grow old and worn, and the machinery of the body works feebly, requiring too great stress of effort upon their part to keep it going, the cells, as he says, get tired and want to go away.

Where Do the Cells Go?

But where do they go? Mr. Edison does not suggest, and we are left to surmise that he thinks they go into oblivion,—non-existence. But that is not according to our observation. It is said, "Nothing is lost in the economy of Nature." The debris (the waste) goes to decay, forms humus in the soil, and its substance is again taken up to form structures and fruits in the vegetable kingdom. These are appropriated by the animal kingdom, and the cells of the human body that went to decay in the grave are, in the course of time and by rational processes, rehabilitated in another human body or bodies, for all may not reach the same body.

Now if it is possible for the material side to return to its former estate, is it not reasonable to conclude that the intellectual side may also do so? Intelligence is gained only by experience, and Nature would prove herself a very foolish old dame if she would throw away all the knowledge gained in a hundred years of the life of a human body, to commence anew every time with absolutely blank ignorance. We say that a child is born with the mind blank. This is apparently, but not absolutely, true. The faculties are there, but they are dormant, needing only to be awakened by experience and training. This, though, is the voluntary part of the mind; the involuntary is quite ably carrying on the functions of the body, and if we try Mr. Edison's experiment of gashing the thumb of an infant, we will find the cells there "onto their job" of healing it up quite as intelligently and effectively as in the older person.

Whence this Intelligence?

Where did they get the experience necessary to produce this intelligence? Can we infer that they got it anywhere else than where it could only be obtained, in former existences, through many vegetable, animal, and human embodiments? The Christian fanatic would shut off all rational development by the assertion that it was the gift of God, and let it go at that. Granted; but God's gifts are bestowed only through due process and operation of law, and to those

only who fulfil the law to a degree meet for the reward thus received.

Again; if it is possible to reassemble the dissevered cells of a gashed thumb, and to restore them precisely the same as formerly, is it too great a stretch of the imagination to conceive that the disembodied spirits (intelligences), though scattered to the four winds of humanity through the process of death and distribution, may again be assembled into one person, constituting a reincarnation of one who lived ages ago?

Then still again, we recognize degrees of intelligence among mankind, the viduals of which constitute the corpuscles in the race or aggregate man. These levitate or gravitate to places of honor or usefulness, in accordance with their intelligence and capacity to perform the higher or lower functions of the Grand Man. Likewise, the intelligences of the body are emplaced with the same regard for their capacity. Suppose now they reassembled in a reincarnate person having been through all the experiences possible to mortal life, and have stored up all the knowledge to be thus acquired. They need no more, they desire no more of it. Like the cells of an aged man's body, they are tired and wish to get away from it all. Can they do it, and find a better existence? In other words, can they be promoted to a higher life? We say yes; Mr. Edison says not. It seems a pity that one of so wide a range of thought and such a degree of natural intelligence should have reached the threshold of so great a truth,—the science of immortal life, and there fall down and fail to enter.

The Fruit of the Tree of Life.

Absolutely nothing can exist without form; and to have form there must be a center and circumference. The center of the anthropotic—the human world, cannot be other than the perfect man. We call him God, but let him stand for the cause of all things, no matter what name is given. In him as the complete microcosm of the universe, are centered the virtues, the potencies, and powers of the aggregate humanity, which, like the central nucleus of the brain in the body, stand in reciprocal relation to the whole; to the circumference and all between. And if our life, in the order of creation, has radiated from Him, it, like bread cast upon the waters, must return to him after many days. Manifestly, if we are to return to Him we can only do so by approximating his perfection—his oneness. We must come to unite in ourselves all the virtues of true manhood, rejecting the evils. The incarnate man who has reached this stage of human progress is ripened to the harvest state, ready to be gathered to the higher kingdom—to immortal life.

This life is not to be consummated beyond the grave, to be hidden away in the mystic nowhere, but it will be right here among mankind, and the Gods—vague recollections of whom still lurk in racial memory as myths, will again walk the earth, after the lapse of ages. This transformation is to be effected by what is described in Holy Writ as being born again,—born of God, and cannot be any more reasonably denied than that a grovelling worm that crawls in the dust may be transformed to a butterfly, to sport in the atmosphere, amid the flowers, raised from a lower to a higher order of insect life.

If we admit that there is a first great Cause of life, then

we must admit that the potent cause resides in human desire as centered in the perfect human, the anthropotic Sun. Therefore, whatever we find in the effect, is there for the reason that it is in the cause,—in man; and if this phenomenon is manifest in the insect world, it is an effort there to image forth that which also takes place in the human race at some periods of its development. Immortality is no more nor less than the ripening of the fruit of the great ethnic tree of human life.

"The Birth of the Atom"

EUREKA!! They have found it. The "Philosopher's Stone," the truth of alchemy, that is to transform the baser metals into gold, has at last turned up in the hands of one of the foremost chemists of the world, and can no longer be denied by them. Despite the fact that for one hundred years these learned men have denied the truth of alchemy, the slow distillation of knowledge through the alembic of blind research, has at last brought a gleam of light into the Egyptian gloom enshrouding these delvers after the secrets of Nature.

Through indefatigable gropings, like a blind man feeling his way, the modern scientists have produced many wonderful things through the most delicate and complex operations; but as to the science—the theory of it all, they have been far at sea. They have watched the operations of Nature in her myriads of elaborations, the secrets of which she kept carefully hidden from them, because they poohpooched the knowledge of the ancients, and ridiculed the dream of the old alchemists. But with one touch of this Aladdin's lamp—the light of Egypt, these clouds of ignorance begin to dispel, and those learned ones, who have so sedulously denied the existence of spirit, will (as they progress on this line) be compelled to acknowledge the correlation of spirit and matter.

Public Interest Awakened

The scientists and the balance of the world are set all agog by the announcement of Sir William Ramsay's latest discovery—"the birth of the atom." Perhaps we will not hear so much now about the eternity and indestructibility of that infinitesimal mass of matter. As a consequence of this announcement, the Royal Institute in London was crowded, not alone with the students and professionals, but the great British public fought for admission to hear Sir J. J. Thompson on the atomic theory. And the man on the street, in the trolley, and on the train is busy with speculation as to what will come of this wonderful discovery.

Some years ago Sir William Ramsay claimed to have changed one metal into another while experimenting with radium; but as Madame Curie and others failed to obtain similar results, it was discredited. But again he has demonstrated, through the bombardment of hydrogen in a sealed glass tube, by electric corpuscles, that matter can be produced where there was none before,—and an epoch is precipitated into the progress of science. Hitherto this handmaid of wisdom has groped by slow and laborious footsteps, but now, if not handicapped by still clinging fallacies, she may go forward with the strides of the "Seven Leagued Boots."

Now that the key, long lost, has been found with

which to unlock the mystery of the atom, by methods less costly than the employment of radium, it is confidently believed that the particles of one metal may be broken down and transformed to another, even to transforming lead into gold; though Professor Ramsay is skeptical as to its becoming commercially profitable. But even he, much as he knows, has not the prescience to discern the possibilities of the man stored in the tender frame of an infant, puling in its cradle. It has all the world in which to grow, and in these days of rapid advance, knowledge increases with a constantly accelerating ratio.

Prof. Ramsay's Work Long Anticipated

But in the face of the popular interest in this discovery, it is still, to us, a marvel how men in an enlightened and so called rationalistic age, toady and accept their opinions and beliefs only from a popularly acknowledged authority, instead of relying upon their own rational faculties, to find and determine that which is true even though emanating from an humble source.

