

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

**Internal Respiration and its Action Upon the Spleen in the Body.
What Persistent Practice of Theraputists May Accomplish**

PART XV.

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

DESIRE CAN BE augmented by cultivation through practice. The operation in the mind, when a patient is acted upon favorably by a successful therapist, is internal respiration.

Internal respiration is the alternate contraction and expansion of the brain fibres called the Lyra (harp), which communicate an influence to the conarium through the *crura pinealis* (legs of the pineal gland); this causes the gland to exude its contents into the aqueduct of Sylvius, also reflecting to the cortical area of any given group of cells, thus producing augmented respiration in the cells, which reduces their contents to spiritual essence. Such respiration acts upon the body by increasing the function of the spleen, which causes an increased destruction of the red corpuscles of the blood, reducing the red corpuscles to the various spirit-substances of animal life, thus generating an augmentation of *dynamis* or healing potency.

The therapeutic potency is under the influence of the will, but it is the result of persistent practice and discipline of the desires. Equipose of mind and body, with freedom from solicitude, is a state of rest or equilibrium, and is absolutely essential to successful effort in the direction of therapeutics. Rest is compatible with the greatest activity; it does not signify idleness.

There should be no doubt in the mind of the therapist, of the recovery of the patient. If a doubt exists in the mind of the operator, the patient receives it, and this militates against a favorable result. Ability to concentrate the thought, without break of continuity, upon any given organ of the brain, with a contemplation of the subject involved in the quality and kind of thought of which the faculty constitutes the origin, and the maintenance of a state of rest, constitute the special requirements of a therapist.

The old alchemists sought to discover the law of transmutation, or the process of changing the baser to the noble metals. In the mystery of this was supposed

to be hidden the "Philosopher's Stone." The alchemists of the mediæval ages had in mind merely the selfish purposes of converting the substances of little or no value, to a substance of greater value, as, for instance, gold.

The possession of the knowledge by which gold could be created cheaply and in large quantities, would have given the possessor of such knowledge unlimited power so long as the source of power with evil men was money. There was another and apparently a higher object for the discovery. This object was also selfish.

The knowledge of the existence of any law in any given domain of being enables one who has full knowledge of the great law of comparative analogy, to observe and emplace the law and its relations in every other domain. If the law of transmutation exists in relation to the so called inorganic, non-vital-substances, it exists in the domain of organic life.

Modern science admits the doctrine of the correlation of the so called forces. By this is meant the interchangeability of what the scientists call the various modes of motion. It is a doctrine of modern science that light, heat, electricity, magnetism, gravity, etc., which the so called scientists denominate forces, are non-substantial, and that one mode of motion can be transited to another mode. To express it differently, they teach that heat can be converted to light, light to heat, heat to magnetism, magnetism to electricity, etc., and that these so called forces are not substances.

If it may be admitted that, instead of being mere modes of motion, they are different qualities or states of one substance, and are thus interchangeable, it would follow that the material substances are subject to the same law,—the one convertible to the other; and if it be true that the so called forces are correlated, as now demonstrated, it follows that the alchemists had reasonable ground for their belief and consequent effort to

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discover the science of the process of the transmutation of the metals.

The Two States or Qualities of the One Universal Substance

Koreshan Science maintains that there is but one substance, and that it is universal. This universal substance has two general states or qualities, one of which we denominate spirit, and the other matter. In both of these domains there obtains great variety of state and expression. There is no quality or state of substance in the spiritual or invisible domain, that is not capable of transition to every other state in the same domain.

Matter and spirit are interconvertible; that is, correlated or transmutable. This law or principle of interchangeability is the law of the cross, and constitutes the central law of activity in the universe, the nexus of spirit and matter.

There are two processes constantly in operation in the relation of the blood to the flesh. I revert now to particulars; and after elucidating the subject in its special or individual bearing, will apply the principle to generals. One of these processes pertains to the function of the lungs, and the changes there in operation; the other to the extremity of circulation and the solids of the body, and associated specifically with the capillary circulation and function.

The special change in the lungs to which I allude is that of the union of the white with the dark or venous corpuscle in the production of the arterial. The vitalizing process taking place constantly in the lungs through the function of respiration, is not a combination of changes vito-alchemical in character, founded upon a simple combination of chemical constituents. The corpuscles are not merely oxygenated as taught by physiologists.

The base of the venous blood flowing into the lungs is carbon. The venous corpuscle, loaded with carbon supplies the fuel which, when in contact with the vitreous principle of the white corpuscle conveyed to the blood by the chyliferous vessels, unites with the white corpuscle through the influence of the atmosphere (oxygen and nitrogen), both of which enter into the changes taking place in the lungs through the process of respiration.

The relation of the carbon of the venous corpuscle to the atmosphere inhaled, is analogous to the relation of fuel in the fire-place to the air which is essential to the combustion of the fuel. The heat generated by the process of combustion in the lungs, is modified by the vito-alchemical influences which control and keep within circumscribed limits the combustive process. The carbon contained in the venous corpuscle and conveyed to the organs of respiration is consumed, and in the consumption the venous corpuscle is united with the white or chylific globule, and the marriage which takes place between the two and unites them, generates the arterial cell charged with the products resultant from the transmutations which have been engendered through the function of respiration.

At the extremity of circulation another process of combustion is in operation, which transforms the arterial cell, and also the cells of the solid structures of the body, transposing the substances of each; the substance of the blood being transformed to solids, and the substance of the solids being converted to blood. The capillary limitations are the circumferences in which this inverse process of combustion is in progress. In the lungs a vito-alchemical essence is generated, electrical in character, which is conveyed to the brain through the pneumogastric nerves.

In the capillary system there is a potency generated, magnetic in character, which meets the electric currents carried over the cerebro-spinal system of nerves to the extreme limits of arterial influence. These electro-vital and magneto-vital generations are the products of the transmutations of the material substances entering into combustion. They are simply and merely substances in another state or quality; not material, but equally substantial.

The processes in the body are the correspondences and analogues of the functions of the brain, as they pertain to the offices of the will, or the desires of the mind, and the functions of the intellectual faculties. These processes, as depending upon the controlling influence of the supreme center upon which all subsidiary centers pivot or polate, are again, in the individual, analogous to the corresponding processes operative in the mass, and also correspondingly polated in the supreme or Theo-anthropological pivot.

A thorough comprehension of the relation of the blood to the flesh, and a correct knowledge of the processes in operation by which they are transmuted to one another, with a knowledge of the transformations and unity of the structure as depending upon the great principle of transmutation as contra-distinctive to that of chemical union, supplies us with the true key to the relationship of the Elohi (blood of the covenant) to the *Yehovah* (flesh of the covenant), the Father and the Son in the unity of one *personality*.

The electro-alchemical nature of the corpuscles of the solid structure, the flesh (I employ the term flesh as inclusive of all solid cell structure), is of two distinct characteristics; one cell being resinous, and the contiguous one vitreous in electro-alchemical reaction. These cells are both progressive and retrogressive. In their disintegration, through the process of the combustion under the capillary influence, the vitreous cell is substantially transformed to the nerve essence, and is carried to the brain, where it is again transformed to the brain cell and fibre. The resinous cell, the retrogressive one, is transformed to the venous corpuscle, and carried back to the lungs, where it becomes a progressive corpuscle.

The general relationship of the flesh to the blood and blood to the flesh is a reciprocal one, and the law of mutation is the central law of all vital transformations and changes as pertaining to the relations of the two. The cells are still more complex than is suggested in the above simple statement of fact, for but one side

of the full statement is made. The cells have both an interior and exterior characteristic. The resinous cell has a vitreous interior or spiritual part, and the vitreous one has a resinous interior or spiritual part; the cell itself is but the medium of transformation.

The Determination of the Resinous and Vitreous Principles

The determination of the basic or resinous principle is always downward until its terminal extremity is reached, where it is subject to the law of terminal transformation to opposites. On the contrary, the vitreous is always upward until its terminal pole of transformation is reached, when the vitreous principle becomes the resinous one.

In the application of the above noted law to generals, as involving universal polation, there are certain specific concepts to be entertained. The first is, that the man has two limitable extremes; namely, the solid structure comprising the one, and the mental essences or the spiritual nature, the other. The second is, that they are both substance, the one extremity being material substance, and the other spiritual substance.

It will answer our present purpose to merely make one general division of the material or physical man, and name the one, the solids, the flesh; and the other, the fluids, the blood. I will also make a corresponding general division, for the present purpose of the mental or spiritual part; namely, the will, affection or desire; and the wisdom involved in the domain of intellection. The will is the correspondent of the flesh, and the intellectual principle is the correspondent of the blood. The substance of the will is flesh merely, in the most sublimated state; and the intellectual substance is the blood, in its most sublimated state. Both the will and the wisdom principles may be polarized in the solid structure.

There are two cerebral centers or poles of the brain, marking the limits of its longitudinal axis, that together comprise the measure of the base and cone of the inner court of the temple of life. They are respectively the *glandula vita* or pituitary body, and the pineal gland or conarium.

The *glandula vita*, or vital gland, occupies a position at the very base of the encephalic mass, at about the middle of its latero-longitudinal section. It is safely ensconced within a cavity, formed in the superior surface of the sphenoid bone, called the *sella turcica* (Turkish saddle).

A careful observation of the processes of the inception of a new life, reveals the fact that at that center of activity where the nucleus of reproduction first formulates, the point of the union of the germ and sperm, radiate and converge the efferent and afferent forms and spirit-substances of the structural and functional organism.

The structure called the *glandula vita* is the point at which the entire fabric has its origin, and whence all the essences and fluids find their meeting place and source of distribution. It therefore must and does necessarily comprise and embrace the properties of form and function which constitute it the germinal beginning, and

therefore ovum (egg) of reproduction; and, as pertaining to the present or existent form, its continual altar of structuro-functional preservation. Here it is that the spirit which vitalizes and fans the flame of cerebro-spinal and organic motion generates; here is where the lamp of life elaborates, in subtle distillation, the oils of baptismic fragrance, perfuming atmospheres made balmy for the respirations of mind and form; here the central will, unregenerate, immolates to the shrine of Moloch, vitiates the hidden manna, and desecrates the sanctuary, or, regenerate, renders holy, through willing obedience and sacrifice, the pabulum of immortality.

The *glandula vita*, as its name implies, is the vital center and beginning of life. It is consequently the nexus and terminus of conjunction, and southern pole of the longitudinal axis of the encephalon. It is intensely feminine, and therefore the inceptive center and birthplace of the organic fabric. It is the receptacle of the cerebral fluids, distilled from the *choroid plexus* into the ventricles, and thence conducted through the infundibulum or funnel, where, by a process of inspissation, the solids of the body are precipitated and the subtle spiritual essences of motion are refined and elaborated.

The pituitary gland elaborates and supplies the corpuscle of nutrition to the lymphatic system, the perpetual menstruum of reformulative blood to the venous, the spiritual essence which imparts the first motions of pulsation and respiration to the *torcular herophilus*, and also holds in solution the substances solidified through deposition into bone, muscle, and tissue of construction. It is the point of impact and resistance to the projectile system where the flame of alchemic action enkindles, and the alembic of condensation contributes to the modifications and perpetuity of organic form.

It must be concluded that the *glandula vita* holds at once a position of vast importance as the organizer and distributor of the supplies of formative life; and yet, while thus important as the center of the gestative potencies, it is utterly destitute of power to perform until vitalized from the functional capacity of the opposite and coördinating pole and partner of dominion. If the pituitary body is of vast importance, its partner in creative essence is co-equally so, and worthy of, and demands a consociate analysis and consideration.

How the Way of Life Is Engendered & Perpetuated

The pineal gland, or as it is often called, the conarium, is literally the heart of stone. It is the center of the deposition of, principally, the carbonate or diamond of solidification. It is the terminus of the subtle elaboration which deposits the *renal calculus*, preparatory to its ejection into the aqueduct of Sylvius, the great alchemical retort where the solution of continuity first prepares the essence of the osseous structure or framework of the temple. As the *glandula vita* is the inceptive center and generator, the conarium or pineal gland is the vitalizer or impregnator, and its counterpart of life.

The pineal gland is situated immediately over the posterior foramen, the opening which discharges the spirituous essence posteriorly from the two lateral ventricles into the aqueduct. In the respirations of the cerebrum, and fibrillous contractions engendered, the *crura pinealis* shorten the gland, drawing it forward into the meatus called the posterior foramen, and it thus acts as a plug, and at the same time it discharges its secretion into the aqueduct. It therefore, by an alternate incrementation and excrementation, provides a perpetual succession of discharges into the retort of Sylvius for dissolution, and thus is perpetually the way of life, and thus is the fabric of mortality persistently engendered.

"I will remove your heart of stone and will give you a heart of flesh." This promise and prediction will be anatomically and physiologically fulfilled when the pineal gland, by a final action of the fibril and glandular construction, shall have intensified the conarium into a zone of resistance, and shall have revulsed and revolutionized the circuits of vascular fluxion.

The final transformation of the heart—by which the degenerate or dying man, the man formulated as a corruptible organism, is changed to the regenerate or immortal one, and the heart made flesh—is the anatomical extirpation of the pineal gland by mental tension, its conversion into the zone or circle and base of the cone, having for its apex the *glandula vita*. The *glandula vita* is thus made the self-vivifying and virginal center of reconstruction.

The term conarium implies the same as pineal, as applied to the gland under consideration. The gland does not derive its name, as many suppose, from its shape, though it is conical in form, but rather from the function it performs. The word pine or pinus, applied to the tree of that name, has reference to its everlasting character as forever green, this color being the conjunctive point and apex of all colors of the rainbow, and therefore representing what that color signifies; namely, natural immortality.

The pineal gland or conarium, however, in the vidual (widowed) existence, does not represent what is involved in the individual—the perfect immortal. The reader should remember that immortality is a condition which belongs only to the arch-natural state, a condition to be attained in the body as the initiation to the state of eternal life, which is the condition into which the state of immortality conducts.

All of the forms and functions of the individual or microcosmic structure are correspondential to the forms and functions of the universal macrocosmic human structure. Let us reiterate here, then, that when there are instituted the form and function of the universal government, it will have attained the constructive organic increment of the grand or macrocosmic man, in which are united the aggregate unity of the coördinate coöperation of both male and female functional activities in all of the departments of co-equal use.

In the study of the form and functions of the conarium of the mortal vidual, it is essential that we make

a distinctive study of the two brains—the male and the female, for these are not alike in function as pertaining to the electro-magnetic offices and operations of the gland, because the male is electro-magnetic positive, while the female is electro-magnetic negative. To insure a knowledge of what the conarium would be in the conjunctive unity of male and female in the immortal man, in whom is a union of the two forms and functions, many considerations are to be urged, and comprehensive and universal study inaugurated.

The definite location of the conarium of the universal man, as to time, determines the correct location of the coördinate pole of the axis upon which the conarium is situated. Such a determination enables us to also define the frenum of that general human progress which has for its apex and annulus the conarium and *glandula vita*; namely, the corpus callosum of the Christian dispensation, in the consecutive order of nominal Christian activity.

As in the description of the function and uses of the vidual gland there exists a vortical series of processes conducive to the collection, transmutation, and distribution of the secretions of organic activity, so in the universal man there are corresponding forces, activities, and mutations. When once it is known that the Lord constituted the apex of the universal conarium, it will reveal the secrets of the mission of the Son of man, with the inevitable necessity for the centralization of universal force and function. The Savior of men is as essential a factor in the processes of life, as the conarium is an unqualified necessity in the organic unity of the vidual existence.

(To be continued.)

The Koreshan System of Cosmogony

By KÖRSH

PART IV.

EVERY overshadowing of the primary seven successive baptisms proceeds directly, not from an invisible "oversoul," but from the tangible personality. The Holy Spirit shed upon the world (the church in the beginning of the age) proceeded from the visible Lord in his conversion from matter to spirit. If the Lord had not been personal, there could not have obtained the dissolution of his body and its conversion to Holy Spirit; and therefore the afflatus (the "oversoul") could not have obtained.