More than forty years ago KORESH discovered and demonstrated by repeated experiments, the transmutation of one kind of matter to matter of another kind. This he announced to the world, but found none of the learned so poor as to do him honor. He did not belong to the accepted school of scientists; he had not achieved a name for himself in their exclusive circle. Moreover, he claimed this discovery marked the prelude, a stepping stone, to his illumination into a comprehension of the law and its application in the biologic domain, even to the Deific transformation of the Word or God to flesh, and again to Holy Spirit. Ergo, he was a fake, a madman, and the so called enlightened turned from him as from a fraud. They would not even test the experiments by which he claimed these results. Nevertheless, the record stands. Hear him:

"In the autumn of 1869, I sat contemplating in my electro-alchemical laboratory. For some hours previous to this I had been experimenting, in the hope of discovering some occult or hidden principle or power which I believed lay at the foundation of a better control and regulation of the life forces than had ever yet been vouched to mortals, even that profession in which, of all others, should have been acquired the direction of human destiny. I allude to the profession of medicine.

"I believed that in the knowledge of transmutation was concealed the key which, if manipulated, would unlock and disclose the mystery of that vital law, potent in its efficacy to mitigate the suffering incident to the ravages of disease.

"I had already grown to the acceptance of the doctrine of the correlation of the forces (so called), and in my embrace of this conviction, the dictates of my reason led me to the logical conclusion, that if the law of reciprocal interchange governed the relations and operations of force, it also governed the forms and relations of material substances. Therefore the correlation of the forces was coördinated by the correlation of mineral and metallic atoms."

After some digressions of personal allusions, and the contemplation of the law and its operation in the domain of physics and biology, he continues: "I had succeeded in transforming matter of one kind to its equivalent spirit-substance, and in reducing this spirit-substance, through po-

laric influence, to matter of another kind. I had accomplished this in numerous experiments and with a number of substances; and especially had I succeeded in transforming one of the grossest metallic substances to the golden dust of precipitation, which had fallen before my eyes in the molecular and metallic shower of marvelously lustrous particles, invisible except through the great magnifying power of the microscope through which, in tranquil pleasure, I viewed the reagency of the material substances employed, and from which I had created the gilding of the bottom of my retort."

KORESH had discovered the "Philosopher's Stone," and applied it—not to acquire worldly riches or honor, but to unravel the mystery of immortal life, and how that long sought goal was to be attained.

Not Yet Out of the Woods

Now, while we rejoice that scientists have discovered one half, at least, of a great truth, because it will open not only the way to great achievements in the domain of physics, but will also give proof of the truth of Koreshan Science, let us not flatter ourselves that these scientists are yet out of the woods. They hold many fallacies that will seriously handicap their progress. Though they begin to see and acknowledge the correlation of matter,—that one form of matter is convertible to every other form, they do not yet see the relation of spirit and matter.

They do not comprehend the very important fact that matter is convertible to spirit, and spirit again to matter; in fact, they do not see that one form of matter cannot be transformed to another form of matter, except through its interchange to spirit first, and thence its precipitation to some other form of matter. They have yet to learn that the atom must first be broken down and destroyed as matter; thence its spirit may be converted to some other form of matter. Only in this way is one element of matter to be changed to another.

Scientists observe these phenomena, both in the operations of Nature and in their own experiments; but because they do not see or acknowledge the relation of spirit and matter, they do not comprehend the part that spirit plays. Take Smee's battery for instance; the zinc is decomposed, in fact, the zinc atom is destroyed, and transformed to its electricity, and at the end of the circuit this zinc spirit is retransformed to matter, to a deposit of sulphate of zinc. When the scientists learn that electricity and magnetism are not fluids or mere modes of motion, but are the spirit of that kind of matter from which they are derived, they will then begin to "catch on" to stupendous possibilities in the fields of their exploitation.

The Fourth Dimension

The destruction of the atom, by its transmutation to spirit, marks the end of its duration as matter. This is the fourth dimension of matter, for which the mathematicians have long sought in vain, because they too believed in the "eternity of the atom," thereby denying the correlation of spirit and matter.

By this we can begin to see what a field of intellectual advance is opening up to the world, if it can but abandon its materialism to embrace it. But if routed from this citadel of atheism, so long impregnable to the onslaughts of

Christian theology, there is danger, which already threatens, that they will go clear over to its antithet,—that all is spirit. For already it is suggested that this discovery of the instability of the atom will go a long way toward vindicating Mrs. Mary Baker Eddy's contention that "the material world about us is merely apparent, and not really existent." Thus having escaped the Scylla of "all is matter," they may yet be engulfed in the Charybdis of "all is spirit."

The Impending Struggle

"**B**IG business" is not credited with the possession of that moral interior furnishing entitled "soul" to give it any qualms as to the untoward results of its operations; but it must have ears to hear, and if so, certainly they are burning as an effect of uncomfortable remarks now being made about it in high places. The Supreme Court is saying a good many things that demand its attention. The Pujo committee has been eliciting some very sensational testimony as to its financial crookedness, that ought to make it wince, and the new President has been giving voice to warnings that it may do well to heed.

"Every Monday," remarks *Current Opinion*, "is 'blue Monday' for Wall Street." That being the day that the Supreme Court renders its decisions, giving us at each decision another installment of the rule of reason, and the Sherman law. "One of the most far-reaching ones that has ever been handed down," so it is judicially stated, is in regard to the so called 'Patten cotton pool,' or corner in cotton, in the which the Supreme Court reversed the decision of the Circuit Court, so as to relegate this hitherto respectably regarded financial brigandage to its proper classification as a criminal restraint of trade. However, the gentleman involved made an easy "get away" by a confession of technical, though not conscious, guilt, and a payment of a \$4,000 fine. Cheap enough, in view of the fact that he and his "pals" coined several million dollars out of the "hold up!"

But the merit of the decision comes in the fact that hereafter anyone feeling aggrieved by this species of buccaneering can secure relief by invoking the aid of "government, by injunction." This "hand out" of the judiciary, (for we cannot accredit anything short of the entire elimination of Wall Street speculations as ensuring a square meal to the consumer,) if it results in putting a stop to the delectable sport of big business of "running a corner," will mark an epoch,—a very important "turning the corner" in our nation's financial history.

Is There a Money Trust?

The investigation of the Pujo committee into the above problem was stopped in the very promising research, by the ungracious refusal of the National Banks to submit their books to the committee's inspection, and the lack of legal authority to compel said submission. However, despite this handicap, there was sufficient information elicited to show that though no formal trust was in evidence, still by interlocking directorates of 134 large corporations, wielding a capitalization of \$25,225,000,000, were bound together so as in all practical purposes and effect, to constitute that legally tabooed institution—a trust.

Assuredly, such a constituted body would suggest a very decided "community of interests;" and when we reflect that all this vast power of wealth is practically under the dominance of one man, J. Pierpont Morgan, it takes no great stretch of the imagination to realize what incalculable harm could be wrought to the country by this power, if, as suggested by one of the witnesses, "it should fall into bad hands."

The truth should be patent to every man that it is already in bad hands; for no man striving for selfish gain is competent to rightly discriminate between his own and the public's interests, in a trust so vast and far reaching as the enormous profits wrenched so ruthlessly from the people by the Steel Trust alone, will abundantly testify.

An Emperor of Finance

KORSH predicted, as a prerequisite to the final struggle of Gog and Magog, or capital and labor, that the money power would come to be vested in the hands of one man. It looks very much as if Mr. Morgan's position in the world of finance just about fulfilled that prediction. Although there is vast wealth not yet aligned in his organization, it is in no condition to antagonize so vast a power, and can be depended upon in all important matters to acquiesce in the policies of this central authority. Ergo, practical competition to equalize the advantages of trade no longer obtains in high finance.

A Poor Clip from the Money Magnate

But whether or not Mr. Morgan shall prove that he is that financial potentate that shall emphasize the Scriptural maxim that "pride goeth before a fall," he certainly is a unique character, the like of which does not perhaps adorn the annals of history more than once in an age.

Pulled out by the Pujo committee from that sort of sacrosanct gloom and reserve that hedged him about, long after other kings of finance had been reluctantly dragged into the open and put through the inquisitorial degrees, Mr. Morgan surprised even the prosecuting attorney, Mr. Untermeyer, with the amazing frankness and seeming candor in his replies to the questionings, and appeared to have no guile. Yet after it was all summed up, the information elicited in his examination that would advantage the inquiry, hardly repaid the expense of the summons.

The Shivering of Wall Street

The next we hear of this great financier is his sojourn in Egypt, possibly in apologetic penance to the Sphinx, for having violated that reticence for which that famous image served as a model. Then again, we hear he has a stroke of apoplexy in the land of the Pharaohs. Whether this results from his grilling, or the apprehensions of what may be in store for high finance, we can only conjecture; but we do know that Wall Street is having shivers coursing up and down its spinal column, as to what will be the culmination of the notice it is receiving from the Supreme Court, Congress, and the pre-inaugural remarks of President Wilson; to say nothing of the open threats of Governor Sulzer. All of which combined, if taken seriously, is calculated to give a less timid institution than that founded upon the fiction of gold money, a fatal stroke of paralysis.

Only the Almighty Can Secure the Victory

The last struggle in the culmination of the old order of things, was predicted by our Leader to be with the money power; and while all this circumlocution and manœuvring is not yet a direct attack, it does appear to be a reconnaissance and mobilizing the forces of battle for the final onslaught that is to liberate mankind from the oppression of the ages. And it looks too, from the late utterances of Mr. Wilson, connected with our better knowledge of the man, in what he has done and proposes to do, that his policy may inure to precipitate that conflict, though we cannot expect that the power and wisdom of mere man will avail to bring it to a successful conclusion. We look for, and implore, the direct divine aid to rescue our country from the impending ruin.

Whipping Post for White Slavers.

MR. ROOSEVELT took occasion a short time ago to express in the *Outlook* some very enthusiastic laudation of Mr. Arthur Lee, member of the English parliament, for his success in effecting the passage through that body, of a law prescribing the whipping post for the punishment of white slavers. Some years ago this medieval penalty was revived in England for the correction of husbands who still insisted on the privilege of the old Roman law, that permitted a man to whip his wife once a year. This punishment proved so efficacious in decreasing this method of family discipline, that it no doubt suggested its application to the fiends that make merchandise of female virtue, and whose hides, as suggested by Mr. Roosevelt, are so much more sensitive than their consciences, that upon the adoption of this law the trains were crowded by these gentry on their way to the continent.

It is good to know that there is something that will purge a country of at least some of these worthies; and it might prove worth while to put it in operation in this country, for no punishment that will decrease this traffic is too great for those promoting it. Our present treatment does not seem very efficacious; whipping may, but it would seem that Hawthorne's "Scarlet Letter" would suggest a more appropriate and more effective punishment. Brand the letters W. S. on each cheek. This would put the mark of Cain upon their faces where it could not be hid, and they would have to bear this brand of shame for life, which would even up in a measure for the ineradicable shame inflicted upon their victims.

Besides this, it would put every one upon their guard against them; they could no longer deceive the innocent and unwary, unless indeed the skilled surgeon could efface the scar; but even if so, a repetition of the branding would likely be dreaded quite as much as the thongs. So that in any event it would prove as efficacious as the English method, and in case of repetition of the crime, either the death penalty or imprisonment for life without hope of pardon should be inflicted.

To prevent any attempt to relieve them of the marks, it would be well to mulct any physician found guilty of such practice, in a heavy penalty as an accomplice after the fact, or as for assisting the escape of a prisoner for a capi-

tal crime. This would render relief from this punishment so difficult and costly that few would be able to obtain it.

The Baptism of Fire Essential to the Removal of Selfishness.

[From the Wisdom of KORESH]

THE love of the neighbor wrought into actual and practical use, leads unmistakably to an equitable distribution of wealth, and consequently to an equilibration of labor. In other words, this love applied to the economics of government, must inevitably reduce the form of government to a commonwealth or a community of interests. This is practically the indication and purpose of the Lord Jesus, and Koreshanity is the scientific accomplishment in practical demonstration of the use to society of such a love.

Koreshanity as applied to government, is the unfoldment or evolution of what the Lord had infolded or involved. While we advocate the establishment of the Lord's kingdom in the earth, as the only solution of the great problems agitating the world, on the line of every consideration, violence is to be deprecated, and every illegal procedure opposed and condemned. Constitutional provisions are adequate to all the demands of public and private interests; for if the methods outlined in such provision do not meet the ends of justice, the organic law itself provides for whatsoever change is required for common and personal weal.

If any alteration in the organic law of the land is requisite to the perfection of the two great interests upon which human happiness depends, namely, production and distribution, the people have the right to effect those alterations at pleasure. Any departure from legal processes is not only non-conducive to progress; but operates to retard the final ends of justice.

The coming of the kingdom of the Lord is peculiar, in that it combines wonderful spiritual phenomena and power, as preparative for its manifestation, with advanced natural transformations in external forms. The government is to be the Lord's; and the kingdom in earth is to be conducted upon the basis of the conduct of the kingdom in heaven.

The Christian dispensation began with an outpouring of the Holy Spirit; and the manifestation of love which actuated those who comprised the church was the result of that operation. The new age will be inaugurated by a corresponding baptism, a baptism of fire (divine love), through which will be insured man's transformation from the present sensual and animal life to the one of unselfishness, which must characterize those who comprise the membership of the new and divine order.

The cellular cosmogony, or the matricular theory of cosmogonical construction, will constitute the scientific basis for the coming religious superstructure. The new religion will be more intensely Christian than Christianity has ever been, since the church began its declension in the institution of galvanized Christian paganism.—*Koresh*.

Literary Review & Comment

N. C. Critcher

BOOKS AND MAGAZINES

Criticisms never hurt anybody. If false, they can't hurt you unless you are wanting in character; and if true, they show you your weak points and forewarn you against failure.—*W. E. Gladstone.*

WE HAVE received a very interesting pamphlet, with map, presenting the plans of the "National Highways Association." It is too long for a reprint in our columns, but we shall keep in touch with it, and probably have matter of interest to our readers in connection with it. It contemplates highways for motor and other travel, from one end of the United States to the other,—North, South, East, and West; 50,000 miles of roads, giving employment to thousands of those now seeking work in vain. As an economic proposition it must appeal to all as a helpful out-look toward a partial relief of the present serious labor conditions.

The *Scientific American* of Feb. 1 takes strong ground on the matter of remitting the tolls in the Panama Canal on coastwise vessels, which they say "has dealt a death blow to American deep-sea shipping." "Increasing the Food Supply of a Nation; How Intensive Farming is Practised in Germany," by Homer C. Price, of the Ohio State University, is very interesting. There are several other articles valuable to the farmer: "Economics of the Farm Tractor," by Philip S. Rose; "Gasoline and Oil Power on the Farm," by the same writer, with two pages of illustrations. In Jan'y '8 we find illustrations of two new Japanese Cruisers, and an article entitled, "Shall We Build Battle Cruisers?" by R. D. Gatewood, Naval Constructor U. S. Navy, answered negatively. Dessaud's "Cold Light," editorial; "The Altamira Wall Paintings, most valuable documents of human history," also editorial. The title page of Feb'y 15 illustrates the "Four-Track Subway Beneath Broadway, N. Y.," described on p. 154; "Seeing Sound" and "The Problem of the Mississippi River," both editorials. Each issue has the regular page of "Inventions," and other valuable articles. Feb'y 28 has title page showing "The Undershot Waterwheels of Northern Syria;" "The Scot Expedition and its Tragic End;" with portraits; "Painting the Wonders Under the Sea," by Charles M. Carroll, illustrated. 361 Broadway, New York City.

Special features of the March number of *The American Review of Reviews* are: "A Sketch of Dr. Cyril G. Hopkins of the University of Illinois," by B. E. Powell; illustrated articles on "The Motor Car and Its Owner Today," by Albert L. Clough; "What the Morgan Art Collection Means;" "American Railway Accidents. A 'Safety First' Campaign," by Herbert T. Wade; and brief discussions of "Sugar and the Tariff," by A. G. Robinson, and "New Balkan Diplomacy," by J. Irving Manatt. "The Progress of the World" comments on many topics of world interests, notably suffrage, reform, Balkan war, the crisis in Mexico, etc. The cartoon department is, as

usual, full of timely suggestions. The frontispiece is a portrait of President Madero and his wife. New York City.