But the vortical involution, the anthropostic, took place in alchemico-organic (physical) space; therefore it involved the material elements not included in the organo-vital structure, and the vibrations were communicated to the elements and essences of the alchemico-organic kosmos, converging toward and into the stellar nucleus of the alchemico-organic world, and radiating to its circumferences.

It is thus that the conscious mental nucleus of the anthropostic, imparts momentum to the activities of what has been denominated the physical universe. The impulse ceases to be mental substance so soon as the

influence of correlation has mutated the vibration of mental substance to the vibration of alchemico-organic (physical) motion.

We do not employ the term vibration as it is usually employed in common psychical or physical "science;" with us, vibration signifies not merely motion imparted to atoms or essences, but the dissolving of molecules and atoms, and their conversion to spirit-substance in the various degrees, and *vice versa*. It is thus observed that a reciprocal relation exists between the anthro-biologic (organo-vital) and the alchemico-organic worlds; and that the electro-magnetic essences active in the latter are the result of a continuous, primary, voluntary mental essence generated in the human mind, dependent on the material basis (brains); these two coördinate fields of operation being co-eternal.

There are seven primary, movable, mercurial discs floating between the metallic plates or laminæ. The momentum is imparted through the operation of the actinic radiations from the astral nucleus, projected through the solar influence. These radiations penetrate the geologic, mineral, and metallic strata.

As the sun radiates its substance in the form of a cone, the apex of which is at the solar center, and the base at the metallic strata, the impression made upon the strata is in the form of a circular area. There is an impression of the alternate influence of caloric and cruosic substance, the one expansile, the other contractile. This movement follows the rotation of solar motion, therefore there is necessarily a peristaltic or vermicular motion imparted to the metallic plates or laminæ.

The alternate action of the actinic radiations of calorine and cruosine produces discular vacui between the plates, which are filled with mercurial amalgam. These act as reflectors, throwing back into the heavens the forms of the discs against the atmospheres, so that in looking toward the heavens we behold these discs through the operation of the laws of reflection, and are thus enabled to comprehend how the Lord "spreadeth out the heavens * * * as a molten looking-glass."

A knowledge of the structural form and function of the alchemico-organic (physical) kosmos is the key to our knowledge of the principles which must govern the organization of society in the culminating kingdom of righteousness. The importance of a knowledge of universal form and function, as pertaining to the alchemico-organic kosmos, will be admitted when the mind is sufficiently amplified to comprehend the relationship of the alchemico-organic macrocosm to the organo-vital macrocosm (the Grand Man), as pertaining to and comprising the universal mass of human existence.

The individual (undivided) man (such a man was the Lord) is the archetype of creation. What He was in the least form, the alchemico-organic world is in its greatest form; and what he was in that form, so also is the final Theocratic kingdom in the earth; namely, in the form and function of the man. Therefore, we discover that the true interpretation of the alchemico-organic kosmos is the revelation of the mysteries of Deity; for as the outward and most material structure

is but the expressed thought of the voluntary and involuntary mental cause producing it, so a knowledge of this expressed and manifest language reveals the history of human origin and destiny.

Optical Factors and Illusions

It is assumed by those who profess to believe in and advocate the Copernican system of astronomy, that the earth is convex because it appears so from optical observation. A person standing upon a tower and looking out in every direction will see the vanishing point at an equal distance, and the horizon (the limit of geolinear vision) describes a circle around this center of observation. This fact in appearance is taken as an assumption of the earth's convexity, because it is claimed that nothing but a globe would thus respond to, and impress itself upon, the organs of vision.

We maintain that an assumption predicated upon an optical illusion is not sufficient ground for the establishment of a rational conviction. If the earth were a perfectly flat surface extended illimitably, an observation from a tower looking out in every direction would assume, to the eye, the appearance of a circular horizon, for the simple reason that geolinear foreshortening would provide for a vanishing point at a given distance from the observer, proportionate to the elevation of the point from which the observation is taken.

If a person will stand upon a railroad track equidistant between two rails, the rails will seem to approach each other in the distance, the apparent contact, or vanishing point, being proportioned to the space between the rails and the height of observation. If they are five feet apart, the vanishing point is less than if they were six or seven feet apart.

Suppose we take a geolinear extense on the surface of the earth as one rail, and an imaginary line through the air as the other, placing the eye two and one half feet from the earth's surface. Now, the same law obtains in looking parallel along this surface, as in looking parallel to the rail and along its side. Making our observation by the side of the rail, the vanishing point is reached and the rail disappears, although extended in a straight line far beyond the vanishing point. The line over which observation is taken along the surface of the earth is the geolinear extense; it corresponds to the rail, and disappears by the same law; namely, that of foreshortening.

The phenomenon of the disappearance of a ship, hull first, as it recedes from view, is caused by the same law of foreshortening as that which governs the disappearance of the rail, or causes the two rails to appear to approach each other. If we should make calculations on the basis of the *appearance* instead of on the basis of the *fact* that the rails do not approach, but only seem to, we necessarily draw false conclusions. This is precisely what the astronomers do. They conclude from appearances rather than from facts.

A balloon six or seven miles distant, appearing about the size of a pin head, if it be sixty feet in diameter, occupies as much space in the distance as

when near the subjective point of observation. The law by which the balloon appears to diminish in size as it recedes from view, is the same as that which produces geolinear foreshortening, or which makes the surface of the earth diminish longitudinally as extending from the point of observation.

This phenomenon belongs to the organ of vision, and cannot be comprehended except we possess a correct knowledge of the laws and phenomena of optics. Owing to this fact, the student cannot comprehend the principles involved in the phenomena of optical appearances and illusion, without a thorough comprehension of the principles and laws of optics.

In another part of this volume, the reader will find a complete record of the mechanical apparatus and processes by which we have so absolutely demonstrated the concavity of the earth as to overshadow the fallacious conclusions of mountebanks,—Copernicus, *et al*, and their deluded followers. We place a brief study of optics before the reader, merely to show wherein the fallacious conclusions of modern, so called science, while

in Diagram 1, Plate 1, with the area *bb* as the film upon which the imprint is laid.)

The picture upon the retina includes whatsoever is embraced in the obtuse between the two lines 1, 2, 3, 4; *aa* is the optical axis, *d* is the point of the appearance of the ship when the hull vanishes, as it recedes from view, as observed from the subjective *x*. The dotted lines indicate the appearance of the actual lines 1, 2, 3, 4, while *d* is the apparent position of the ship observed from *x* (the subjective point), and *c*, the ship as it actually is, viewed from its location in fact, not in appearance, as at *d*. The perpendicular space 1, 1, implants the picture *fb*; the space 2, 2, implants the picture *eg*.

It will be noticed that the picture imprinted from 2, 2, at *eg*, is shorter than the one imprinted from 1, 1, *fb*, proportionately as the distance from 1, 1, to 2, 2, in the objective. It follows that if a picture is imprinted from 3, 3, at *bb*, the ratio of shortening at *bb* will correspond to the imprints 1, 1 and 2, 2. If lines were drawn from the points 4, 4, to the film *bb*, through the

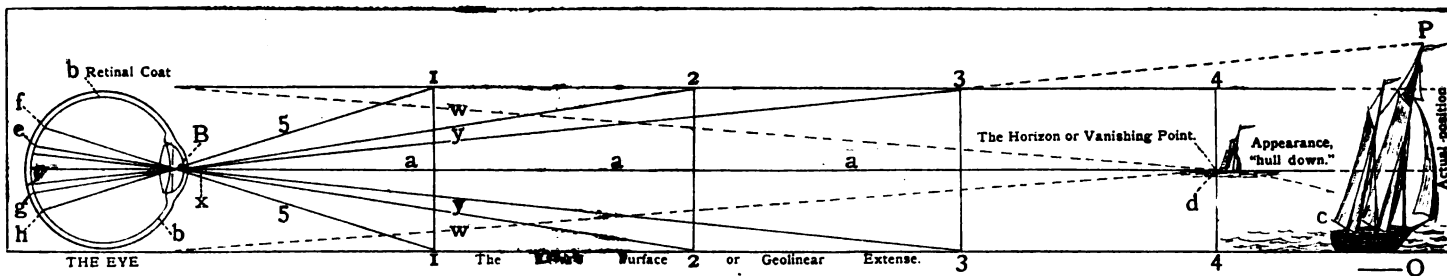


Diagram 1. Illustrating "The Laws of Visual Impression."

This diagram illustrates a principle, not measurement true to scale; the height of the object is not proportioned to the distance.

conflicting with the discovered and projected truth, are drawn not from facts but from appearances.

Conclusions of Modern Science not Drawn from Facts but from Appearances

It might appear, as we proclaim the fact that a thorough knowledge of the Koresban Cosmogony demands a thorough knowledge of optics, that it is our purpose to set forth a complete optical treatise preparatory to an understanding of the Koresban Cosmogony. A thorough knowledge of Koresbanity must necessarily be a question of growth. A slight knowledge of the laws of optics will enable the student to see the discrepancies of modern astronomy, as predicated upon a misinterpretation of appearances.

What we behold through the organs of vision, depends entirely upon the imprint of objectivities upon the retina of the eye. What we see is merely a picture placed upon the lining coat of the eyeball, and thence carried through the optic nerve, optic commissure, and optic tract, to that cortical area upon which the final function of vision depends.

We subjoin a diagram setting forth some of the correlated facts of vision. The reader's attention is again called to the explicit study of the effects of subjective impression, or the imprint or picturing of the objective world upon the retinal coat. (Seeretinal coat

focus at B, the subtense of the angle from 4, 4 to B would be so acute as to obliterate the space at the center of the film *bb*. The point of obliteration at the film or retina, *bb*, corresponds to the vanishing point in the objective at *d*. At *d* the hull of the ship disappears, because there is no longer room for the picture upon the retina.

The lower line 1, 2, 3, 4 is the geolinear extense; the line upon the ground appearing at *d*, the vanishing point and the horizon. The upper line may represent a cloud covering the sky. The two points 4, 4, appear to join at *d* because of the distal foreshortening, which it must be remembered is merely the result of changes upon the retina, effected by distance. Any object beyond the ship *c*, as seen at *d*, will settle out of sight on the geolinear surface, proportionately to its distance beyond 4, 4.

By comparing the spaces *ww* with the spaces *yy*, it can readily be seen how the area of a given space appears to shorten, and narrows itself upon the retinal coat. Now if we remove the upper line 1, 2, 3, 4 and open up the space above, an object at *P* may imprint itself upon the retina; but an object at *Q* could not be seen because it is below the ground surface, which, though it might extend a thousand miles in a straight line, can make no further imprint upon the retina

because the space between the lower line *4* and *d* is the obliterated space, as affecting the retinal film.

We have presented some optical facts upon which depend the appearances upon which rest the fallacies of the Copernican system; facts, a want of the understanding of which places the so called scientists in the catalogue of the incompetents, which graces the contradictory systems of astronomy that arise spontaneously, subserve their purpose, and die the death of the fallacious in the various careers of mental transformation, as the human mind gropes its way in darkness.

It is the common dogma of orthodox theology, that physical science can by no possible means prove or demonstrate the existence and character of the Supreme Being, and that it is therefore left solely to the process and power of inspiration to reveal to man the existence of God and his purpose concerning him, involving human origin and destiny, and man's immortality. Revelation only, it is claimed, can prove the immortality of the soul.

Koreshanity affirms that the physical kosmos is the outward expression of thought, formulated through a succession of operations having their primary impetus in personal mental activity. The kosmos, therefore, is the outermost, or most literal and physical formulation from mental substance, and because expressed from supreme consciousness, and being the most physical, extreme, and limitable point of motion and form, does in itself, when correctly interpreted, reveal the character and purpose of God.

A Correct Knowledge of the Kosmos Scientifically Demonstrates Immortality

A correct knowledge of the form of the physical kosmos scientifically demonstrates the immortality of man. One of the cardinal doctrines of Koreshanity is, that man is not immortal, except through regeneration (reproduction) from the first begotten Son of God. Man is mortal from his head to his feet, from center to circumference, from spirit to matter, until the process of regeneration from the divine germ planted in him, reproduces the spirit and form of Godliness. From the mortal state man is regenerated to the immortal, and this state of immortality, when complete, reaches to the limitable form of his organic structure.

The body of man in its present degree or stage of involution is a corrupt and corruptible thing. Its corruptibility depends upon a non-conformity to the laws of life, which are violated both in the mental and physiological realms. Comprehension of and obedience to the laws of life—spiritual, moral, mental, and physiological, will insure man's perpetual existence. Nothing short of this will. The form and functions of life are portrayed in the construction and activities of the physical kosmos.

Every theorem, to be true, must be in agreement with the facts upon which the theorem is constructed. Koreshanity denies the modern so called physical science, because not in agreement with the facts upon which they purport to be formulated.

If a person would stand in mid-ocean, any number

of feet from the surface of the water, say for instance, at an altitude of one hundred feet, and from such point of view extend his vision in any direction, he would see as the extreme limit of vision, on a horizontal line, the point where water and sky seem to meet. The physical scientist calls the point this horizon. It is so called because this limitable point of the horizontal line of vision is regarded as on a level with the eye.

Drive two poles or bars into the earth twenty rods (more or less) apart, leveling them by means of a spirit level, or other accurate means of fixing them at equal height, and sight over them. The verge (horizon) will be seen on a level with the tops of the two poles. If you sight either way the phenomenon is the same.

Determine and fix the perpendicular of the poles by a plummet, and set another pole twenty rods from one of these in a line with the others. You have now three poles, perpendicular, as determined by the plummet, and of equal height. Draw an absolute chord from the top of the center pole, in both directions, to the top of the other two poles. By an absolute chord is meant a line absolutely straight from pole to pole, or from point to point.

Now if a square be placed against the perpendicular and the chord, they will be found to form a right-angle. Sight from one extreme pole to the other one, and observe the horizon. It will be found on a level with the tops of the poles. If the line of this level be extended in both directions, it will touch the horizon point at the two extremes of the level. This line extended from verge to verge, or from horizon point to horizon point, is called a chord. The arc of a chord would be the linear surface of the earth from the same two horizon points bowing down to the bottoms of the poles, the distance from the chord to the bottom of the arc being ten feet. The cavity thus represented would give the true contour of the earth, from the horizon points, which would be in the form of a basin, or concave surface.

Our proposition as founded upon these facts is as follows: The earth is a shell or concave sphere, the hollow surface of which is inhabited. The sun is at or near the center, being about 4,000 miles distant, this being one half the distance of the diameter of the shell.

(To be continued)

Koreshanity as a Religio-Social Movement

(From the Writings of KORESH)

THE CLASSES of people who, through the teachings of the modern Christian church, are kept in ignorance of the gospel of the Lord Jesus, as set forth in the Old and the New Testaments, know nothing of the character of the fruition of the age. The dispensations culminated nineteen hundred years ago in the production, by involution, of the Son of God. This Son of the Eternal came into the world as the firstfruit of a new genus or race of men. He came as the promised Seed, the Seed-Man. For this purpose He came to be planted back into the race, directly through the early church.

The absorption of the Lord by his Apostles and

Disciples was his absorption into Nirvana. This absorption was the fulfilment of His own declaration: "Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day;" that is, at the end of the age. Jesus, the man, was eaten by his followers; this fact is constantly portrayed in the wafer of the Roman Catholic church, in which it is claimed is the transubstantiation of the Lord's body, and in the sacrament of the so called Evāngelical churches.

The body of the Christ is not in the sacrament, but literally in the church. The body did not get into the church through the symbol of the sacrament, but through the sacrament itself, which is the Lord's sacrificed body. The body of the Lord was dissolved in the presence of his Disciples and converted to Holy Spirit, and as the Holy Ghost, was partaken of by the church. Thus the Lord was eaten by his people, just as he declared he would be. This declaration is made on the authority of the Almighty, who has ordained the instrument by which the declaration is made.