The *Woman's Journal* of February 15 gives account of amazing decrease of juvenile crime since establishment of Juvenile Court; Pennsylvania House votes to submit suffrage amendment to people. February 22 has heart rending story by a prostitute which should be read by all good men and women—not new, but awakening; protest against removal of Mrs. Julia Lathrop from head of Children's Bureau of Washington for political reasons; Miss Virginia Brooks announces herself as candidate for Justice of the Peace, to complete work of purifying town of West Hammond, Ill., where she has already accomplished wonderful results. March 1, Maine Senate votes to submit equal suffrage amendment to popular vote; Judge Lindsey's comments on "Mothers' Compensation Law," of Colorado, which met with such violent opposition. The paper is well edited and thoroughly equipped for work in its specialty. Boston, Mass.

The *Vegetarian Magazine*, January number, presents the subject of "Meat Eating and Holiday Feasting," by Eugene Christian, the food specialist; also a number of suggestions for choice of food, other than meat, in the line of their specialty, vegetarianism. Chicago, Ill.

The *Prophetic Age* for February advocates intervention in Mexican affairs by the United States; Second Coming of Christ from its point of view occupies balance of magazine. Ashland, Ohio.

The *Naturopath and Herald of Health* has valuable articles on the "Medical Trust," "Vaccination," "Nature Cure," etc. It has a Phrenological Department, also one of Physical Culture. New York City.

The February issue of the *Nautilus* contains much of interest. An article entitled "Burbank Your Soul," is particularly good. There are some very pointed comments on the political situation. Holyoke, Mass.

Our Dumb Animals presents its usual attractive appearance, and is filled with interesting and valuable facts of animal life and its care. Boston, Mass.

The *Chiropractor*, the expositor of that method of practise, gives in its number a fine article on "Retracing." Davenport, Iowa.

The *Stellar Ray* has its usual psychical and astrological contributions. Detroit, Mich.

Correct English of February is an exceptionally interesting issue of that valuable educator. Evanston, Ill.

The *Phrenological Era* is devoted to its specialty. Bowerston, Ohio.

Topics of Interest & Importance

THE TRUE SCIENCE OF EUGENICS

Every Child Has the Right to Be Desirably
Conceived and Welcomed into Existence

BY MADISON WARDER

SIGNIFICANTLY corroborative of the truth of Koreshanity, is the vast number of imitations of its fundamental doctrines that are now being perpetrated everywhere in the realm of mental activity. There can be found nothing of value in the domain of advanced culture that is not but a feeble attempt to copy the laws and principles of racial well-being enunciated by the Founder of the Koreshan System. In every phase of its application to human life, the science of the Cellular Cosmos is being used as a basis for all sorts of spurious representations of progressive principles.

In the manufacture of these counterfeit presentments of the laws of cosmic upbuilding, there is conspicuously absent any process of genuine reasoning. Although most of the advocates of so called progress seem to be honestly desirous of light in their chosen fields of activity, yet they are absolutely unwilling to admit that a demonstrated premise is the necessary first step in the process of reaching a rational conclusion. Guessing at things has been the rule so long among the savants of modern life, that it is extremely difficult to break up the habit.

These conditions are well illustrated in the comparatively new field of social experimentation known as Eugenics. When the message of the Scientist, announcing the genuine laws and principles of race culture, became known to the world, the empiricists were immediately aroused to action, and began to busy themselves in the concoction of substitute laws and principles, which should be more in harmony with the ideals and practices of the passing age.

Ample—as to variety—and brilliant—as to ingenuity of hypothesis—have been the many schemes advanced to promote better breeding in the human species; all, however, characterized by a certain wonderful skill in the matter of ignoring the real cause of racial decay. The policy of empiricism has ever been to do everything but the right thing; wherefore it is generally found wandering around in a lost condition in the wilderness of its own cherished hypotheses. These pretty schemes of the eugenists usually come to a common focus, and attain their crystallization in the attempt to legally prevent the propagation of the unfit; a proposition that is eminently characteristic of the present materialistic age, which takes no account of the part played by the spiritual spheres in the transmission of evil tendencies to succeeding generations.

That such a position is unsound is the opinion of the socialist party of Utah, which has passed resolutions of protest against the proposed law barring persons afflicted with certain diseases from the exercise of hymeneal privileges. They argue that greater wisdom would be shown by attempting to abolish the economic conditions that produce disease. To this might be added the argument that a strict interpretation of the law against propagation of the

unfit would probably bar ninety-five per cent of the world's population; for it is notorious that sound and healthy human animals are hard to find.

The truth is, neither the eugenists nor the socialists are posted on the subject. The cause of human degeneracy lies deeper than any of them imagine. The one factor of the problem that they do not consider is the enormous waste of the sex potencies through the sensual excesses of modern life. Until the tide of sensuality is dammed, there is no hope of improving the quality of the human race, and there is every reason to look for its continued deterioration.

Koreshan Science offers the only solution of the problem, since it expounds the only principles of racial regeneration that are in analogical accord with the eternal laws of being expressed in the physical cosmos. If the professors of eugenics really desire to accomplish anything along their chosen line of effort, let them abandon their present empirical activities, take note of the fact that the sex essence is the veritable essence of vital life, and prepare for the conservation of this now wasted potency of being.

Romanism and Church Federation

BY O. FREELAND

THE prevailing social unrest and political ferment, due to the economic absurdities of the age, are accompanied by a laxity toward creeds in the churches, and a desire to ignore certain dogmatic differences, and to come together on a common ground. The movement was for a federation among Protestant denominations, and begun by them with a view, also, to include the Roman Catholics. The avoidance of waste in money and effort might be enumerated among the various advantages of such a federation, but the possibility of uniting so many divergent religious views is another story.

The average member of the sects holds firmly to their principal and peculiar dogmas, and the majority would for this reason refuse their consent to merge their church with the federation, as the next sequence would be a loss of identity of all the sects so united. Yet there are indications that many among the churches favor the federation because they regard the doctrinal differences with an easy tolerance. Then others, not a few yet counted as members, and even ministers, carry their "mental reservations," and this is a phrase which expresses the hypocrisy of those who remain within the church, yet not believing its vital doctrines. They have more or less (mostly less) knowledge of the higher criticism, and believe that a universal federation would be more liberal and not only put aside the doctrines to which they object, but eventually adopt their own.

By the rules of common sense and experience, and in the light of what religious fanaticism can do and undo, a universal church federation is an idle dream. For we who have the Koreshan Universology know that it teaches the one and only scientific method whereby a universal church shall be created and united with the state, to constitute a divine

government for the entire period of the now fast approaching new dispensation. But it is not my purpose to discuss whether or not the Roman Catholic church would join the proposed federation. She has given no direct refusal to the invitation, and has rather assumed a silent and waiting attitude, conscious of her numerical strength as the largest Christian church in the world. But, in the writer's opinion, she looks upon the movement with supreme contempt, though she conceals this, according to Rome's ancient habit of playing a double game. Romanism cannot consistently merge with Protestantism, while it categorically declares to the world that the Roman Catholic church is the only one and true church whereby souls can be saved.

Let us briefly inquire as to the Protestants, as members of the federation, from the doctrinal viewpoint. Can we imagine the Baptists in sincere fellowship with the high church Episcopalians; the Methodists with Congregationalists, the Presbyterians with the Universalists? To render a union between them effective, sane, and economical for the primary intent of the federation, it would be necessary to set aside all creeds, and to agree on a uniform method of preaching and administration. Would those who believe in immersion as essential in baptism be silent among others who believe that to sprinkle the infant is sufficient, and according to Scripture? Many demand infant baptism, as against those who claim that one must be of adult age. The Calvinist could not find spiritual peace beside the Universalist, nor would the Methodist, who believes in complete personal sanctification as a possibility, and in the rule of bishops, be happy with the Congregationalists; and but few Lutherans could be persuaded to join such a conglomeration.