The planting of the Son of God in the church will result at the end of the age in the production, by regeneration, of the Sons of God. The Sons of God will constitute the highest fruits of the dispensation. No man can become this specific firstfruit, who did not in the beginning of the age partake of the Holy Spirit. The reason is simply, that if the seed of God was not planted in the soul at the beginning of the age, the process of the regeneration of God in the soul could not progress. Those in whom the seminal essence of God was not planted at the beginning, could not be regenerated from the Lord and become the Sons at the end of the Christian era.

The first and highest operation of the full fruition of the age, will be the ripening of the firstfruits of the age. This will leave the old church without any life, and its rapid disintegration will immediately follow. A new people, a distinguished race of men, will occupy the throne and dominion of the world. The churches, including Roman Catholicism, will lose their power with the people, and with the disintegration of the church will pass the power of the kingdoms of the world. Thus will be fulfilled the prediction, the old heavens and the old earth shall pass away.

The Koreshan Unity is the power ordained of God to fulfil the purpose of the Almighty in the establishment of the new order of society. We are often advised to drop religion from our advocacy of the coöperative and communistic principles to which we hold. We are frequently informed that our work would progress more satisfactorily if we would leave religion out of the question. We have to again iterate our statement: We want the fruit of the age only, as our gathering represents, and therefore do not urge irreligious people to enter our institution. We are after the people who love the Lord, and who, if they do not know and love him now, can be induced to love him through the power of regeneration, which began to work in them at the beginning of the Christian dispensation.

We know whereof we speak; we know what will constitute the fruit of the age. We know that the socialism to succeed the present competitive system will be an organized imperialism, and that the pattern of this imperial system is the physical universe. It is for this reason that the Koreshan Universology involves a thorough knowledge of the form and function of the physical cosmos.

We thoroughly believe in the doctrine of evolution, but not as given to the world by so called evolutionists. There can be no evolution without its coördinate involution. Let it be taken for granted that the principle of involution is true. Is there any proof that another kingdom may not succeed the present kingdom called man? We maintain there is not. If the kingdoms of Nature as they now obtain are the result of the law of evolution, may we not reasonably suppose that the continued operation of the law will bring into being another, higher, and better race of beings?

The Bible furnishes historic and prophetic testimony to the truth of evolution, and better evidence than the so called scientific world has so far ever presented. It has given prophetic and historic testimony in the facts concerning the conception of the Lord, and his character as the archetype of a new genus. He was the Son of God, the involved product of the human race. He demonstrated the law of a higher kind of life than that which obtains with the world at large, a life in which immortality was unmistakably manifest.

The life obtaining with the Lord was the acme of creative power in the perfection of man. Humanity brought forth the Son of God as the first product of the new genus. From this firstfruit there must come a multiplication of the same kind. These men, begotten by and born of this Son, who becomes the Father, will constitute the higher order to succeed and rule over the race that now inhabits the earth.

The manifestation of the Son of God, and the promise that to all who believe in his name gives him power to become the Sons of God, comprise a better exposition of the doctrines of evolution than the so called evolutionists have ever made. This is the order of Melchizedek, of which the Lord was declared to be the High Priest. How was the Lord, the Son of God, the High Priest of the order of a new genus of men? This question is easy of solution. If the Lord, as declared, was the Son of God and the promised Seed, he came to be planted in the race that he might be multiplied as the Sons of God. His planting was his sacrifice.

The death of the Lord in the church, after the resurrection, was the fulfilment of his mission as the High Priest of the order he came to produce through his death in the church, where, as the two witnesses, he lay dead in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. The Lord Jesus was planted in the church. He died with his church, and arises anew with his church in the resurrection, the reincarnation. The time is at hand for the manifestation of this new order of men.

They will constitute the firstfruits of the coming of the Lord now, at the end of the dispensation.

The new genus of God-Men, the arch-natural product of the human race, will remain in the visible world a definite period of time, after which they will pass off the arch-natural plane of existence without the ordinary death. These are the Elohim who said: "Let us make man in our image and after our likeness." The Gods who made man were the product of the race of men, for there is no being in the visible or invisible domain who has not been a man on the natural plane of existence; yet it is true also, that the invisible Gods have ever existed on the plane of the invisible and eternal Being. As the offspring of men, they are constantly absorbing the fruits of immortal life as it is produced, as the sons of men in and of the visible humanity. This absorption does not increase the invisible number, nor is there any loss of identity or consciousness of the Sons of God who are thus absorbed.

Swedenborg and the Cellular Cosmogony

(From the Writings of KORESH)

EMANUEL SWEDENBORG was chosen and ordained of God to unfold the spiritual degree ("sense") of the Word. This was not for the natural, but for the spiritual world. The spiritual degree ("sense") is for the spiritual angels, *not for natural men*. He himself said that the spiritual "sense" was not the Word in its fulness and holiness and power. "The Word is in its fulness, in its holiness, and in its power, in the natural sense."

Emanuel Swedenborg always signed himself "Servant of the Lord." "The servant knoweth not what his Lord doeth." There being a natural degree ("sense"), it follows, if Swedenborg did not reveal it, (and he did not, according to his own declarations and claims,) that the natural sense, which is the science of the Word, holds truths and principles that seem at variance with the spiritual degree.

Let us examine the question of the comparison of the natural (scientific) with the spiritual degree of the Word, on the basis of physical correspondences, and see if we cannot reach a satisfactory conclusion not in contradiction. In Swedenborg's "True Christian Religion" we find a presentation of fact from a state of illumination, in opposition to his preconceived ideas, and against which his natural mind rebelled when not in a state of illustration or enlightenment; that is, when out of his spiritual state. Swedenborg says in "True Christian Religion," paragraph 76, page 62:

"When I was in illustration, I perceived that by means of the light and heat from the sun of your world, [he was talking with spirits], spiritual atmospheres, which in themselves are substantial, were created one from another; and because there were three, and thence three degrees of them, three heavens were made; one for the angels who are in the highest degree of love and wisdom, another for the angels who are in the second degree, and the third for the angels who are in the lowest degree: but, because this spiritual universe cannot exist without a natural universe, in which it may produce its effects and uses, that then the sun, from which all natural things proceed, was created at the same time, and by this, in like manner, by means

of light and heat, three atmospheres, encompassing the former, as the shell does the kernel, or the bark of a tree the wood; and last, by means of these, the terraqueous globe, where are men, beasts, and fishes, also trees, shrubs, and herbs, was formed of different kinds of earth, which consist of loam, stones, and minerals."

When Swedenborg was in a state of illustration, he saw the universe as we scientifically portray it. When he was out of his state of illustration, he dropped back into his former consciousness of the Copernican humbug, and believed as he had been naturally taught. Now, let us suppose, or admit, that Swedenborg saw the natural sun, and around it three distinct atmospheres—the central physical atmosphere, which we call *aboron*, in which we maintain are the inner groupings of stars which in the physical heavens are the correspondences of the angels which he said occupied his highest spiritual heavens; the second atmosphere, which we call hydrogen, in which is the second story of physical stars, corresponding to his second heavenly degree; and our own atmosphere of oxygen and nitrogen, occupied by the physical stars which are visible to the physical eye, corresponding to Swedenborg's lowest heavens.

We breathe common atmosphere, not only with impunity, but because of a natural demand. We cannot breathe the hydrogen atmosphere above us with impunity. If we could bring down the hydrogen atmosphere and breathe it, we would become inanimate (like the Swedenborgian church), because that degree is discrete from our atmosphere, and will forever remain discrete.

What, then, can we do with that upper atmosphere (air), that we may utilize it for the good of common or natural life? We merely combine the hydrogen air with the oxygen air, and create another discrete degree, not to breathe, but to drink. It enters the body through the natural (the earthly, not the heavenly) channel. The stomach and the alimentary canal belong to the earth of man, but the lungs belong to the heavens of man. What does the Swedenborgian church do? It attempts to bring the spiritual "sense," the spiritual atmosphere, made for the spiritual angels, down into the natural degree without transforming its discrete quality into the degree of its utility.

The hydrogen air, which comprises the physical heavens immediately above our atmosphere of oxygen and nitrogen, uniting with oxygen, produces the water which we drink. Water is the symbol of scientific; and as we take water into the stomach, and thence into the alimentary canal, so science is taken into the stomach of the brain, and thence into its alimentary canal.

We would change spiritual truth to scientific truth, and in doing this we would effect a transformation as great for the mind as the change of hydrogen (*hudor*, water; and *gennao*, to produce; that is, water-producer) is to the water we drink. The water we drink passes to the brain through digestion and assimilation, while the air we breathe passes directly to the brain through the pneumogastric nerve. The science of the Word is as distinct from its spiritual "sense," as water is distinct from either hydrogen or oxygen.

Let us present to a person not at all acquainted with either chemistry or physics, the gases—hydrogen and oxygen, and show him the difference between them, so that at another presentation of the same gases he could distinguish and know them. Then again, bring him water made from the union of these two gases; would he know the water as hydrogen and oxygen? By no means; nor can a Swedenborgian, who only knows the spiritual degree ("sense") of the Word, know the natural degree when he sees it. It would be the same as Greek to the man who did not know Greek.

When the Swedenborgian church attempts to bring down the spiritual heaven without transforming its degree to that degree which corresponds to water in the physical, it brings down one third part of the heavens to be violated. This is what John the Revelator says is done by the tail of the dragon. The Swedenborgian church constitutes that tail. If you doubt it, look up the history of the Parliament of Religions at the World's Fair (the Columbian Fair), and see if the Roman church did not occupy the head of that body, and the Swedenborgian church the tail of it.

Celibacy of the Messiah

(From the Writings of KORESH)

WAS THE Lord Jesus a celibate? If so, did not that state comport with His declaration: "They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage; neither can they die any more: for they are equal unto the angels"? That "world" does not mean the spiritual world, but the world (cosmos), or order, which succeeds the world then beginning; namely, the Christian dispensation. Will you set Swedenborg in authority above the Lord? "They which shall be accounted worthy to obtain that world, and the resurrection [reincarnation] from the dead, neither marry nor are given in marriage." Hence the followers of the Lord, who received the Holy Spirit and were baptized with the pure celibate (natural) Spirit of God, did not marry, nor were they given in marriage at that time.

The early church was a celibate church; and for this reason the form of celibacy is perpetuated in the Roman Catholic church today. When the early Christians were persecuted and slain, one of the principal charges brought against them by their enemies was, that they murdered their children. Why? Because they had none to put on exhibition before the world, hence the charge, "they murdered them." "Be ye holy as I am holy; be ye pure as I am pure."

There is not a man in the world who does not believe a state separate from and above the sex desire, to be a more holy state than the state of sex life, and who would not honor such a life. When we talk to people who are in the world of sensualism, of a life of purity, in which men and women are brothers and sisters of a common family, they invariably say, "I am not good enough for that;" and it is not said ironically either.

Who in Christianity would not resent the claim that the Lord lived in the sex relation? If the sex plane were regulated according to the science of that plane, it would be right for those who are not to become the firstfruits of the new order to live on that plane; but no man can live on both planes of life. If we would pass into the realm of the Sons of God, we will do so by renouncing the things which belong to and perpetuate us on that plane. If we would enter into Sonship, we must do so by applying the principles of that relationship.

"As many as received him, to them gave he power to become the sons of God." "He that overcometh shall inherit all things [not some things]; and I will be his God, and he shall be my son." This has special reference to the one who overcomes at the end of the dispensation, and becomes the Messenger of the Covenant. Upon this one personality all the blessings are pronounced, in the summary of each of the seven churches, as declared in the second chapter of Revelation. It is the coming up of the Lord out of his people, whence the Lord comes at the end of the dispensation, to establish his natural kingdom in the earth.

The Center of Commerce

(From the Writings of KORESH)

AS a central or cardinal principle, namely, that of theocrasis (translation, absorption, and transubstantiation), both the commercial act and supply of food are involved. Commerce, in the highest degree, is the interchange of spiritual and celestial forces (principles), by which angels supply themselves with the means of perpetuity. The commercial idea, as a fundamental factor of being and existence, and as inhering in Jesus the Messiah, was the copulation of God and man through the apotheosis of Jesus. Because the commercial idea is involved, Jesus was the Lamb or Ram of God.

The Lamb or Ram is a symbol of the highest principle of the begetting concept; namely, the love of procreation exercised for the sole procreative purpose, but confined to the higher phase of generation—the production of the Sons of God through the planting of the divine seed, which is only made possible through chaste or heavenly desire. This is insured through absolute chastity on the part of the female, and celibacy on the part of the male. Such a state can only apply to those who have passed through all the phases of sensual life, having reached, through all the progressions of the sensual-animal nature of man, the highest degree of the animal life of man; that is, the divine animal nature, passing through the divine animal to the perfectly regenerated divine human.

The great center and principle of all activity is the center of commerce. This is true on every plane of life, from the highest divine to the lowest human. The center of life in the visible man is the commercial or copulative, for through this center perpetuity of being is insured. The New Jerusalem involves primarily the twelve categories, and from these twelve principal doctrines, reduced to four, all other doctrines proceed. These doctrines, as applied to the common concerns of life, will be formulated and enforced at the natural commercial center of the world.

The Indicia of Human Progress

BERTHALDINE, MATRONA

INTERVIEWING SOCIETY WOMEN

Probing Both Sexes for a Deep Sense of Moral Responsibility and Uplifting of the Race

THE O'HARA Vice Commission in Washington is about to consult twelve leading society women in that city, as to the possible share of their class in the work of driving the less favored class of young women into lives of prostitution. Mrs. Nicholas Longworth heads the list of those invited to be interviewed. It need not take many heart-searching questions to make this class of women feel that they at least lend a hand in promoting sin's degradations by their own self-indulgence in all its pleasures. All of this indulgence requires the oppression of the hireling woman in her wages. All of them are known to be seductive to the race-degrading passions of men.

To smoke, drink, gamble at cards, and immorally dance with men, is to encourage them in the depletion of their most vital forces. Millions of men have lost all self-control, and have become the degraded slaves of their own lusts, and the lustful passions of frivolous women. Women garb themselves so largely with the price of men's degradations, it is well that the day is at hand for all women as well as men to become self-supporting, industrial units and entitled to self-respect only as efficient industrials.

It is to be hoped that the questions of the O'Hara commission will probe both sexes to the quick, and serve to awaken in millions a deep sense of moral responsibility for the elevation of their race. This awakening must come through the scientific elevation of their own standards of living to the measure of their Lord's. It is for women to forcibly repudiate the dollar diplomacy of fashion's sway. It is for them to return to the service of true art in dress. In this service the beauty of usefulness must rank first, ornate display, second. There must come also a durability of clothing for economy of strength. Beauty is a quality of many degrees of being, to be realized only by contrasting and rightly relating the degrees. An army well organized and equipped, delights in its different divisions and distinctions in equipment. Suitability of uniform for the line of service to be engaged in is made quite apparent.

The women of the world are now gradually organizing for all lines of public service. Wise they will be if they learn to delight in the suitability of an artistic uniform, and well earned distinctions for services of special merit. Army men have their chevrons, and epaulets, badges, etc. All help to quicken to continuous newness of life, and attainments worth while. Let women become broad-gauged in their delight to honor merit, and covet earnestly the best gifts the Gods can provide.

A child in an intermediate or grammar grade may be as happy and self-respecting as the youth in the high school, if absorbed in the possibilities of steady

advancement to the highest scholastic attainments. He rests actively in the knowledge that there is always room at the top for him to occupy when his preparatory work merits it.

Women generally shrink from classifications and uniforms occasioned by lines of industry. Yet this one thing on a basis of Civil Service regulation would give them a timely nerve rest never admitted by the demands of fashion. American women cultivate the feeling that they are all uncrowned queens, whose only hope of a crown lies in an alliance with the almighty dollar. Consequently, men whose chief delight is to bank dollars by the million are in great demand, irrespective of their vices or minor merits.

The money lords of creation take in all the women they want, with what might be called a harem stop net. The time is ripe for millions of women to equip themselves for all forms of civil service, and to work for their own emancipation from slavery to the dollar diplomacy in every dictate of mere custom. It is for them to work for the government ownership of all industrial resources, and for government supply of uniforms of artistic merit, suited to each national industry and festivity.