For the purpose of this inquiry let us call the Roman Catholic church simply Romanism, since the Pope, as the head of its executive and administrative power, lives in Rome, Italy. This church would not sacrifice its policy of a thousand years to join hands, or merge itself with any denomination in Christendom. Historically considered, she is less an ecclesiastical body than one of political purposes and influence. Her world is Romanism, and she employs religion as a cloak, under cover of which she aims to build a church within the state. Romanism justifies this by claiming, as did the earlier popes, that they are God's, or Christ's, vicegerents on earth, and therefore superior to all kings and other rulers. Not a few Roman pontiffs were statesmen more than mere theologians. Not to mention wicked and immoral popes, the able ones among them, men of genius and real power, gave worldly policies and dogmas to the church, which the Roman hierarchy cherishes to the present day. The priests, bishops, and members of the Jesuit and other orders, are sworn by a fearful oath to obey their superiors, and above all the Pope. Hence the splendid system and discipline in maintaining method in administration and uniformity of doctrine by Romanism.

As during the dark ages the papacy was the ruling and universal church of Europe, suppressing education among the masses, dabbling in politics, controlling rulers and the aristocracy by secret diplomacy, and in the open, so Romanism in our day aims to gain governmental control in the United States. If there is an enemy to religious liberty, to

the free public schools, to the free press, it is Romanism. Through fear of losing the Catholic vote, our Presidents and other high officers and politicians fawn upon cardinals and archbishops. Romanism is for popery first; in the United States it seeks to regain the power it is fast losing in Europe, and here it is the purpose to establish Romanism as the state church.

It is passing strange that the non-Catholics of this country do not observe this trend of affairs and protest loudly against it. At the capital of this country of religious liberty, at our own Washington, Romanism is more powerful than all other churches; and there the Roman Catholic university is being built to be the intellectual center of American Romanism. Of all the employees in the governmental departments in Washington, the great majority are devout adherents of Romanism.

Romanism protests vehemently against socialism, seeing that under a socialistic state, absolute religious liberty would prevail, and, furthermore, Romanism dearly loves the capitalist and his money. If this is intolerance, if we are to be deemed narrow-minded for calling attention to the facts herein very briefly set forth, then be it so; but let us say in conclusion, that history (true history) provides ample proof that no church is more intolerant than this same Roman Catholic church.

An Apparent Biblical Discrepancy

(Continued from page 92)

venient or a stumbling-block, for they do exactly the same thing with reference to modern names; as, for instance, they misspell and mispronounce German names so there is scarcely any resemblance left. Years ago, while traveling from the manufacturing town of Elberfeld, in the Rhine province, Prussia, to Cöln-on-the-Rhine, known for its greatest cathedral in the world, an American traveler asked the conductor how soon we would reach Cologne. Smilingly he gave the traveler to understand that there was no such city as Cologne. Sitting near him, we remarked: "Oh, you mean Cöln-on-the-Rhine."

Against the four women whose names are inserted in this genealogy, Thamar, Rahab, Ruth, and Bathsheba, there lies some charge, either of personal sin, or as being given to idolatry. It simply shows that Jesus did not come through a lineage of so called saints, but through descendants of sinners, like all men, according to their lower propensities.

Jesus had to overcome those lower propensities during his forty-two embodiments. Only in his last earth-life, which constituted his reincarnation, did he completely overcome, and was therefore called "the Immaculate;" for as High Priest of God's people, he had to be "holy [whole, undivided, that is, biune, male and female in one, a perfect eunuch, born as such; KORESH will be such by, through, and after his anatomical metamorphosis], harmless, undefiled, separate from sinners, and made higher than the heavens,"—the celestial, spiritual, and arch-natural. He will be at the head of all, "the first-born of every creature;" that is, the first-born of the new creation, the Sons of God.

The Crime of the Churches.

BY N. C. CRITCHER

Part I.

THE *Outlook* of February 8 contains an article entitled, "The Church and Human Service; Two Views." One "View" is by a Virginian, presumably a preacher, though not so stated; the other, by the Rev. Lyman Abbott.

The first writer accuses the church of "shameless disloyalty to her Lord," in seeking by human power and methods to relieve the miseries and necessities of the poor or suffering, rather than by dependence upon "Christ, the wisdom of God, and the power of God." "Here is the power," he says, "accessible to man, that can transform the world, solve all man's problems, heal all his sicknesses, deliver him from all the evils that afflict him, and secure for him all the blessings for which he longs." * * * "She may attempt to justify her treachery by saying that the age of miracles has passed. What has very nearly passed is the day of true discipleship to Jesus Christ. * * * He can do today, through his body, the church, all that he ever did of old in his natural body."

The writer, Mr. Nelson P. Dame, evidently believes that miracles are as much to be expected and prayed for now, as when the Lord gave the blind their sight, made the lame to walk, and even delivered from death Lazarus and the daughter of Jairus. He does not approve of dependence upon reason and human effort to effect the deliverance from "sin, sickness, and death." At least, we are led to believe this from the general tone of his denunciation of the church.

The Rev. Abbott, on the other hand, defends the action of the Federal Council of Churches which met at Chicago in 1912, and adopted a report covering about the whole ground of modern reform work, with the exception that it does not definitely attack "white slavery." Otherwise it is a very comprehensive "death-bed repentance." For who can think that with a church alive to its responsibilities as the representative of its Master, such a condition of corruption in every sphere of life could have obtained? It has been characterized by a slavish deference to the rich, to whom they looked for their financial support, allowing among their membership those engaged in the sale of liquor, and, even, too often, others owning property rented for immoral purposes. The property actually owned by Trinity church of New York has been a disgrace to Christianity for many years. The Rev. Abbott concludes his plea with these words: "Never was the church so near to doing what is its chief business to do as it is today."

When such a conflict of opinions exists in the so called "body of Christ," "that body which of old was said to be without schism," it is well that an illuminated mind has thrown light upon the whole subject with the searching ray of divine wisdom. What does KORESH say of the state of the church today?

"There looms up before my mental vision an extensive power, claiming for its origin the throne of God. In asserting its authority it lays claim to divine inspiration; and there is no reason why a body making the claim that it does, should not be held to a commensurate accountability. The declaration has been made that there is no schism in the body of Christ. The claim of the church is, that it is the body

of Christ. Then, with the body of Christ—if so be it were a united body—acting in concert to resist or destroy the wrong, there would be no power in earth that could stay the progress of the revolution that would sweep the land against the tyranny of the rum and tobacco traffic. * * * Behind and under the rum and tobacco traffic lies the love of money, which is the root of all evil; and, comprising the root of all evil, was essentially the incentive to the original declension of man. * * *

"The great obstacle in the way of the restoration of righteousness is the modern church. It is the abettor of every abominable thing on the face of the earth today. It upholds, by its authority, the most crying and degrading wrongs. Were it a united Christian body—without schism—marching as a mighty phalanx against the corruptions of the age, they would be swept by the besom of its destruction, and with one withering blast of the Almighty vengeance, sensuality, with all its train of concomitants, would be hurled to the dust, to be blown away by the renovating breath of the Almighty." (FLAMING SWORD of March 10, 1892.)

Who can doubt the justice of this sweeping denunciation of those whose privilege and duty it is, by inheritance of all the ages since our Lord gave his life for the world, to guard and maintain its sacred trust? "Woe to those who are at ease in Zion!" Among the evidences cited by the Rev. Abbott in support of his optimistic view of the Christianity of today, is the relief given him who falls among thieves by governmental power. How about the thousands who have fallen victims to the barbarities of the "unspeakable Turk," while Christian nations, fearing to disturb diplomatic relations, have calmly closed their eyes and withheld their hands from interference, not even offering protest! And still the same indifference, when Persia is deprived of her liberty—Russia and England each fearing to move lest one should gain an advantage. The spectacle presented by Christendom must surely make angels weep. But the day draws near when "the righteous BRANCH shall execute judgment and justice in the earth."

KORESH, in THE FLAMING SWORD of Oct. 7, 1892, says: "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 heavens and the earth are the church and state. The old church and state shall pass away, and there shall be a new church and a new state.

"The earth shall reel to and fro like a drunkard." The spiritual doctrine of the church is likened to unfermented wine, and the adulterations of doctrine to fermented wine. This makes the life of the world (the earth), 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 [humanity] to punish the inhabitants of the earth for their iniquity." Here, the inhabitants of the earth imply those who have professed the law, but do not abide in the doctrines they profess to believe."

"For what shall it profit a man if he gain the whole world, and lose his own soul?"

The Open Court of Inquiry

Dr. J. Augustus Welmar

THE TIME PROPHECIES OF DANIEL

Why Biblical Chronologists Have Failed. Cleansing of the Antitypical Sanctuary

Question 134. "There is a great controversy going on among religious denominations concerning the time prophecies mentioned in Dan. viii: 14, and xii: 7, 11, 12, with reference to the 'two thousand and three hundred days,' the 'thousand three hundred and five and thirty days,' a 'thousand two hundred and ninety days,' and 'time, times, and a half.' Can you give me an interpretation, in the Open Court of Inquiry, concerning these time prophecies?"

KORESH, the Author of Koreshan Universology, concerning the above mentioned time prophecies, declares the following:

One of the questions which have troubled the Biblical chronologists, and with regard to which there have been many differences in opinion, is that of Daniel's prophecy concerning the 2300 days. It is generally admitted that these days stand for years; but the greatest difficulty arises from a noncomprehension of the character of the event, not in its chronological datum.

The 2300 years began with the decree to rebuild Jerusalem, which was 457 years before the birth of the Lord. The first period of this time was seventy weeks, which was to terminate at the cutting off of the Messiah, which added thirty-three and one half years to the 457, making four hundred and ninety and one half years from the time of the decree until the crucifixion.

The 490 years divided by seven gives the sum of seventy. Here we have seventy times seven years, or seventy weeks of years, the seventy weeks of Daniel's prophecy, fulfilled at the cutting off of the Messiah. Now, if we subtract 457 from 2300, (the 457 ending at the birth of the Lord,) we find the sum to be 1843. 1843, assuming the chronological record to be correct, would be the time for the beginning of the cleansing of the sanctuary.

But right here is a discrepancy of about four years; at least three and one half years, wherein the chronologists are at sea. The Messiah was cut off about four years earlier than the chronological dates given, therefore the 490 years began earlier than is ascribed to the time of the decree. The time came for the beginning of the cleansing of the sanctuary on the 18th day of October, 1839.

The Cleansing of the Sanctuary

The cleansing of the sanctuary is the purification of the Holy place, represented by the front part of the tabernacle; this signifying the truths of doctrine, as the back part of the tabernacle signified the principle and practice of life, or obedience to law. If the students of Biblical prophecy had comprehended the character of the tabernacle, of which the tabernacle in the Jewish religious system—and as exhibited in the wilderness—was a type, much of the difficulty regarding the study of the predictions concerning the Lord's coming would have been obviated.

The Lord Jesus, personally manifest 1900 years ago, was the literal tabernacle of the temple. The Jewish tabernacle was a type of the personality, and the tabernacle in the wilderness, the pattern of which was shown to Moses on the Mount, was formed according to the laws of correspondential analogy. At the beginning of the year the tabernacle was purified, and at the end of the year it had become polluted. In this was signified that God's tabernacle,—the Lord Jesus the Christ of God,—at the beginning of the dispensation, was immaculate both as to doctrine and life. The Holy and Most Holy places were both in the state of holiness. But the Lord in his descending elements, through

the operation of the Holy Spirit, passed down into the race, into the mediæval times and church, and thus took upon himself the sins of the world. He was thus "made to be sin;" he became the polluted sanctuary.

At the end of the age (through reincarnation) the tabernacle, the sanctuary, comes again; this time, however, born in sin and shapen in iniquity. This time, because having taken upon himself all the conditions of the natural and sensual life, he is the polluted tabernacle, the desecrated sanctuary. The polluted condition of the Jewish tabernacle at the end of the year, full of corruption, was a veritable type of the pollution of the Lord's body which descended into the hells of human life, from which, at the end of the 2300 days (years), the sanctuary is to be cleansed. It is for this reason that it is said:

"He that hath an ear, let him hear what the Spirit saith unto the churches; to him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God. * * * He that hath an ear, let him hear what the Spirit saith unto the churches; to him that overcometh will I give to eat of the hidden manna [the interior sex life], and will give him a white stone [Christ, sex purity], and in the stone a new name [not the old name, Jesus] written, which no man knoweth save him that receiveth it. * * * And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. And I will give him the morning Star. * * * He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. * * * Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name. * * * To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

To the superficial reader of the Apocalypse, it may appear that these declarations from the throne of the Eternal, to him that overcometh and who will awake to Sonship, pertain to all who will awake to the resurrection of the dead and to immortal life. This, however, is not true. These specific promises are to the one (and only one) whom God hath chosen as the appointed tabernacle, the cleansing of which begins at the end of the 2300 days of the prophecy of Daniel, and which was fulfilled the 18th day of October, 1839.

From that time the sanctuary (the doctrines of life) began to be cleansed; from that time the divine truth began to make its struggle from the debris of prostitution brought upon it through the paganization of Christianity. This was the birth of the Shepherd of Israel from the posterity of Joseph, into which the life of Judah descended through the transmission of the Lord by the operation of the Holy Spirit.

1870, the end of the 1335 years, ended the time of the seven times 360 years; namely, 2520 years of the Gentile times, the second part of which began 535 years after Christ, with the desecration in the church of the holy vessels of the temple. The beginning of this time was typified by the restoration of the vessels, including the candlestick, from the vandals. 1870 marked the end of the pagan-Christian empire; it also designated the time of the illumination of the Messenger of the Covenant.

The thirty years (ending with the overthrow of the papal temporal supremacy) comprised the period for the cleansing of the sanctuary,—an accomplishment not to take place until the sanctuary was born into the world; for the cleansing of the sanctuary depended upon the personal presence of the one "born in sin and shapen in iniquity," and upon whose voluntary efforts depended the purification, or the separation of the truths and doctrines of life from the

fallacies of so called science, and the prostitution of the doctrines of theology.

One of the most pronounced explanations of prophetic times, by those who profess to look for the Lord's appearing, is made upon the premise that the Mohammedan power is the false prophet, and that the old corrupt Jerusalem, occupied by the false prophet, is the Holy City of prophecy. As all prophecy, having any foundation for the fulfilment of its predictions, is made upon a correct knowledge of astronomical law, as related to the progress of human life, it must follow that false prophecy must be made upon a false system of astronomy.

The declension of the church, on astronomical and prophetic lines, began with the supremacy of the Saracens and the Ptolemaic system of astronomy. The progress of astronomical fallacy has been continuous since the Mohammedan power determined the career of the star gazers from the inception of the Ptolemaic system. Since that time there has been no revolution in astronomy. The Copernican system was merely a modification of the Ptolemaic system. The false prophet left the Mohammedan control, when astronomy jumped from Mohammedism to Christianity; and the Holy City (which the false astronomy holds under its feet) is the Spirit of the Christ in the church from which the New Jerusalem has arisen.

In the most external aspect of the doctrine of the power of the beast and the false prophet, we have the love and the influence of money, and the influence of astronomy. The atheism and infidelity of modern times are mainly due to, and predicated upon, the influence of our present system of astronomy. Destroy the power of the false system of astronomy (the false prophet), the Copernican system, and the pedestal of the monumental fallacy of the "higher criticism" will crumble to dust. Destroy the money power with it, and down goes the influence of the Beast. (Vol. xiv, No. 17.)

Those who desire further information concerning these time prophecies should read the following articles, "Mystery of the Messiah's Coming," Vol. XIV, No. 16; "The Lord's Ethnological Vineyard and the Messiah of the Age," Vol. XIII, No. 47; "The Science of the Resurrection," Vol. XVI, No. 45; "The Beginning of the Great Judgment," Vol. XVIII, No. 35; "Lecture by the Prime Counselor," Vol. XX, No. 1, and the "Interpretation of the Book of Revelation," Vol. XXIII, No. 7. All of these articles allude more or less to the time prophecies referred to in the book of Daniel. Those who do not have these numbers of THE SWORD, may order them by addressing the Guiding Star Publishing House, Estero, Fla. Price, 10 cents per single copy.