God's ways glory in the laws of order, in having a time and place for everything at its best. They provide for all the kingdoms of man, animals, and vegetable to be arranged in orders, families, species, and with various clearly distinguishing marks. All diamonds have a common image and likeness, likewise rubies, emeralds, etc., and they are all precious stones.

God's pattern for all societal groups may be learned from the stars, from the forms and functions of the universe, corresponding to the anatomical parts of the perfect man. Corpuscles belonging to the lungs and the liver have the distinguishing characteristics of their fellows. They are at home and at rest only with their fellows in the lungs or the liver, till the time comes for their transmutation to the elements of other functions; for this the circulation of the blood and nerve fluids amply provides.

May the Lord of the universe give the women of our nation grace to bring forth the beauties of divine order out of the present social increasingly existing chaos. May men arise as their brothers in the Lord, to coöperate in the service of the divine Motherhood, his elect Ecclesia, as the Sons of God. In this new fellowship may they stand shoulder to shoulder in the work of creating a new nation. The new heavens and new earth of this blessed nationality are to be built on the subdued hells of the present evil world.

For this subjection of the hells, it is for the men and women of the present generation to scientifically control and polarize their sex powers in the Lord. His is the power to refocalize them in men as a consuming fire, for the destruction of every tare to be found in the field, the world, "Then shall the earth bring forth her increase

of fine wheat." To this human wheat is given the life of God in the flesh, the mind of the highest comes into his own, and the Father's name is written in every forehead. Heirs of God, and joint heirs with Jesus Christ, they rule and reign in the earth, masters of its every resource by the divine right of kings and priests unto God. Koreshanity sings:

"O man, arise! no longer languish
Beneath the curse you may remove!
Look up, and see, beyond earth's anguish,
God's promised Sign in heaven above!"

Behold the Sign of the time of the end, the end of all things that can hurt or destroy mankind. The promised Sign is the light of the world. "Hail thee, bright Angel of light!" Walking in this light from above, men and women will no more hurt or prostitute each other to the base uses of hell, than they would annihilate the light of life. "In honor preferring," "Grace for grace," are the watch words of all truly in the way of the Lord. They walk not after the will of the flesh, but in obedience to the law of the Lord.

What Is Science?

IN 1895 KORESH published a statement of his plan for "the immediate relief of the masses." The plan still exists, and the masses still exist. The plan is the best the Almighty can make, through the agency of man, to relieve their distressed condition, and some day a great mass of them will wake up to the fact, and hasten to avail themselves of their God-given privileges. At present they are enjoying the anticipation of the benefits of a newly-fledged democratic administration pledged to reform. The love of the old order of competition is bound to die hard in the hearts of masses and classes. Both scorn the persistent offer of a brand new governmental garment.

This white robe of proposed personal and national righteousness is such as the Lord Jesus, the great social Theocrat, wove for all mankind. He fashioned it to save them from personal and national sins and all their concomitants. The democracy of the present would break down the highly organized, and more and more efficiently and economically managed trusts constituting the bony fabric of the competitive system, and they would restore a form of competition that in these days would mean every man's hand against every man, till chaos came as a relief, and utter darkness brooded upon the face of the waters of multitudes of peoples, nations, and tongues.

The socialists are wiser in a way. Their organized, rapidly growing political party is content to see the trusts, as organized, become great industrial armies consolidated in interdependent relationships, till they constitute one great, efficiently managed national trust. Once there the socialists, having educated the people as to their legitimate powers and possibilities, look for the time to become ripe for the great transition. Then naught will be left to be done but for socialism, triumphant in the ballots of the majority, to peacefully

claim its own. Democracy triumphant is prefigured by the jackass. The masses seem to forget that the avowed Lord of all Christendom taught masses and classes to pray only for a kingdom; a kingdom headed by a King of kings and Lord of lords; one whose symbol triumphant was the face of a man, not of a jackass nor an elephant. These beasts have a part to play, in the course of time, in the universal economy devoted to getting the man on his throne; but they will all take a place in ancient history when he is due to be there.

The man of destiny to attain this throne has declared that it is chaos, out of which he creates his type of order and makes all things new. It will require all the factions of the old order to create this chaos that the Lord requires. Many big fish will continue to eat up many little ones; at the same time masses of democrats will rescue all the little fish they can, and protect them in their little fishy businesses. The socialists are bound to have their innings, and the rival competitive nations theirs. The result of all this persistence of every man taking his own way and ignoring the Lord's, the most clearly defined of all, is declared to be a time of trouble such as was not since there was a nation.

The organized arrays of capital and labor are foretold to be the leading factors in the great fight to the finish,—the battle of Gog and Magog. The precipitation of this battle by the minor disintegrating forces will compel those who have any real God-begotten hunger for the foretold King and kingdom of righteousness, to seek and find it. Many will come into it because compelled, and will learn the good of it from enforced experiences. When the entire world is placed under military discipline from the force of conflicting circumstances, the compelled returning children of the kingdom will welcome this same discipline as a factor of industrial self-protection. It is for every man to set his house in order,—in the new order which the way of life indicates to be the order of divine law. The pattern of this order is illustrated by the cosmic form and functions, and the form and functions of the individual or sexually undivided man, such as was Jehovah. He conquers all things who conquers himself, by entering through the appointed door of this divine order.

The good old times of the day of the wonderful "one hoss shay," built in the Jeffersonian way, are times of an, at present, irrevocable past. The new era is already dawning. Chronologically, this is the set time for the Lord of the harvest to fulfil the declaration: "Behold, I make all things new." His Word will not return unto him void. He never taught any man that there was any way of attaining immortality and eternal life but by keeping the commandments; moreover, his begotten received the promise that they should be taught all things, that they should even know the truth in its perfect form. What could this form be, but the systematized science of the Decalogue? The Decalogue was the law which the Lord fulfilled to the end. As flesh He was born holy, and became obedient even unto the death of the cross, for the salvation of the world,

and the reestablishment of his kingdom in earth demanded the sacrifice of his attained immortal flesh.

The Lord himself proclaimed a forerunner of the harvest, whom he called "the Sign of Jonas the Prophet," "the Sign of the Son of man in heaven." The Lord declared himself to be in heaven, when as the Son of man he was able to declare himself the Son of God, and one with the Father. We know that in His death agony he recognized, as the Father in him, the spirit of Elias; this spirit that had made John the Baptist the wonder that he was, was the quickening spirit of all truth, and was the Father of this highest type of manhood. He saw Elias as that great Shepherd of the sheep who had gathered the lambs with his arm and carried them in his bosom, the maternal power of his biune life.

Prior to the harvest of his holy Seed, humanity in its redeemed body, Elijah the Prophet, or the Father, was to be made known by his Anointed, his voice, or sublime Messenger. As "He, the Spirit of the Truth," he is the great, promised Alchemist who does the transforming work of the whole world. His mind illumined that was in Christ Jesus, was in 1870 born again of the spirit of the wisdom and understanding of the law, into the science of his own mortal and immortal being, which, evolved, is also the science of his environing universe.

This rich possession is properly called the science of all things. Outside the universe there is nothing. With nothing, we who live to learn all things, and to apply our hearts unto wisdom for the utilization of our knowledge, have nothing to do. This science of all things necessarily includes the exact science of sociology, or the way of life. Any person presuming to attain life in the supreme or superman degree, in some other way than that outlined by the science of the law of the Lord, will certainly miss this high calling till he forsakes the presumptuous sin.

The right way has no superior for the man in the way, for the full enjoyment of whatsoever things are pure, whatsoever things are lovely, and of good repute in the estimation of the Lord. Some vital thing will be found lacking in every other way. The lines of life evolve in all directions from Jehovah as the central man; but for a direct line of speedy return to the fountain of eternal life from the circumferences, one must seek and find the Lord's own way. This is learned from the secret of the Lord's presence in the High Priest of the Order of Levi.

This circumferential man, by his presence and sublimated power, creates a vortex of world-wide revolution to which he provides an open door. This door leads to the final involution or ingathering of all of the right size to be saved. The measure of such is the man with the plumb-line. All who are to line up with him as King of kings and Lord of lords, as kings and priests unto his God, will have to see in him the Lord of the harvest, clothed with light as with a garment. They will have to mark in Him the perfect man, and in him behold the upright.

The Seat of Original Sin Discovered

SIN, sickness, and death are of the devil, and coincident with the fall of man. This fall is the voluntary descent of the Adamic man into the hells. For these hells we have not far to look. This world of mortality is well supplied with all the commonly ascribed characteristics of hell. With the prevailing sin, sickness, and death, we find their concomitants, "weeping, wailing, and gnashing of teeth."

Any mortal interested in seeing a personal devil has only to look in a mirror. All these things we learned from the Lord, without whom was not anything made that is. He declared and gave evidence of his own origin from above. He identified himself with the Adamic race as its head, which bears the image and likeness of himself, its Holy Seed. To representative mortals He said: "I am from above, ye are from beneath. Ye are from your father the devil, and the works of your father ye will do." The image of these workers of iniquity is death.

There are, however, devils in every man, in differing stages of progression and retrogression. Some in the order of law have passed through so many embodiments in the schools of experience, called the mortal hells, that they are now ripe in the wisdom of experience for a higher plane of being.

Seed-time and harvest for every plane of being are among the eternal verities of universal creation. Hence, as the cycles and dispensations of the eternal universe roll around, human mortal soil is always being prepared for every variety of human and divine or superhuman reproduction. The harvest of each cycle partakes of the nature of the seed sown, plus the increase of the benefits of the law of cross-breeding, which provides for newness of variety.

The returning prodigal of the divine human seed, who "pours out his soul unto death," the death coincident with cross-breeding, well knows that through his descent into hell he has been made sin. He awakes to the fact that he has reached the limit of self-toleration as a sinner, and that the science of the law of his divine being must come to his rescue, and be obeyed for his restoration to the divinity of his biune being in the image and likeness of his original type of manhood. His exclamations may well be, at the point of terminal transformation: "Oh wretched man that I am, who shall deliver me from this body of death?"

Recurrent memory of the Father, the divine begetting love, and of the Father's house, impulses him to repentance or the returning. This return is made with the riches of a dispensation of experience. The power of the begetting love is shown in the parable, in the picture of the Father's coming out to meet the Son. It floods him with an appreciative longing for his lost estate, and he returns to his Father's house, the mother church of his regeneration, or putting on anew of the best robe, the righteousness of the laws of its being; obeyed thus, the Father saves himself in saving his Son

(Continued on page 120.)

For the Younger Minds

Bertha M. Boomer

ONE WAY TO ACQUIRE AN EDUCATION

The Importance of Having a Fine Vocabulary at One's Command

MARY WAS just ten years old; she could read, write, and do simple problems in arithmetic. A good friend then taught her how to find any word in the dictionary or encyclopedia. As Mary had many real duties in life, and could not go through the preparatory schools and then take a course in college to enable her to become an educated lady, her friend told her something she could do in her limited time for study, which would do her more good, probably, than to spend it in any other mental exercise. Said her friend:

"There is nothing, Mary, that will cause you to appear better educated, nor can anything educate you more, considering your limited hours, than acquiring and using a good vocabulary. Therefore, Miss Mary, as you can find any word you may hear or see in the dictionary, or possibly the encyclopedia, which you can always refer to, happily you may still acquire a fair education. Let me give you a little problem in numbers. If you look up three words every day for ten years, how many words will you know when you are twenty?"

Mary could not solve this problem mentally, but she always had a tablet and pencil handy, and after multiplying three words by three hundred and sixty-five days, and then multiplying by ten, her answer was 10,950, or nearly eleven thousand words added to her vocabulary in ten years.

Mary said she had a little time every morning, and some at night, if she were not too sleepy to study, so the good friend said to her: "Write down all the words you hear or see, which you do not understand. If you hear John say, 'We are going to have a new, macadamized road,' ask him how to spell macadamized, and write it down. Should I tell you David Livingston was a great man, write that name down; should you see in a newspaper that one man was elected, another disfranchised, and another is a premier, put down all these words, and look them up when you first hear them, if possible. It is best, however, to make a special study of just one, or two, or three words every day. Really *know* three."

Mary, who had a great deal of determination for a young person, decided to do as her friend had advised. * * The first words she overheard or saw in print were zoölogy, independence, and Peter the Hermit. She noticed how each was spelled in looking them up, and then carefully read what the reference books had to say about each. It was a little dry and difficult to understand at first, but in time it made her think and begin to ask questions.

Simply looking up the words did not satisfy Mary's friend, however, who advised that she carefully write sentences of her own, using those words several times. After that she was to try to use them in her speech, and notice how others employed the words. Mary was to tell some one all about Peter the Hermit. Her interest and curiosity led her to read more of Peter, in some history. Zoölogy

was a heading under which she could mentally classify, as she learned from day to day, anything pertaining to beast, bird, or fish. And one acquires more if they classify and store away bits of knowledge in an orderly fashion, than by acquiring at random.

An accurate memory is of vast importance in having your knowledge at command; while order and classification are of vast importance in mnemonics. To those of naturally poor memory, all manner of props are permissible and desirable to cultivate. Similarities, associations, and contrasts, existing between something easy to remember and something difficult to remember, should prove a stimulant to a poor memory. For example, if we can remember that Pius X, Francis I, and Charles V were contemporaneous, why not let it aid us in remembering that they were contemporaneous at the commencement of the sixteenth century, as ten and one and five make sixteen; or if we cannot remember who were contemporaries at the beginning of the sixteenth century, then the number sixteen should aid us in remembering it was Pius X, Charles V, and Francis I.

An interest in words, then, will stimulate an interest in the things they are intended to symbolize, or of which they convey an idea. Seeking a knowledge of them is the best foundation on which we may build the superstructure of our wider education. Primarily, education means to draw out; and it is the student who can give forth something, that is better educated than the one who has taken in much, but can give forth very little. So to be educated, we must use our knowledge as well as acquire it.

Mary was a very wise child, and carefully pursued the three-words-a-day method. She always gave curiosity and interest full play in her investigation into matters of wider information. "My, what a vocabulary! She must be a highly educated person," was the invariable comment when Mary grew older; and she was, and daily became more so.

The Golden Rule

"We cannot make bargains for blisses,
Nor catch them like fishes in nets;
And sometimes the thing our life misses
Helps more than the thing which it gets.
For good lieth not in pursuing,
Nor gaining of great nor of small,
But just in the doing, and doing
As we would be done by, is all."

—Alice Cary.

A Koreschan Idea

"Thoughts are things, and their airy wings
Are swifter than carrier doves;
They follow the law of the universe—
Each thing must create its kind;
And they speed o'er the track, to bring us back
Whatever went out from our mind."

—Ella Wheeler Wilcox.

A Cosmopolitan Spirit Commendable

The largest theatre in the world is the Paris Opera House, which covers three acres of ground.

The largest library is the National, in Paris, which contains 3,000,000 books.

The tallest monument is in Washington, D. C. It is 555 feet high.

The highest chimney is in Glasgow, Scotland, and is 474 feet high.

The deepest coal mine is near Lambert, Belgium, and is 3,500 feet deep.

The largest monolith is in Egypt—106 feet.

The biggest dock is at Cardiff, Wales.

The strongest electric light is at Sydney Lighthouse, Australia.

The largest lighthouse is at Cape Henry, Va.

The greatest bank is the Bank of England, London.

The oldest college is University College, Oxford. It was established in the year 1050.

The largest college is in Cairo. It has on its register each year over 10,000 students and 310 teachers.

The largest bronze statue is that of Peter the Great, in St. Petersburg, Russia. It weighs some 1,100 tons.

Damascus has the name of being the oldest city in the world.

The most costly book is a Hebrew Bible which is owned by the German government, and which the pope offered \$125,000 for, but which the government of Germany would not give up.

Until recently, the most costly medicine was supposed to be metallic gallium, \$150,000 a pound. But lately, radium has far outstripped it in price, bringing about \$200,000 an ounce.—*Chicago Tribune*.

ONE WAY to become the owner or instigator of great works and deeds is to develop a cosmopolitan spirit. It is very commendable to entertain a certain amount of pride in immediate surroundings, created directly and in part by oneself. Pride of town or city, or experiencing the emotion of patriotism is grand. But why enthuse over the thumb so extravagantly, and forget all about the other fingers,—and also the palm, possibly the head, heart, the feet, limbs, trunk, or the eyes, nose, and ears. It is frequently the trait of untraveled persons, to incline toward an unbearable conceit of vicinity.

The whole world is doing things, and fortunately each man in it is a part of a part, etc., of the whole. Pride of great achievement by any people in any part of the globe, also a feeling of disgust for the ignoble, is the attitude for the cosmopolitan. The stay-at-home may become a mighty Atlas by keeping posted, coupled with the knowledge that he is a corpuscle of the Grand Man, whose head may be in England, his heart in France, and his lungs probably in the United States, where much free speech is permitted.

Mystic Lure of the Sea

A Scotch naturalist in Edinburgh has recently given to the world some interesting facts which go to show how animals as well as human beings respond to the mystic lure of the sea, and how they will travel, sometimes for hundreds of miles, to answer its call, and then push on into its waters to their own destruction. The most curious example of this tendency is found in the seaward migrations of the small brown volelike lemmings. These animals will at certain times leave the highlands of Scandinavia and march in vast hordes toward the lowlands, moving only by night, and following the general trend of the valleys. They

hold tenaciously to the general direction in which they set out, and are diverted neither by streams nor by moderately sized lakes.

Eventually, after a march lasting from one to three years, the army, devastated, of course, by many foes, reaches the sea, but not for its own good; for, queerly enough, the end of the journey is not attained, and many of the little animals push on into the waters, fulfilling to their own destruction the unaccountable impulse to push forward.

Other creatures likewise are known to fall under the spell of the sea. It is rather commonly known how the European reindeer will spend the hard weather of winter on the highlands of Scandinavia and Russia, and feed sparingly on snow covered moss and lichen, and then in summer, in spite of the fact that food has become more plentiful inland, will forsake these haunts for the sea coast.—*Chicago Tribune*.

Puzzlers

Where can a man buy a cap for his knee?

Or a key for a lock of his hair?

Can his eyes be called an academy,

Because there are pupils there?

In the crown of his head what gems are set?

Who travels the bridge of his nose?

Can he use, when shingling the roof of his mouth,

The nails on the ends of his toes?

What does he raise from a slip of his tongue?

Who plays on the drums of his ears?

And who can tell the cut and style

Of the coat his stomach wears?

Can the crook of his elbow be sent to jail?

And if so, what did it do?

How does he sharpen his shoulder blades?

I'll be hanged if I know—do you?

—*Boston Evening Transcript*.

Discoveries That May Prove Important

"Great interest is being taken in the recent discoveries at the Sphinx. Prof. Reisner [Egyptologist of Harvard University] has succeeded in removing the accumulated sand of sixty centuries from the interior of the head, and has gained entrance through the neck to a temple that runs the whole length of the gigantic body, measuring 120 feet in length.

"In this temple is a pyramid which forms the tomb of Menes, the first King of Egypt, and is supposed to contain his mummified body.

"Sloping passages from the temple lead to other chambers as yet unexplored, and it is thought to a subterranean city of importance.

"These wonderful discoveries can hardly be exaggerated, and may prove to be the most valuable yet made."—*New York World*.

Three in unity, established in the central principle and purpose, comprise more potency for the genuine progress of our work than ten thousand uncertain believers.—*Koresch*.

Light on Current Events

John S. Sargent

CAN ATHEISTIC EVOLUTION TRIUMPH?

"The Spirit of God moved upon the face of the waters. * * *
And God said, Let the waters bring forth abundantly."

FOR SOME time there has been an apparent suspension of hostilities between the Christian theologians and the evolutionists, of which advantage has been taken to assure the public that "evolution has collapsed." To test this assertion Shailer Mathews, Dean of the Chicago University, has, as reported in the Chicago Daily *Tribune*, sent out to a number of scientists, the dove of inquiry with the question: "Do you believe in evolution?" And the answer has been returned so far by the talismanic number of thirteen, not bearing the olive branch of peace, but the firm if not indignant assertion of their continued adherence to the Darwinian philosophy.

These replies brings the Dean to the expressed conclusion that "If it has not collapsed, the religious world must discover a way in which evolution can be utilized as one of the revelations of God's will."

*Christian Church Helpless
Against Atheistic Science*

Thus it has ever been since the inception of the Christian church. It began with no formulated science of its own, simply accepting that which was extant among men at that time; and at every innovation upon which since, it has at first fought with prejudice and persecution, only to weakly surrender and embrace the new theories in the end, supinely admitting in effect, that it could make no rational defence against the encroachment of materialistic fallacies.

The Christian church took its religion and philosophy from Jesus the Christ, but has since imbibed and mixed inextricably with them the atheistic sciences, and continues so to do. The most noted of these so called sciences is the Copernican astronomy, turning the world inside out. Then came the theory of chemistry, denying the correlation of matter and spirit; and now we have evolution, a vain attempt to establish the origin and first great cause of all things in dead, inert matter. All of these attempts are perversions and inversions of the absolute truth, and have led to the "higher criticism" that approximates the scepticism of Tom Paine to an astonishing and scandalous degree.

These declensions of the church may be allowed to comport with the assertion of Prof. Mathews, that they were each and all of them "revelations of God's will in the sense which Jesus predicted, that before his next appearing there should come a 'falling away first.'" It must have been his will, therefore, that the church should so decline.

The Koreshan church is in no such lamentable condition; it does not have to take its science from atheistic teachers; it is in possession of a science fundamentally embracing all knowledge, and founded upon an absolutely demonstrated premise. Koreshans do not have to base their theories upon conjectures; they know. They have a theory of evolution, but it is not that pseudo thing advocated by modern science. It does not attempt to evolve—or unfold from lowest to highest, from outermost to inmost—but it unfolds

from highest to lowest, or from within outermost, just as we observe in all the phenomena of Nature.

*All Creation
Evolved as from Seed*

The soil does not produce except as it is impregnated from the higher kingdom—the vegetable. The seed evolves the plant or tree. Finding thus the law of evolution in one domain, that is, in a part, is there any good reason for departing from that law in construing the evolution of the whole? Therefore, we conclude that all creation is evolved from the first great cause as from a seed. That first great cause we do not call an atom of matter, a monad, or a monkey; we call it God, and God is a man. That is, He is the first man in the sense that he is the highest, the absolutely perfect man.

All other so called men (mortal men) are but base or imperfect imitations of that one, only man. They are the unfoldment or evolution of the qualities radiating from this man, into a lower order of creation. Then there is another and still lower evolution, a still greater segregation into the animal kingdom. From thence this evolution proceeds to the vegetable, and lastly to the mineral kingdom.

Nineteen hundred years ago a man was ushered into the human plane apparently as all other men came, but who claimed to be the Son of man, the Son of God. As the former, He was the acme, the highest production of a nation, a chosen people of God, long struggling, strenuously and often discouragingly, with a hostile world for existence. But through it all it persisted, to the last expiring gasp, as a nation. As the flower by the wayside puts forth its fruit and dies, the Jewish nation, its one prepared pistil touched by the overshadowing stamen—the Spirit of the Almighty, brought forth the Word, or God in the flesh, as the Seed-Man of the race.

Six days, or through six stages of racial progress, as with the production of Adam, the Lord had labored to reproduce himself, the perfect man in the flesh—the sacrificial Lamb of God, without spot or blemish. By the sacrifice, that is, by the transformation of this flesh to spirit, through the transmuting fires of theocrasy, and the dissemination of that spirit to his followers, the divine life was implanted as seed in the human race.

This was the real cross of Christ, the crossing of God with mortal man for the evolving therefrom of the children of the resurrection, of which cross the two sticks of wood were but the crudest symbol. These children are to be raised up "at the last day," from mortal to immortal humanity, as was promised to those who, nineteen hundred years ago, ate His flesh and drank his blood; that is, they were impregnated with the seed of the higher life by the baptism of the Holy Spirit.

*The Universe Is
Man Unfolded*

This was the evolution of the Almighty into the many and more outer manifestations of the divine life; but incidentally there proceeds therefrom a baptismal force, rejuvenating and recreating the mortal manhood. Nor does it stop

there; it continues radiating by alchemical transmutation at the points of demarkation, down into the animal, vegetable, and mineral kingdoms.

In this way all things were made by Jesus the Christ; for he is the veritable Jehovah, and is repeatedly sending his spirit down throughout all the lower domains, to create and recreate that which is worn out, or falling to decay. It is a continued unfolding within, or evolving the new from the old. In this way will be fulfilled the promise of making all things new.

Creation is a continual and never-ending process, and bears an integral relationship throughout, from highest to lowest, the orders (each in their quality and degree) imaging forth and symbolizing something in the higher, from which they are specifically derived; so that the universe as a whole is man unfolded or evolved to his greatest amplification. The idea that creation ever had a beginning, in the sense that at some time it did not exist, and then suddenly began to exist, is utterly preposterous, as nothing can exist without adequate cause, and no cause short of a like universe would be adequate to bring this one into existence.

The idea that God existed before creation began, is alike preposterous. He could not exist without something in which to exist, consequently the whole question resolves itself to this: which was first, the chick or the egg? As neither God nor creation could exist without the other, we must conclude that they are contemporaneous, and that both always existed.

Animal Life Evolved From Man

It is a great deal more reasonable to conclude that the monkey, and in fact, that all the lower orders were evolved from man, than that man was evolved from those things that are so immeasurably below him in the scale of creation. It is an axiom that water cannot of itself rise above its source. Can anything else, for that matter, do so without assistance from above? Mineral substance is only elevated into the next higher kingdom by being eaten, appropriated, through the process of vegetable growth. Likewise, mortal humanity is appropriated and lifted up into the higher kingdom, the immortal, by the implantation of the Holy Spirit (the seed of Deity) in the race.

The fact of the relative similarity of the anatomy of vertebrate animals and that of man, and the nearer approximation of the ape's form to the human; and also the nearer approximation of the brain capacity of primitive man to that of apes, as indicated by the fossil remains of man preserved from the ice age, or the tertiary period; as well as the consanguinity of the blood of man and that of the anthropoid apes, lately discovered by chemists; or that the human embryo in its development goes through the various forms of worm, fish, reptile, and is born a quadruped, to begin life on all fours, is proof of the integral relationship of man and animals. But it can be no more proof that man was evolved from them, than it is that animal life evolved from man; the latter assertion being the much more rational conception of the two.

Borne Out by the Scriptures

Besides, we have Scriptural proof in the account of creation to sustain the latter view. It is said: (Gen i: 2) And

the Spirit of God moved upon the face of the waters;" that is, the Spirit of God moved upon "peoples, and multitudes, and nations, and tongues." (See Rev. xvii: 15.) What else, pray, would the Spirit of God move upon but these various orders of humanity? And did not the Spirit do this very thing at Pentecost, and thereafter, through the ministrations of the Disciples?

Then again God said, (Gen. i: 20, 21) "Let the waters bring forth abundantly the moving creature that hath life and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after his kind."

Then if we study the word earth, as used in the Scriptures, we will find that it refers to, or implies, the people of the earth about as much, or more than it does to the merely physical earth. So that with the understanding that the word earth here also refers to humanity, we can begin to understand how it is that although the earth always did exist, that it could be without form and void. It meant that the earthly man was without the orderly knowledge, truth of doctrine, or the practice of the good of life. The one is predicated of the intellect, the other of the will or affection. Therefore, the things mentioned specifically in the story of creation as being brought forth out of the earth, were principles of righteousness, being grounded in the will; while these things mentioned as from the waters, were the knowledges and doctrines of truth formulated in the intellect.

"To be without form and void," indicates the mental chaos of one man, or of all men when they are without divine enlightenment and divine guidance. And the things brought forth during the six days, or long stages of progress, symbolically indicate the development of fixed and gradually elevated principles, until the sixth state was attained, when from mortal humanity God was enabled to produce the real, immortal man, Adam.

If we were enabled to see spiritual forms (which are just as real and substantial as material things), we would see the thoughts and affections of the human mind assume the forms of these things in Nature that correspond to the quality of the thought or affection indulged. When these things become fixed in the aggregate human mind, they evolve to the lower domains, wherein they are clothed in material substance by the alchemical transmutation of spirit to matter, through the orderly processes of birth, growth, and crystallization; for all matter has been spirit, and may be again. *Vice versa*, all spirit has had the opposite experience, and may have it again. The possibility of this transformation is sustained by Scripture, if we are to believe the statement of John i: 1-15, that the Word, or God, who is declared to be Spirit (John iv: 14), was made flesh. (John i: 14.)

Scientists, Confusion of Terms

Evolutionists in their ignorance of the laws of creation, confuse the term evolution with what they should term involution. The former word means to unfold, the latter, to infold. Nothing can be unfolded without having been previously infolded; and the idea that man was or could be infolded

in a monkey or a monad, would be too irrational, it would seem, for intelligent men to give it serious consideration. It is quite true that the Almighty in building up and producing mortal man, and thence the Son of man, makes use of, and draws upon, all the resources of creation. We have two examples of this process in the production of Adam and Jesus; but this is involution, a re-infolding of that which was previously evolved.

This is accomplished by the higher kingdom feeding upon the lower. The vegetable feeds upon the mineral, the animal feeds upon the vegetable, the human upon the animal and the vegetable, and the God kingdom feeds upon the human. "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." (Rev. iii: 20.)

The eating (appropriating) is a mutual feasting. Man and God are just as necessary to one another, as man, animals, and vegetables are to each other. When we eat animal or vegetable substance, we transform the animal or vegetable cell to the human; and in so doing we appropriate the animal or vegetable spirit. The eating of the sacrificial animals by the Israelites, besides being typical, was also a necessary appropriation of the animal spirit, the better to fit the race for the production of the Son of man.

All Scripture was given primarily as instruction for God's Messiahs; and the admonition to "Cast thy bread upon the waters, for thou shalt find it after many days," (Eccles. ix: 1) was to be observed by the Christ, by casting himself, his Spirit, upon the waters, upon humanity, for he was the living bread which came down from heaven, and this bread was his flesh. (See John vi: 51.) This same bread was cast upon the waters (upon humanity) by Adam, to be returned in the person of Jesus, and cast again by him in disseminating his flesh in the form of Spirit—Holy Spirit, to his followers. This potency goes down to the uttermost parts of the earth, as we have described, by evolution, and returns by involution, with increase of many-fold; just as the life of the seed is evolved in the plant, and then the progressive cells are re-involved in the fruit and seed, with multiplied increase.

"The New Freedom"

ANENT the discussion of the new administration, a book has come to our reading and review, by the tongue, not the pen, of the new President. It is made up of suggestive portions of his campaign speeches, put together by Wm. Bayard Hale, and published by Doubleday, Page & Co., New York. Such a book on political subjects by such a man is usually approached by the casual reader with the apprehension that it will be found dry and uninteresting, and the writer confesses to some misgivings upon that score, but must acknowledge a most agreeable disappointment. We found it, to our surprise, a most readable and interesting book throughout, that will well repay the perusal of all who care to learn anything about the political and economic condition of the country, and the possibility of improvement.

Coming as it does from an author of such profound erudition, we naturally expected that the ideas, however good, would be clothed in a halo of scholasticism, calculated

to dazzle and mystify the ordinary reader, rather than enlighten him. On the contrary the language is plain, simple, and straightforward; the reasoning clear and conclusively enforced with quaint and homely illustrations that the common people, the people into whose hands he would return the powers of government, can understand and appreciate.