Love & Hate, the Two Universal Opposites

Question 135. "Is Luke xiv: 26 correctly translated? The words are: 'If any man come to me and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea and his own life also, he cannot be my disciple.'"

KORESH says: "Orthodoxy gets over this by saying the Lord Jesus did not mean hate them, but that he meant love Him more. He did mean hate. He also meant the *father* of whom he had before said, 'Ye are of your father the *devil*.' If a man is born in sin and shapen in iniquity, his father is the devil. From this father, man must turn.

"As God has a Bride, through whom the process of regeneration is operative, so the devil has his female consort, through whom the process of sensual generation is operative; and they both have their children, who are the

brothers of all who are born in sin. Man's own life, which he is called upon to hate, is the life derived from beneath.

"Man has a double origin. One is from beneath, the other from above. Said Jesus, 'I am from above, ye are from beneath. I came forth from the Father, ye are of your father, the devil.

"As man has an origin from beneath in the order of sensual generation, so after the germ of regeneration from the Lord is planted in him, he begins to be generated from the Lord, the life derived from beneath he must hate, which is his own life, because it is only through the repulsion of his lower life that he imbibes the higher; therefore the significance of the statement: 'If a man will save his life he must lose it.'

"Not only must man hate the lower life in himself, but he must hate the lower life in his parents, wife, children, brethren, and sisters; for these lower lives comprise the relatives of the various degrees of the lower life in himself. It is the higher life in himself which must hate the lower life, both in himself and in the others.

"Through this process of hating, and the resistance to fallacy of doctrine and evil of life, engendered by the process or involved in it, the principle of attraction finds its coördinate, repulsion.

"It may be argued that man is commanded not to 'hate.' He is to love, not only his neighbor, but also his enemy. Let us suppose that a man has reached the fruitage of regeneration, and that he has an enemy who would viciously destroy him. The love the regenerated man must entertain, should be of a degree and quality, not as he would love his neighbor, another regenerated man; but it should be of a kind that would save the enemy.

"He should desire his enemy's best good in all things, even to his transformation to the enjoyment of the good things possessed by the one regenerated. A man may hate the false doctrines and evils of life belonging to another, and yet entertain no feelings of enmity toward the personality of the person so actuated.

"It is easy to distinguish between the love we entertain for the true neighbor, and that we ought to possess for an enemy, for whom we would do all the good in our power. Attraction toward the truth and the good (the Lord God) involves repulsion from the false and the evil. The greater the augmentation of the one, the greater also the augmentation of the other.

"Attraction toward God is repulsion from Satan. In each is equally involved a principle or law of life. Obedience to the second law or principle of the Decalogue is as essential as the first. A complete analysis of each law of the Covenant would be too prolix for our present purpose, but a few of the many factors entering into this special division may be enumerated.

"In the analysis of the first of the ten principles or laws of natural life, as embodied and obscured in the ten commandments, we notice the involvement of love to God as the first principle; but such love also involved the science of this love, which necessarily embraced the inquiry, Who or what is God, both in his generation as manifest in Jesus, the Messiah, and his regeneration, as manifest in his present personal coming, as the Messiah and Shiloh of this, the culminating age of the world?

"The more replete analysis of the first principle involved the cognition of God in man, as a personation or image of God, as to the divine spiritual life, so the analysis of the second principle involves a cognition of Satan, personated in man, as the image of the beast or animal life. This last is the revelation of the man of sin; the revelation or cognition of which, when fully disclosed, divulges the mystery of iniquity which resides with every man and woman, until the process of regeneration from the Lord has served the last link which binds man to sensual, earthly, and material things."

How different the foregoing teaching is from the benighted mental production which recently came into our hands, and which attempts to answer the question of an inquirer, "What shall we do with Satan?" The answer given is: "Truth has thrown a new light upon this. In the old thought [this is the ear-mark by which we discern where it originated], we were led to believe that we had a great deal of fighting to do with what is called evil. Satan stood for all that is undesirable, unlovely, and we were taught to be valiant in the fight. 'Sure, I must fight if I would win,' we have sung. In the New Thought, fighting is fast dropping into the background."

This is, of course, corroborated by the present increase of armies and navies, and in the colossal equipment of the most rapid and deadly weapons of war. To the benighted New Thinkers, this is a sign of angelic "peace and safety," evidently! The booklet proceeds, concerning the question, "What shall we do with Satan?" by answering, "Make friends." What a perversion of the truth of the Bible, and the science of Koreshan Universology!

According to science (true science or knowledge), "Satan" is a term which expresses the consummate conception of the feminine evil principle in the world; while "Diabolos" expresses the consummate conception of the masculine evil principle. These two evil principles are correlates or interdependents; in other words, they are the qualities of all evil, negative and positive. Satan and Diabolos are just as necessary for the accomplishment of the universal purposes, as Elohi and Jehovah; the former expressing the positive quality of God, the latter the negative; in other words, the one is the Spirit of God, the impregnative principle of good, the other is the Will of God, the receptive principle of good.

A comprehensive knowledge of the root words of the terms Elohi, Jehovah, Diabolos, and Satan reveal, according to Koreshan Universology, the only rational conception of the positive and negative principles and qualities of good, and the positive and negative (masculine and feminine) principles and qualities of evil. When this knowledge has entered not merely into the intellectual hemisphere of one's mentality, but also into the affectional hemisphere, no defunct Orientalism, rehashed Blavatskyism or Theosophy, so called christian science, modern or reformed mental science, spiritism, or any modern "enter-into-the-silence" propagandism can appeal to one.

Beware of people who believe and say: "There is no evil;" or who infer that hate means "to love more." Such a perversion, or rather inversion, is infernal, even if the person wears a saintly physiognomy. Turn from such as

you would from poison. The following Biblical injunction is par excellent: "Be ye not unequally yoked [Gr. *heterozugountes*, from the verb *heterozugeo*, to yoke up differently, to associate discordantly] together with unbelievers; for what fellowship hath righteousness [truth and right doing] with unrighteousness [Gr. *anomia*, lawlessness]? and what communion hath light with darkness? And what concord hath Christ [Gr. *Christos*, the Anointed] with Belial [the devil or evil principle]? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols?" The word "idol" according to the Biblical sense, is a representation of a false deity, and the worship of it is a sinful indulgence.

An Apparent Biblical Discrepancy

Question 136. "In the first chapter of Matthew the generations are given as twenty-eight, from David down to Christ; while in the third chapter of Luke, the same genealogy is given as forty-two, down through Joseph to Christ. What is your comment as to this discrepancy? I shall appreciate a reply in the Open Court of Inquiry of your magazine, THE FLAMING SWORD."

BOTH Matthew and Luke trace the history of the Lord Jesus from his *genesis* (conception) in the womb to his glorious ascension. Matthew wrote the book, bearing his name, for the followers of Jesus who were of Jewish descent. He evidently wrote in two languages, Hebrew and Greek, for in primitive time there were two manuscripts on hand.

Matthew traced the genealogy of Jesus through Solomon and Joseph. He, writing for the Jews, proves him the son of David and Abraham.

Luke traces the genealogy through Nathan, another son of David, and Mary. Heli, who is mentioned, was not the natural father of Joseph, but his father-in-law, the father of Mary. Females were not reckoned in the Jewish genealogies, it being the masculine age of time. We are approaching the feminine age, when the order will be reversed in Sacred History and Chronology. Mary is therefore passed over in name, but clearly indicated; her father Heli, being introduced as substitute. Joseph was, however, legally called the son of Heli, inasmuch as those who married heiresses were obliged to pass into the families of their father-in-law and be reckoned as their sons. Luke, writing for the Gentiles, proves Christ to be the "seed of the woman."

In the genealogy of Christ, according to Matthew, there are four women mentioned, three of them Gentile sinners, and Bathsheba, an adulteress, in order to show that the Savior of the world came through the line of some of the greatest of sinners. This is very different from the so called orthodox conception, thus showing how far orthodox theory and practice have departed from the truth of God.

A considerable difference in the spelling of several names will be observed; as, for instance, Judas is spelled Judah; Phares, Pharez; Tamar, Tamar; Ezrom, Hezrom, etc. This variety presents to the skeptically inclined Bible readers some inconvenience and a stumbling-block; but this is due to the translators, who failed to give the names uniformly, whether of Hebrew or Greek origin.

Anglo-American readers should not find it incon-

(Continued on page 88.)

The Publishers' Department

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Interesting Reading and Announcements

THE early Disciples and followers of the Lord Jesus endured untold suffering and serious persecutions for the sake of the gospel which their Master had entrusted to them to promulgate and spread throughout the world. Their persecution and suffering self-evidently implied personal sacrifice of luxury, comforts, and, in many instances, even the necessities of life. Indeed, even their own lives they laid down for the truth, when it was demanded by such an inhuman tyrant as the Emperor Nero.

In the very inceptive stage of the primitive gospel we read in Acts iv, that the Disciples were ordered before the Jewish Court (Sanhedrim), because they taught and healed publicly. This highest court of the Jewish cult commanded them to cease their activity, which, we are informed, they did not do. Then their persecutors said among themselves: "What shall we do to these men? * * * That it may spread no further among the people, let us charge them, to speak no more to any man in this name."

The two Disciples, Peter and John, replied: "Whether it is righteous in the sight of God to obey you rather than God, judge you; for we cannot forbear to speak of the things we have seen and heard." Thus, what the Disciples had "seen and heard" of their Master gave them irresistible courage and power to speak of the glad tidings of great joy, which is for all who have hearing ears and responsive hearts, (intellection and affection; love, desire or will).

We cannot but admire all who are active and willing to make sacrifices in the effort to spread the immortal doctrines of the glorious science of Koreshan Universology. The Guiding Star Publishing House, in whose hands our great Master left the work, appreciates the effort you are putting forth in sending in new subscriptions, renewals, and also orders for Koreshan literature.

Every one knows that it requires means to meet the necessary expense of issuing THE SWORD and maintaining the Unity. Remember those here are sacrificing many of the pleasures of life, for the sake of the truth.

Thus, if the impetus to the philosophy of Jesus, at the beginning of the dispensation, moved those early Disciples to spread the glad tidings, under all circumstances, how much more it becomes those who have come into a knowledge of the Science of Immortality, to use every effort to spread the glad tidings of life!

Readers of THE FLAMING SWORD, count the blessings you are receiving through Koreshan literature, and equally consider and improve the opportunities for placing the Science of Immortality where it may benefit others who are to come into a knowledge of it. Just think! If the members of the various denominations give thousands of dollars annually for spreading fallacy, how much the Koreshan readers and workers, with so much more incentive should wish to give to spread the

scientific and "everlasting gospel," the glorious gospel of Koreshanity and Universology!

We need to reach out for the progressive minds of the world, those who are looking for the new light. Your assistance is as necessary as our labor in placing our publications before the world at the present time.

All orders for subscriptions to THE FLAMING SWORD, also orders for back numbers of the Magazine, and orders for books, pamphlets, and so forth, should be sent direct to the Guiding Star Publishing House, and *not to individuals*. This applies equally to money orders and donations.

Remember also that the United States Postal Department rulings demand that papers and magazines can only be sent to paid subscribers, so do not take orders for subscriptions without sending the money for them.

For the sake of our subscribers and friends who may not be aware of the fact, we wish to state that almost all of the articles in the Guiding Star, written by KORESH, and published in 1887, 1888, and 1889, have been reprinted in THE SWORD. Many of them are to be found in the issues of recent years, and some will be embodied in the series of articles on the "Alchemical Laboratory of the Brain."

Houses Easily and Quickly Wired for Electricity

Most people occupying old dwellings have a hazy idea that they cannot enjoy the great convenience of electricity in the home because of the trouble and expense involved to wire up the house for the necessary circuits. Now, as a matter of fact, it is very easy to install electric wires in old houses, and the work can be done without tearing down the plaster, mutilating the walls and ceiling or leaving unsightly wires strung about the rooms. Of course it is easier to install electricity in a new house when it is in course of construction, but most houses are built but once and if they were planned and erected before electricity came into use it is not necessary to do without electric light, electric heat for the kitchen, or electric power for the vacuum cleaner or the household motor.

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cheerfully send a competent electrician to make an estimate on the work. The house owner knows in a general way just what he wants, but the electrician will be able to suggest many changes and innovations which will make the installation simpler, and add materially to the convenience and perhaps to the economy of the system. In an hour or two he will be able to make a complete estimate of the work entailed to put in the necessary wiring.

Only a few tools, and very little material, are required for the work of wiring old fashioned dwellings. There is nothing to litter up the house, nothing to spill or scatter over the floors and rugs.

A circuit consists of two wires which issue from a "distribution box" located in the basement, or garret, and which regularly supply current to twelve lamps. Electric current enters the house from the most convenient point outside, over a pair of service wires, and is transmitted directly to the desired lighting fixtures, switches, and baseboard receptacles.

It is really surprising the way the electrician can "fish" his "lines" up and down between the walls and across the floors to every room. In this way, the wiring system extending throughout the house is concealed within the partitions and walls and beneath the flooring. It is brought to the surface at only those points where it is desired to make connections for lighting fixtures. In order to run a line from the basement to the attic, probably the workman will take up a single floor board at the side of the attic, and lower a thin steel tape called a "snake." He will then jingle this up and down to find a clear drop; finally his helper down stairs gets hold of the end of the snake and fastens on his wires, which are pulled up, encased in protective insulating covering.

When it is determined at what point in the attic flooring an opening should be made, so as to let the wires through at the desired place in the room below, a board is carefully removed from the flooring, and the wires are fished under the floor and through the hole. Where it is a sidewall outlet, they are run down inside the partition in the same way.

The wiring of the lower floor frequently presents greater difficulties, but these are met in a most simple and practical manner. Perhaps in the room above the dining room ceiling there is a hardwood floor, which of course must not be harmed. In order to run his wires to connect a central ceiling fixture the electrician goes to the closet in the upper chamber and, by removing a foot or so of flooring there, he is able to push his snake back under the

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floor to the little hole in the ceiling where the outlet is located.

It is planned, whenever possible, to wire rooms used for the same general purpose in the same circuit, so that the workman will not be engaged in these rooms for more than a single day. The bedrooms in an average sized home, for example, are all connected to the same circuit on which work is begun in the morning, and finished before night in order that there may be no inconvenience to the family. In a similar manner the dining room, kitchen, and pantry are wired to another circuit, so that this set of rooms is done in one day. A house of nine rooms, with attic, bath, hall, porch, and basement, can be wired with the ordinary number of outlets in three or four days, while it is possible sometimes to plan the circuits so that this number of rooms can be completed in two days.

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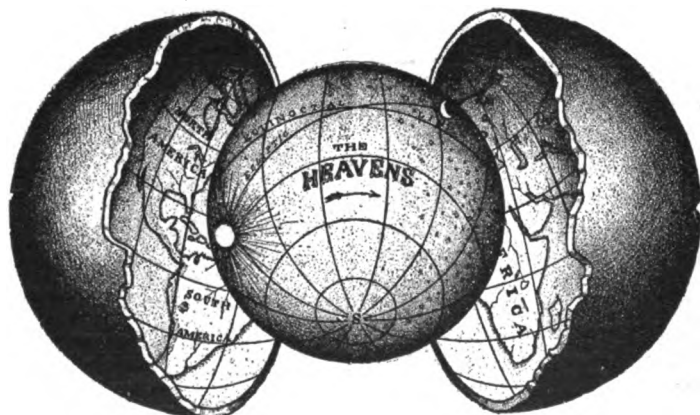
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