The writer had acquired a somewhat favorable opinion of Mr. Wilson's political ideals, so far as known to him, but did not realize until this reading how sincere a tribune of the people he aspires to be. Without assailing or seeking to antagonize any faction he pleads the cause of the average man, of the man struggling in the stream of economic endeavor, against the odds of organized "big business," with a keenness of penetration and clearness of elucidation that is most convincing and persuasive; that, too, without bitterness or invective, or a word that need offend the most sensitive partizan of organized capital. In fact, his kindly method of handling these fiercely mooted questions would almost suggest the inference that he expects to induce the opposition to swallow his reform as eagerly as a child swallows sugar-coated pills, and rejoice ever after in the happy and healthful economic results.

The object of this book, he says, is "an attempt to express the new spirit of our politics, and to set forth, in large terms which may stick in the imagination, what it is that must be done, if we are to restore our politics to their full spiritual vigor again, and our national life, whether in trade, in industry, or in what concerns us only as families and individuals, to its purity, its self-respect, and its pristine strength and freedom. The new freedom is only the old revised, and clothed in the unconquerable strength of modern America."

He begins by showing us that "the old order changeth;" "that nothing is done as it was done twenty years ago;" that we have a new organization of society; our life has broken away from the past; that we have changed our economic conditions, so that the old political formulas do not fit the present problems, and that we are facing the necessity of fitting a new social organization, as we did once fit the old organization, to the happiness and prosperity of the great body of citizens; being conscious that the new order does not fit and provide for the convenience and happiness of the average man.

We have come upon an age, he asserts, when men no longer do business as they used to do business. The individual has been submerged; men no longer work for themselves or as partners, as in the old way, but generally as employees—in a higher or lower grade,—of great corporations, impersonal things, that have little feeling in common with their employees; which the individual cannot talk to, or do business with, as man to man; which exalts a chosen few to a power, which as individuals they could never have wielded, and through these great organizations these few are enabled to play a part unprecedented in history, in the control of the business operations of the country, and in determining the welfare and happiness of great numbers of people.

These coteries of powerful men with a genius for expansion, began to trench upon the economic liberty of the individ-

ual; they bought out or killed off their weaker rivals, secured rebates, and bought up the raw material or the mines from which it was obtained, or otherwise secured to themselves monopolies. The politicians, finding them liberal contributors to campaign funds, could not well refuse to favor them with such legislation as they desired, or to kill off such as were inimical to their interests. Thus it was "big business" came to be the secret power behind the throne; the silent partner with politics in a clandestine conspiracy to rule the country in their own interest.

It is not charged as with malice aforethought, but it just came about in the natural order of things, in the great changes that have developed in the industries and trades, that have arisen from the vast application of machinery in industrial pursuits. In the great transportation lines, where men and merchandise are handled in the mass, property became the all-important thing, and man, the average man, only a means, an instrument, whereby the powerful were to gain wealth. He became a mere tool, not of as much consideration as a mule or a machine, because these had to be bought and paid for. Their death or failure was a dead loss; the death or failure of the employee was no loss to the employer,—there were plenty more to take his place.

"The truth is," he explains, "we are all caught in a great economic system which is heartless. * * * Your individuality is swallowed up in the individuality and purpose of a great organization; * * * our laws still deal with us on the basis of the old system. The law is still living in the dead past which we have left behind. * * * For this reason American industry is not free, as it once was free; American enterprise is not free. The man with only a little capital is finding it harder to get into the field, more and more impossible to compete with the big fellow. * * * Because the laws of this country do not prevent the strong from crushing the weak. Thus the prosperity of the country is in the domination of a comparatively few men's hands, which no country can afford."

Such are the facts, and the remedy he proposes is to make laws to fit the facts. He would not destroy wealth or handicap its acquirement, but he would straight-jacket it so that it could not oppress the weak. He would return our economic system to free competition. He would patch up the old garment of economic and political life; he would renovate it, wash, starch, and polish it, to look as good as new, and make us feel proud to wear this old garment again. He makes the prospect appear most inviting, despite the fact that we all like a change of fashion. He would begin by "publicity," stop all this secretiveness in business and politics. He would have all the people know all that is going on, all the time. He would raze "the jungle," and run "the beast" into the open so that all could see his deviltry, for it is in the darkness that men concoct evil. He would enjoin the committees from smothering bills in the committee room, or of hearing only those most selfishly interested in the legislation; he would have the humblest toiler as well as the richest and most powerful magnate heard, and in the open, too, for "public business is public business," which everyone should know and freely discuss. To this end he would open every schoolhouse in the land as a "social center," where the people could meet and discuss all ques-

tions of interest to them. He would return to the customs of the old colony days, to the town meetings, wherein our forefathers schooled themselves in the art of self-government.

He would have no guardian. Freemen need no such care. He utterly refutes the idea of Alexander Hamilton, "That the only persons qualified to conduct the government were those who had the biggest financial stake in the commercial and industrial enterprises in the country." He would return to the pure democracy of Lincoln, "who in his own person so completely disproved the aristocratic theory," and he regards it as "amazing how quickly that party founded on faith in the people, forgot the precepts of Lincoln, and fell under the delusion that the 'masses' needed the guardianship of men of affairs."

All he wants is fair competition; give merit and brains an equal chance, and let the best brains win. If those who are loaded down with watered capital want to come into the field with their tanks of water on their backs, and try to win under fair competition, he would like to see how they do it. He favors the initiative and referendum, to give the people the key to their own house; and the recall for all except judges. He would make them responsible to the people by direct election, and would also elect the United States Senators by popular vote. He wants to free the country of restrictive tariff; cut out all privilege and favoritism in fiscal legislation, establishing an equitable tariff for revenue only. But much as we would like to, we cannot take space to show his arguments or to quote his many pertinent and pithy remarks.

We quite agree with this able diagnosis of our politico-economic disorder, and the prescription for its cure, if we are to return to competitive trade; but as Koreshans assume to see a little farther into the millstones of the gods than even Mr. Wilson presumes to do, and although these mythical beings are reputed to grind exceedingly slow, we believe the grist of competism is almost ground out. And under that benign providence which so wisely shapes the end, as well as the beginning of all things, it is not to be patched up so as to continue. It is already rotten ripe, as its corruptions and the oppressions of the evil powers it has engendered evidence, and its harvest of destruction is at hand, to give place to the new order of things, a great commonwealth,—wealth in common, the seed of which was planted in the race by the baptismal Spirit nineteen-hundred years ago, to gestate and reach its fruition, its ripening, at the end of the Christian age. That end now being at hand, as is well indicated, when a great exemplar of the Christian faith, as is Mr. Wilson, can see no other or better salvation for the country than the continuation of competism, the real cause of our unhappy condition. The brotherhood of man can only be established and maintained in communism, not in competism.

However, we are pleased to see a man whose face seems so determinedly set against the encroachments of the money power elevated to the leadership of the nation, as it may be the means of precipitating the final struggle, that will down that power to make way for "all things new."

The Outlook In and About Us

THE widespread disaster by storm and flood in a number of Northern states is most appalling in its magnitude and destructiveness. The loss of life, extending into the hundreds, and perhaps thousands, and the consequent suffering of the hundreds of thousands rendered homeless, are calculated to awaken the sympathies of the nation. Dreadful and to be regretted as such catastrophes are, there is some little compensation in the manifestation of the feeling of the brotherhood of man that is aroused by the occasion, but it is too momentary and evanescent to be substantially beneficent.

The waters assuaged, the homeless hidden away in makeshift accommodations, and the purses now so open to their needs will be shut with a snap, and the hearts now overflowing with sympathy will turn to the pursuits of sordid gain, while those stranded by this misfortune will be left to struggle practically unaided to recoup their losses, and to restore their ruined homes. It is good to find upon occasion that the human heart has yet some tender spots, but the every-day, the constant, brotherhood of man is more to be desired.

If, as we firmly believe, these unusual disturbances of the elements are indicative of corresponding disturbances in the aggregate human mind, then we are assured by these storms and floods, if we did not perceive it otherwise, that there are some great upheavals taking place in the public mind. Just what they are may not yet appear, but certainly there is a seething unrest that is tearing up and flooding many long-cherished views, with other great and disturbing fallacies.

Not the least of the occasions for these disturbances is the political outlook. The almost absolute reversal of the political policy that has been pursued with only slight breaks for fifty years; the excitement and strife engendered by the changing of thousands of office-holders from one political faith to those of an opposite faith; the expectancy and distrust of a bad business outlook, that may be entailed as a result of the new administrative and legislative regime just now beginning,—all these contribute to the general agitation, besides other factors not now to be mentioned.

Peace in the Balkans

America is not seriously agitated by the European situation, but may acknowledge some sympathetic solicitude as to what will be the result of the military operations now culminating in the long-delayed fall of Adrianople. This chief bone of contention being now in a situation to be disposed of satisfactorily to the allies, and the powers with what smacks of the insolence of a set of bullies having undertaken to delimit the awards of victory, we have the promise that the dove of peace will soon return with the olive branch to the long troubled Balkans.

But will that settle the Eastern question? The boundaries proposed by the peace makers will still leave the hated Turk with at least a toe-hold in Europe, and the control of the Dardanelles. Will everybody concerned be satisfied to keep the peace hereafter, with Austria nursing a good-sized grouch because she missed the opportunity to "hog" a lion's share of the conquered territory, including Salonica,

and most of the Adriatic coast; with poor little Montenegro bullied into dropping her prey (Scutari), just as her jaws were closing in on this coveted prize; Servia barred from a much desired and much needed outlet to the sea; with Roumania threateningly demanding a large slice of Bulgaria as compensation for not stabbing her in the back, when she was fighting her victorious way to the Tchatalja lines; with Germany menacing any infringement of her opportunities in Asia Minor, and with Russia still deprived of the outlet through the Dardanelles to the Mediterranean Sea? And besides all this, the Allies themselves are jealous of each other's honors of war and conquests, almost to the point of hostilities. Will they be able, all of them, to settle down and keep hands off the coveted prizes? Echo does not yet answer, but we listen for it to come in a renewed clash of arms.

Bloody Mexico

Our neighbor on the South keeps on her blood-strewn way. Gen. Huerta is still laboring strenuously in the interest of peace, and is energetically pacificating all who oppose, or even criticise, his coup d'etat, by compelling them to face the firing squad—if he can manage to catch them. Poor Mexico! She is exemplifying that Scripture which says there is no remission of sins but by the shedding of blood; and apparently she is impressed with the idea that it will take about all the blood the nation has, to wash her sins white as snow. If the Incas, the victims of Cortes' awful treacheries and atrocities, could look in upon the scene, they would have reason to feel that their blood was being requited them.

About the best thing, perhaps, that ex-President Taft did, was to keep our fingers out of that muss, though he was sorely pressed by the Jingoists, and those who had large financial interests there. Mr. Wilson seems to be likewise disposed, and it is to be hoped that he will succeed to the end of their troubles, however they may turn out. If our "big business" wants to exploit and rob the resources and labor of other peoples, let them take their own chances; our Government should refuse to be made a cat's-paw to rake the chesnuts for them. The President's withdrawal from the "dollar diplomacy" indicates that he is of about the same opinion.

Civil War in the British Isles

The suffragettes of London, who have lately been dubbed the epithetical sobriquet of "Outragettes," are still prosecuting their peculiar methods of warfare, much to the annoyance and damage of many people, without distinction or discrimination as to whether they are friends or foes to the women's cause. A humorous incident in this connection occurred at a convention of the labor party at Manchester. A delegation of suffragettes, having been refused admittance to the convention, managed to elude the police and sergeant-at-arms, slipped a chain through the door handles, and locked it with a patent padlock, so that all attempts to unfasten the doors failed, until a blacksmith was called in with an axe. Meanwhile the convention, all unaware of its imprisonment, was applauding speeches on the right of women to the franchise.

(Continued on page 120)

Literary Review & Comment

N. C. Critcher

BOOKS AND MAGAZINES

In the best books great men talk to us, give us their most precious thoughts, and pour their souls into ours. God be thanked for books.—*Wm. Ellery Channing.*

THE CONTENTS of the March *Review of Reviews* are: "Henri Bergson: Spiritual Philosopher," with portrait of Mr. and Mrs. Bergson; "Livingstone, Liberator of Africa," with portrait; "Cyril G. Hopkins, Soil Builder," also with portrait; editorials; "Illinois Working for Permanency in Agriculture," by B. F. Powell; "Education, a Keynote of the Panama-Pacific Exposition;" "The Motor Car and Its Owner Today," by Albert L. Clough; "What the Morgan Art Collection Means," by Ernest Knauff; "American Railway Accidents—a 'Safety First' Campaign," by Herbert T. Wade; "Sugar and the Tariff," by A. G. Robinson; "The New Balkan Diplomacy," by J. Irwing Manatt; "Progress of the World" and "Leading articles" cover a wide field of interest, and the cartoon pages treat the public to a burlesque view of the political situation. The frontispiece is a portrait of Senor and Senora Madero of Mexico. New York City.

The *Scientific American* of March 1 has description of work being done to supply New York with water from the Catskills; among other items of interest, is an article illustrated with "wind rolled snow-balls," of all sizes up to that of barrels, a phenomenon which occurred recently at Davenport, Wash., and at Potsdam, N. Y. March 8 title page shows Woolworth building, "the tallest in the world." "Salt-Rising Bread," raised by newly discovered bacteria; "What is matter?" giving account of investigation by distinguished scientific men; some curious illustrations of "optical illusions." March 15 has an article on "The Growth of a Great Navy," by Percival A. Hisslam, referring to Germany's navy; "The Curtiss Military Biplane," by Stanley Yale Beach; "Uncle Sam's Appraisers of Merchandise," editorial; and interesting comparison of the Ambrose Canal in New York's lower bay, with the Panama Canal. March 22 title page shows method of "Propelling Battleships by Compressed Air;" "Plastic Art of Prehistoric Man" of twenty-four thousand years ago, leads the editor to think he must have reached a much higher point of development than heretofore supposed." "Gasoline and its Substitutes," editorial. Each issue has department of "Inventions," and valuable articles too numerous to mention. New York City.

In *Woman's Journal* of March 15 may be found a revelation of the shocking state of morals in Washington, D. C., as shown on the eve of the inauguration of President Wilson; in same issue is published a letter from Charles Edward Russell, offering "all his time and services toward a vigorous protest against the outrages" inflicted upon the suffragists' procession. Governor Hatfield of West Virginia "feels that the time is at hand when women will be accorded the same privileges at the ballot box as male

voters have today." The *Journal* is ably edited in the cause of suffrage. Boston, Mass.

Correct English for March is overflowing with instructive and interesting matter. Among the articles may be mentioned, "Practical Lessons in Speech," by A. Chester Tucker; "Suggestions for the Writer," editorial; "The Real Art of Acting," by Henry A. Witte; "Style," by F. S. Baker; and "Misuse of Words in the Law," editorial. The usual "Vocabulary," "Studies of Words," etc. Evanston, Ill.

Our Dumb Animals of April contains a very interesting article on the "Arab Horse," by Col. Spencer Borden, an authority on that subject, illustrated with portrait of "Segario, the Prince," owned by Col. Borden, and one of Lord Roberts on "Vonolie," whose breast is adorned with two medals presented by her Majesty, Queen Victoria; one for the Afghan wars, and one for service in Africa. He is twenty-seven years old, and has carried Lord Roberts twenty-two consecutive years. The magazine is always attractive and instructive, and should be in the hands of every child. Boston, Mass.

The March *Nautilus* has on title page an excellent motto for Koreshans: "The desires of our hearts are God-implemented, and God works in us to will and to do according to these desires. Hence, desire is the prophecy of its own fulfilment. As to *when* it will be fulfilled, depends upon how well we nurture the desire with faith and good works." *Elizabeth Towne.* The same number contains other good ideas. Holyoke, Mass.

Health Culture for March has fine article on "Capital Punishment," by Axel Emil Gibson; also some good ideas on food, if read discriminatingly. The trouble with dietists generally, is that they know nothing of the alchemical action of food, but reason purely from chemical analysis—quite another thing! Published in New York City.

March *Good Health Clinic* gives some rational advice on food and exercise, subject to same criticism as above. Also, has suggestive editorial, "First Right of Mankind." Syracuse, N. Y.

Emmanuelist Herald for Feb.-March, deals largely with the "white slave" traffic, for the suppression of which their workers are doing much. Montwait, South Framingham, Mass.

The *Chiropractor* for April has articles on "Appendicitis;" "Vaccination;" "Self Limited Diseases;" with other contributions interesting to Chiropractors. Davenport, Iowa.

Astrological Bulletin has its regular monthly table of conditions as predicted by astrology, also, items of value to students of that science. Portland, Ore.



STATESMANSHIP AND THE SOCIAL EVIL

The Imminent Danger of the Race: Necessity of a Solid Work of Amelioration

BY MADISON WARDER

SHOULD one desire a practical illustration of futility in its most exasperating form, it is only necessary to turn an average bunch of modern "statesmen" loose upon a really vital problem in social life. There will be found, in its highest degree of efficiency, the ability to consume time interminably in the accomplishment of an infinitesimal amount of results. The bleak barrenness of the statesmanship of modern times (considered from the socially utilitarian standpoint) is eloquent and convincing testimony of the extent of human degeneration.

The so called "social evil" has been demanding increasing attention, of late years, from various types of reformers; so much that a few clear-headed people have recognized veritable race suicide in the overwhelming augmentation of its destructive potency. In the face of the dangerous onward sweep of this destroyer, the characteristic attitude of our public men has been one of studied indifference. Lately, since a few powerful mentalities have become aroused to the imminent danger to the race, they have been forced to a pretended consideration of the problem; but, characteristically again, they have striven to do as little as possible in the work of amelioration, and to make that little count for naught.

The social evil, as it today exists, effectually discounts man's pretensions to being civilized. It stamps the leaders in modern culture as the grossest of incompetents, and demonstrates that what we have been calling civilization is in reality, so far as morals are concerned, a grade below savagery. Every man in the councils of state should feel the shame of its continued existence, and should regard its eradication as the first duty of organized society. Instead, they move only when lashed into action by an awakened public sentiment.

After years of agitation by a few daring ones against the "white slave" traffic, we are at last to have the pleasure of seeing society, in its organized capacity, officially acknowledge that there may be such a problem within the scope of its consideration. The governors of a dozen states have signified their willingness to join with the governor of Illinois in a concerted effort, via the commission route, to check the ravages of the evil. The commission plan has been found a very useful device for evading definite action; and it is probably hoped that the agitation may be induced to subside, so that men, from the statesmen down, may continue in peace the satiation of their sensual proclivities.

The plain truth of the matter is that men of influence, with comparatively few exceptions, do not want the social evil abolished. All the forces that should be working for its eradication—and this includes the state and the church, as well as the vidual—are too deeply steeped in sensuality to act, even when warned of the inevitable consequence of continued racial debauchery. Generation after generation

of cumulative indulgence in sensual pleasures has augmented the sex desire in such measure that it is now the overwhelmingly dominant impulse of mortal life. The roots of the social evil are found wherever there is human soil.

KORESH has declared—and the world needs to be continually reminded of the truth thereof—that sensuality in the racial life has its genesis in sensuality in the home. So long as the relations within the conjugal pact are characterized by prostitution of the propagative functions to the plane of sensual pleasure, so long will sensuality be bred in every bone and fiber of the vidual and racial life. The general run of our public characters are consequently well equipped for antagonism to any reform along this line. It is therefore idle to expect that the social evil will be eliminated, or even ameliorated, by the factors now in control of the racial activities.

There seems but one possible solution of the problem, and that will be found a surprisingly simple one. It is indicated in the swiftly rising movement for woman's emancipation from the curse of masculine dominance. Woman alone has power to save the race from the destruction that threatens. The monopoly of power in societal affairs now enjoyed by man, must be overthrown before any headway is made in the purification of social life. If every woman could be reached with the proclamation by KORESH, promising the subjugated half of the race surcease from the tyrannies of masculine sway, the social evil would be eradicated in a day. Signs are multiplying that they will soon be ready to listen to the message.

The Power of the Monster

BY O. FREELAND.

DEMOCRACY as a system and form of government is defined as the "People's rule," "popular government," "representative government;" and to restore it to the people in substance and reality, is the aim and purpose of the progressives in this country. They are aware that the reactionary forces in business and politics have deprived the people of actual power and concentrated it, with their accumulations of wealth, in the hands of the "interests."

The Progressive movement as represented by such leaders as Roosevelt and La Follette, is a more or less organized group of citizens to destroy the noxious influence which these "interests" wield in the legislative, judicial, and executive departments of our Government. The "interests,"—what are they? Expressed in the singular number and third person, it is the plunderbund; it is a plutocracy of brilliant mind, with well-nigh absolute control of the nation's banking and industrial interests. Self-love and a profound affection for the mighty dollar are their ruling passions, while no humane impulse or sympathy is extended to the wage-earning mass, that is regarded rather as a thing to be exploited, oppressed, and driven at so much per day, for the glory and power of capitalism.

Big business and the banking powers are so closely affiliated that they may be regarded as a unit. It is a stupendous and vital force, unafraid of Supreme Courts, Legislatures, or the Congress. At their nod and call are acute and cunning lawyers, who ooze technicalities at every pore, lying awake nights to invent some legal trickery to circumvent the law for their clients; for high fees or princely salaries. This, of course, is possible only under the competitive system. It breeds these soulless corporations and fosters greed. Capitalism is the personification of selfishness; it has nullified democracy, and it announces through its mouthpieces that God has ordained it to hold and to administer the property interests of the land.

President Wilson well knows the power of this monster, and has promised to so exercise his functions as president, that the people will be brought nearer to the Government. It is his intention to curb the increasing and baneful activity of the beast—corporate interests, and we hope he may succeed. He was elected because of the traditional and historical reputation of the democratic party, and the confidence he inspired as a tried statesman of high integrity.

The progressives of courage and conviction believe the new President is more sincere, and greater than his party. It must be allowed that the principles announced in the progressive platform of Roosevelt are live issues even now, for no question is settled until it is settled right. A government pledged to this platform would have been a long, forward step toward the people's rule, but it would not, nor could it, abolish the abuses and corruption now prevailing as a part of our economic life. It is economic pressure and the tyranny of capital that have caused the present universal unrest and discontent.

It is the common or plain people whose voice and will should be heeded in a genuine democracy. Are they not the essential factors of any community, its chief mainstay and support? And yet these are the wage-slaves, struggling against poverty, and helpless in the grip of the plunderbund, in the richest country of the world. The people are free in theory; for does not the Declaration of Independence assert they are created free and equal? Free? yes, to starve or beg work of the overlord who has the capital, free to be forever dependent, and with not a shred of freedom which holds out to him equal opportunity with the rest of his fellows.

Justice and equity, the free pursuit of life, comfort, and happiness, are impossible under a system that encourages the few more fortunate and gifted ones to create an aristocracy of wealth at the expense of the masses. Actual slavery, the black slavery of the South, was more tolerable than that of the workers of the civilized nations under the form of liberty.

Men and women have grown weary of the continuous drudgery called work, and the unbroken fear of want and enforced idleness; and in these facts we see the cause of socialism and of the progressives who demand a real democracy to displace plutocracy. Can anything in the mere possession of wealth ennoble? And does it not vulgarize those who exist only for sensual pleasures, and dole out charity to ease their consciences? When there is misery, abject and

shameful, at their very doors, how can they have peace of soul and spirit?

The system brutalizes the wage-workers, as any one can see when visiting a factory or a mill. Thus the human brute is the victim of white slavery; the vulgarized and ruthless capitalist employs mere babes in his cannery or mill; capital and labor snarling at each other, when they should have a common interest, and in one grand unity make for the world's happiness. The Psalm says (Ps. viii: 5), "For thou hast made him [man] a little lower than the angels, and hast crowned him with glory and honor." See him today, and oh, what a fall! Made a little lower than the angels, he has sunk to the depths of hell, where you can see rich men riding the backs of millions of their fellows.

Truly, in the scheme of divine purposes it is nearly the fulness of time, and the battle of Gog and Magog is due. We are in a house divided against itself, and such a house must fall. From the ruins shall arise the new church and state, as the phoenix from the ashes. This KOROSH has abundantly taught; and he has also made clear the processes whereby man shall again be crowned with glory and honor. He is the man for whom many are waiting, even those who do not know his name. We know him, and we also know that his progressive platform is the science of life, given him by God.

The Sin of Criticism

Did you ever think how easy it is to let a remark slip about how this person acts, or that person speaks, or how someone else walks? Nothing is easier than to pick flaws in someone else. We always see the bad habits in others; but when we search ourselves we most always find the same fault, a great deal worse. Faultfinding grows upon us. When once we start to criticise, the habit grows until nine times out of ten, we are too weak intellectually, or too neglectful to stop it.

We do not realize until too late that we are always saying something sarcastic about even the smallest things that demand our attention. Have you noticed that sometimes you make slighting remarks about small matters that do not even concern you? Did you ever try to stop it? Ever try to stop speaking sarcastically about this person or that one? Better stop now, or you may become one of that pessimistic sort of persons that never see the bright, beautiful side of life, that blessed side that God intended we should enjoy.—*Emmanuelist Herald*.

The Value of Life

So to live is heaven;
To make undying music in the world,
Breathing as beauteous order that controls
With growing sway the growing life of man,
This is life to come,
Which martyred men have made more glorious
For us who strive to follow. May I reach
That purest heaven, be to other souls
The cup of strength in some great agony,
Enkindle generous ardor, feed pure love,
Beget the smiles that have no cruelty—
Be the sweet presence of a good diffused,
And in diffusion ever more intense.
So shall I join the choir invisible
Whose music is the gladness of the world.

—George Eliot.

The Seat of Original Sin Discovered*(Continued from page 109.)*

and heir, who finds a common dwelling place, and a throne of beneficent dominion in the bosom of the eternal church universal.

The law provides steps for this safe return to the throne of righteousness radiant with the science of the law, made life as the mother of all living. Chastity and celibacy, the cutting off of all the lines and agencies of descent, provide strength for the return. The cleansing of the ultimates or seed of life in that Word and deed, making the walk and conversation of the man, pure in quality of life.

He that is born of God, the Spirit of Truth, the science of the law, cannot sin, for his seed remaineth in him, and he cannot sin, because he is born of God. Sin, then, is the descent of the seed of man into the mortal race for the satisfaction of the lusts of the flesh, and even for the proliferation of descendants beyond the time limit of the age.

It is written that there remaineth a time when those that have wives shall be as though they had none. This time is foretold to be at the end of the age of Pisces or fishes, and the beginning of the age of Aquarius, the applied science of the law.

The set time is now, and the doctrinal pabulum for all "vice commissions" to absorb mentally and practice scientifically, is that of the scientific benefits of polarized chastity and celibacy for the prevention of race suicide. Rightly or rationally polarized sex forces provide the essential light on the straight and narrow way, leading to immortality and eternal life. This life is lived by the Order of Melchizedek,—having as its center the all seeing ego of the mind eternal, the central Star of the universe.

The Outlook In and About Us*(Continued from page 116.)*

The hoodlum element, which it would seem would take little concern in governmental policies, so its own bent of iniquity is left undisturbed, seems to have been stirred to hostilities against the militant suffragettes, and to have broken up some of their meetings with riotous behavior, drowning out the speakers, voices with hootings; hustling the band of women on the streets, and tearing their clothing. The women were rescued with difficulty by the police.

Trouble with Ulster

But a more sanguinary conflict is threatening upon the passage of the Home Rule Bill, which seems now about to weather all opposition in Parliament, and really be enacted into law by May of next year. The religious antagonism of the Orangemen of Ulster to the Catholic dominion of Dublin, seems absolutely implacable, and they are reported to be secretly arming and drilling in preparation for a war that is a war. A secret and mysterious organization has, it is claimed, pledged themselves "to endure the worst," and the attempt to force a million of England's most loyal subjects into a nation dominated by the pope, albeit it is Irish, will be the signal for revolution. They will stand up

and be shot down first. The terms of the "Ulster Covenant" are to be made good. They will not become mere pawns in a party game. Fifteen thousand men are reported under arms, and Bonar Law predicts that when the clash comes, "there will be such an explosion throughout the length and breadth of England, as will strangle the Home Rule serpent at its birth."

The Home Rulers pooh! pooh! all these threats and preparations for war, characterizing them as "heroic melodrama." Asquith laughs whenever it is mentioned to him, but many think the only possible way to avert bloodshed is in a general election deemed most likely to befall, which will reverse the Home Rule program, as Protestant England can hardly countenance the shooting down of its loyal subjects by its army, to force them out of English rule, and into a rule they detest. This, however, is one of the "rumors of war" that may or may not occur.

The Democratic Party On Trial

BY JOHN S. SARGENT

FOR OVER fifty years the democratic party has been under a cloud of distrust by the people; that party having proved to be on the wrong side of the questions of slavery and state's rights, as the arbitrament of arms decided. Only twice since that time have the people relented sufficiently to give it a partial retrial until now, when the general government has been handed over to it almost without reserve, giving to it the executive and both branches of the legislative; the Senate, however, by a very narrow margin.

Will democracy make good? is the question that naturally arises in the minds of all who seriously concern themselves about the affairs of government. While the party succeeded by a very decided minority, through the, to it, fortunate split of the republican majority, still there are indications that the greater part of the people look hopefully to the present administration, to do something to relieve the country of some very onerous conditions growing out of misdirected financial and industrial policies, nurtured by the party long dominant.

Most assuredly few, if any, attaining to the presidency have come to the office with more good will, and less of political bitterness entailed by defeat, than has President Woodrow Wilson. That unpleasant contingent of a political campaign seems to have been almost wholly absorbed by the two antagonistic wings of the other old party, which now, like two fighting cocks separated by some friendly peace-maker, are standing aside, viewing the intrusion as a rather welcome interference.

President Wilson's election, says the *New York World*, is a political epoch in our national life, such as were the elections of Jefferson, Jackson, and Lincoln, that preceded him. Each was a new birth of democracy, the government going back into the hands of the people. Will this, it asks, be a new birth of democracy, or of a despotism? with the conclusion that the answer will depend upon the support of the people. His methods, his declarations, and his manner of looking at things and dealing with them so far, auger well for democracy, not in the partizan, but in the broad sense; but if Woodrow Wilson fails, it will, thinks the *World*, be the failure of the people. "They will have proved that their institutions have broken down. They will have proved that they are no longer competent to work the machinery of government, under which a weak and almost defenceless confederation of colonies has grown into the greatest of nations. They will have proved the decadence of their political capacities."

The Crime of the Churches.

BY N. C. CRITCHER

Part II.

IN THE consideration of the degeneration of the Christian church (so evident at the present day), which was given in the Feb'y issue, many points were necessarily omitted or but cursorily touched upon.

The church established by the Lord Jesus, whose members consisted of those who received the Spirit resulting from his theocrasis, (the lambs he had gathered with his arm, and carried in his bosom,) *i. e.*, the entities composing his personality, was a communism, where all were as members of one family, where "neither said any one of them that ought of the things which he possessed was his own; but they had all things in common." This was to be the distinguishing sign of those who received that baptism, and the evidence that they did indeed belong to His church.

Does Dr. Abbott see any of that kind of Christian at the present time? And if not, when did the change occur? That question is easily answered. The change was caused by the adultery with paganism at the time when Constantine became the head of the church. From that event dates its continuous degeneration until now there is no truth in the doctrine, nor consistency in the life.

Many ministers, as well as laymen, are explaining away those doctrines which they consider supernatural, viz., the immaculate conception, the miracles; many even question the Divinity of the Lord. And this is the body of Christ which is without schism! No wonder the Roman Catholic church points the finger of derision at the countless sects of the Protestant church! It, at least, has preserved its unity, its fallacies are no greater than theirs, and it has, at least, a theory of celibacy, which was another marked feature of the early church. "Let those who have wives, be as those who have none," said the Apostle Paul.

That a body whose only title to be called Christian is its belief in the Divinity of its founder, should at the end of nineteen centuries begin to question that Divinity; ignoring the testimony of the Bible, their professed guide, in the first chapter of John's gospel, confirmed by the silent witness of every letter and document the world over, which must bear the recognition of that birth in its date, to be official, is, to say the least, a great falling away from the original faith. But every other fundamental doctrine has been falsified, through ignorance or false reasoning.

The trinity, or three-headed monstrosity they call God, a "being without parts;" the vicarious atonement; the coming of the Lord "in the clouds of heaven," have become sealed mysteries to them, of which they have lost the key. Fortunately for the future, these are all made perfectly clear by Koreshan Science. The triunity of attributes in one person, Father, Son and Holy Spirit, having external manifestation at different times; a God who at regular periods puts on the *persona* or mask of humanity in order to regenerate the race, which without that divine influx would become wholly degenerate and lost, is the Koreshan substitute for that terrible monstrosity. He gives his life for the world, literally, by descending into its life, and "becoming sin, who knew no sin;" this is the vicarious

atonement, of which the death on the cross was but a symbol. Of this atonement the church has no conception, because it does not know the process by which the Divine can become human.

The virginal birth was made possible by generations of men and women (a whole nation), whose minds were focalized upon the coming of a Messiah. The knowledge that every thought is a spiritual entity, enables one to understand how this concentration of thought, continued through hundreds of years, would produce a mental force which, finally centering in one man and woman of perfect purity, could consummate a conception by the direct descent from the male brain to the virginal ovum, without physical contact.

The Jewish race, called God's chosen people, not because they were more holy than other races, but because they were the vehicle by which the life of God was to be preserved intact for the salvation of the world, was maintained in its purity by the right of circumcision, which prevented its loss of identity by intermarriage of its male members. The wars, of which so much capital is made by atheists, were for the same purpose,—that of securing the continuity of the race in which the God life was being developed. The alternative was the extermination of one or the other of the two peoples. This is true in every cycle; one race becomes the medium in which the purity of the God-life is perpetuated, interiorly, until the time of manifestation.

Mr Dame's argument that the church "shamelessly denies its Lord," because it depends upon human reason, rather than relying upon His power to heal and miraculously restore man as he did when on earth, is based upon his lack of the knowledge that this is not the age of miracle, but of science. Mankind is not now to be healed of infirmities, temporarily, to die later, as they have always done, but to so learn and apply the laws of life as to attain immortality of the body now, and here in the earth.

This is true only of those previously referred to, who received the Holy Seed disseminated by the Lord's theocrasis. They have passed through many successive embodiments since that time, being perfected through experiences of good and evil, until they have now reached a state which will prepare them for that final great baptism of fire, the result of the theocrasis of the Messenger of the Covenant, the Elijah of this present age, in whom he comes "again the second time," having made at one-ment between God and man by descending into the race, and becoming the "man of sin," *literally*. His death upon the cross was but a type of that age-long sacrifice made by that descent.

A further recapitulation of the original doctrines which the church of the present time has totally perverted, is surely unnecessary. Enough has been said to show their deplorable ignorance of fundamental truths. "My people perish for lack of knowledge," was said of old. Now the Lord has come again, and shall it be true that "He came unto his own, and his own received him not?" God forbid!

A downright fact may be told in a plain way; and we want downright facts at the present more than anything else.—*John Ruskin*.



The Open Court of Inquiry

Dr. J. Augustus Welmar



BIBLICAL MEANING OF THE TERM FOOL

The Lord's Impressive Conversation and the Disciples, Experience on their Way to Emmaus

Question 137. "Please explain Luke xxiv: 25. Did the Lord Jesus call his Disciples 'fools,' according to the original?"

THE text reads: "O fools [Gr. *hanoiloi*, novices, inconsiderate, unwise ones] and *slow of heart* [mind] to believe all which the prophets have spoken! * * *

And beginning from Moses, and through all the prophets, He explained to them, in all the passages, the things concerning himself." (Wilson's Rendering.) After the Lord Jesus had been crucified and buried in Joseph's tomb, the Disciples were so discouraged that they went back to their former vocations, although their Master had said, at the time he chose them, that they henceforth should be "fishers of men." All their training, by means of instruction, from the blessed lips of their loved Teacher and Master was apparently forgotten; for it was on the resurrection morning, when two of the Disciples were on their way to Emmaus, that they were in a most sorrowful, confused, and unbelieving frame of mind, as they were conversing with each other concerning the terrible things that had happened to their beloved Master.

While thus sorrowfully conversing with each other, a "stranger" drew near and walked with them. And listening to their conversation, He said: "What words are these which you are exchanging with each other?" and why are you so disconsolate?" (Wilson's Rendering.) One of them replied: "Art thou the only stranger in Jerusalem, who is unacquainted with the things which have occurred in it in these past days?" And He said to them: "What things?" They answered: "The things concerning Jesus, the Nazarene, a man who was a Prophet, powerful in word and work [in teaching and practice] before God and all the people. And how the high priests and our rulers delivered him to a sentence of death, and crucified him." A great testimonial, and yet of an unbelieving heart! Intellect and affection were in discord.

They did not recognize the "stranger" who walked with them and questioned them so eagerly. "Their eyes were held, so that they did not recognize him." There was a purpose in holding their eyes. They were to receive an indelible lesson, sharp, reprimanding words, and from a "stranger." For their unbelief and disconsolateness were out of keeping with the personal training and teaching they had received. Their sorrowful mode of mind was out of place altogether.

Unbelief should have found no lodgment in their hearts. It is inconsistent to disbelieve, and at the same time say: "Jesus the Nazarene was a prophet, powerful in word and work before God and all the people." This is double-mindedness; a holding to two opinions. Such minds are immediately sorrowful, when obstacles and fiery trials present themselves. "Think it not strange concerning the fiery trial among you which is to try you, as though some strange thing happened to you. But rejoice, inasmuch as

ye are partakers of the Anointed's sufferings; that, in the revelation of his glory, ye may be glad also with exceeding great joy."

Their unbelieving hearts they expressed to the "stranger" in these words: "We hoped that it was He who was about to redeem Israel." This was equivalent to: We are apparently deceived. We have evidently been misled. We hoped that He would redeem Israel, but "This day is the third since these things were done." This is plain proof that all our hope is vain, and the worst of it, Some of our women astonished us; for having been early at the tomb, they found not his body *there*. This even takes away our hope of visiting his last resting place; for hope without an object cannot live. Our hope has utterly vanished. This is a terrible experience! Not only our hope has been utterly blighted, but we are driven to believe the worst. Such a confusion of mind we have never before experienced. It is simply terrible! We cannot endure it any longer. The strain is more than we can stand. How He could make such glorious promises to us about being henceforth "fishers of men;" preaching "repentance and remission of sins among all nations," and being the instrumentality of establishing with him an orderly kingdom in earth as it is in heaven, is more than we can endure. We are utterly sick in mind and body from the grief and confusion we are subjected to. Is this not cause enough for our disconsolateness and discouragement? And what makes our already unbearable state of mind still worse: "Some of those with us went to the tomb, and found it as the women had said: but him they saw not." This is awful news! "Stranger," can you blame us for the confusion and unbelief you observe in us? To be utterly deceived is no small affair! "Stranger," if you were going through the same experience, you would feel no better than we!

At this juncture of their conversation and expressions of grief, confusion, and unbelief, the "Stranger" could hold back no longer; for He began to take the attitude of a teacher, well versed in Scripture, and said to them: "All things written in the law of Moses, and in the Prophets, and the Psalms, must be fully accomplished," concerning the personality you have spoken about; for it is written: "The Messiah should suffer, and should rise from the dead the third day." Thereupon He sharply reprimanded them, and said: "O fools [novices] and *slow of heart* to believe all which the prophets have spoken."

In view of the fact that the Lord Jesus called his Disciples novices, inconsiderate, unwise-ones, and reprimanded them sharply for being "slow of heart to believe," it shows conclusively that he knew the true state of their minds. He did not excuse their inconsiderateness and ignorance. Unbelief is very reprehensible in God's sight, especially with reference to his written expressions, as recorded in the Book. This shows the high esteem He himself had for what was written concerning himself in Moses, the Prophets, and the Psalms. The sharp reprimand may appear severe to emotional hearts, but if the Lord, in his wisdom saw fit to

charge them thus, what right have we to say or think it is severe?

What is the best and safest *antidote* for unbelief and disconsolateness? First, a knowledge of what is written concerning the Messiah; second, a diligent use of that knowledge, with a bright and cheerful aspiration and elevation of thought; third, a determined endeavor against any downward tendency of mind and thought; fourth, a faithful performance of uses, free from "eye-service as men-pleasers," but as rendered unto the Anointed One; fifth, an untiring and thoughtful iteration and re-iteration of that knowledge, otherwise there is a liability of losing what has been gained.

Why is such a procedure of reiteration essential? Because it is written: "We have this treasure [divine light, knowledge, science] in an earthen [breakable and leaky] vessel." Thus, one may be ever so enlightened in the mortal state, nevertheless, he or she may lose it in part or entirely. Why? Because, according to Koreshan Science, knowledges, words, and sentences are *entities*, and there is a liability that these entities may leave one's brain and body. This accounts for the conduct of those who once were enlightened by a knowledge of the truth, but are now wholly devoid of it. There is a continual liability of loss, for if the divine Mind makes the declaration, then it is for us to believe and act in accordance, whether we deem it essential or not. All Scriptural philosophy and Koreshan Science are "profitable for doctrine, for reproof, for correction, and for instruction," in order that each believer may be "thoroughly furnished unto all good works and words."

Had the two Disciples, on their way to Emmaus, believed and practised iteration and re-iteration of what was written concerning their Master and Teacher, in Moses, the Prophets, and the Psalms, they would not have been sorrowful, disconsolate, and slow of heart (unbelieving). Indeed, the Messiah would have found no reason for reprimanding them. There would have been no occasion for saying: "O fools!" O novices! Who is a fool, from the divine standpoint? He that forgets to make use, in work and words (theory and practice), of what is written by the divine Mind. If one is sorrowful, disconsolate, and of an unbelieving mind, when tested and tried, he is like the ten spies of the children of Israel, who brought an evil report, saying: "We were in our own sight as grasshoppers, and so were we in their eyes."

True comfort (consolation) must be drawn from "That Father of mercies, the God of all comfort, who comforts us in all our affliction [trials], in order that we may be able to comfort those in every affliction, through the comfort by which we ourselves are comforted by God." Had the Disciples iterated and re-iterated only one of the many comforting promises, as recorded in the Psalms, they would have had no occasion for their sorrow and unbelief. For instance: "The Lord is my rock, and my fortress, and my deliverer; God is my strength, in Him I will trust; he is my buckler, and the horn of my salvation [deliverance], and my high tower." Mark the words, "In Him I will trust." This embodies the right kind of a heart. Such a heart will invariably and unfailingly succeed to the end.

Now, reflect and think of the grand symbols: Rock,

fortress, buckler, horn, and tower. A "rock," according to the law of correspondential analogy, is a symbol of God's strength, refuge, place of safety. A "fortress" is a permanent, fortified place, a stronghold; hence, a place of both defense and security. A "buckler" is a defensive armor, which affords protection, and safety from mischief and ruin against all evil mental (spiritual) influences (enemies). A "horn" affords great protection, power, and strength. It is also a symbol of glory, honor, and brightness. A "high tower" symbolizes the great vantage ground of a believer and follower of the Lord; for, from a high tower the entire surrounding country can be scrutinized, and any attack easily warded off.

Thus, iteration and re-iteration of the above passage, would have dispelled from the mentality of the two Disciples, all sorrow, disconsolation, and slowness of heart (unbelief. True faith removes mountains of obstacles.

The foregoing lesson embraces thoughts for thinking Koreshans; for Koreshan Science informs us that all things which happened *successively* in the past will now, at the end of all ages, re-occur *simultaneously*. This means in rapid order of events, almost *instantaneously*, as compared with the long time of the past. This truth, sacred and secular historians corroborate, saying: "History repeats itself."

A Most Singular Narrative

Question 138. "What is meant by the Biblical Old Testament expression, 'We were in our own eyes as grasshoppers, and so were we in their eyes?'" (Num. xiii: 33)

THE most singular narrative referred to above, we find recorded in the reference above given, which relates an incident in the journey of the children of Israel in the wilderness of sin. It was but one year's journey from the time they left Egypt, when they stood before the border of the promised land. If it had not been for their unbelief, vacillation, and fear, they could have entered then and there, the land that flowed with milk and honey. Milk is the symbol of the pabulum of life, and honey, the delights of life.

Joshua and Caleb alone displayed confidence, determination, and courage. Before going in and taking possession of the pabulum and the delights of Canaan, the children of Israel desired that one man out of each tribe be sent in to spy out the land and its inhabitants. The result was that ten of the spies brought back "a false and evil report;" for they said to Moses and the congregation: "We are not able to go up against the people; for they are stronger than we. And they brought up an evil report of the land which they had spied out unto the children of Israel, saying, the land through which we have passed to spy out, is a land that consumeth its inhabitants; and all the people that we saw in it are men of great stature. And there we saw the giants, the sons of Anak, of the giants' family: and we were in our own eyes as grasshoppers, and so we were in their eyes."

"And all the congregation lifted up their voice, and cried aloud; and the people wept that (entire) night. And all the people murmured against Moses and Aaron; and the whole congregation said unto them, Oh who would grant that we had died in the land of Egypt! or that we might die in this wilderness! And whereof doth the Lord bring us

unto yonder land, to fall by their sword? that our wives and our children may become a prey? is it not better for us to return to Egypt? And they said one to another, Let us appoint a chief, and let us return to Egypt."

Over against this blasphemous and defaming, evil report, we have the true and good report of the two other spies; namely, that of Joshua and Caleb, for they rent their garments and said: "The land, through which we have passed to spy out, is exceedingly good land. If the Lord have delight in us, then he will bring us into this land, and give it to us: a land which is flowing with milk and honey. Only against the Lord *do ye not rebel*; and then ye need not fear the people of the land; for they are our bread: their shadow is departed from them, while the Lord is with us; fear them not."

As a tangible proof of the fact that the land was as Joshua and Caleb reported, they cut down a branch with one cluster of grapes, at the brook of Eshcol, and they bore it between themselves upon a staff; they also brought pomegranates and figs. But Joshua's and Caleb's confidence, determination, courage, and tangible demonstration had no good effect upon the unbelieving and stiff-necked people; for they remained rebellious and were about to stone Moses, Aaron, Joshua, and Caleb. What prevented the execution is shown in the following:

"Then the glory of the Lord appeared in the tent of the congregation unto all the children of Israel. And the Lord said unto Moses, How long yet shall this people provoke me? and how long yet will they not believe in me, with all the signs which I have shown in the midst of them? I will smite them with the pestilence, and root them out, and I will make of thee [of the Joshua and Caleb quality of mind] a nation greater and mightier than they, * * * as truly as I [Jehovah] live, and as all the earth is filled with the glory of the Lord. That all the men who have seen my glory and my signs, which I have displayed in Egypt and in the wilderness, and have tempted me these ten times, and have not hearkened to my voice; they shall surely not see the land which I have sworn unto their fathers, yea, all those that have provoked me shall not see it.

"But my servants, Joshua and Caleb, as a reward that they had another spirit within them, and followed me fully,—therefore will I bring them into the land whereinto they went; and their seed shall possess it."

"And the Lord spoke unto Moses and Aaron, saying: How long shall indulgence be given to this evil congregation, that murmur against me? the murmurings of the children of Israel, which they murmur against me, have I heard. Say unto them, As truly as I live, saith the Lord, as ye have spoken in my ears, so will I do to you. In this wilderness shall your carcasses fall, and all that were numbered of you, from twenty years old and upward, ye who have murmured against me. Truly ye shall not come into the land, concerning which I have lifted up my hand to let you dwell therein; save Caleb, the son of Yephunneh, and Joshua, the son of Nun.

"But your little ones of which ye said, They would become a prey, them will I bring in, and they shall know the land which ye have despised. But as for you, your carcasses

shall fall in this wilderness. And your children shall wander about in the wilderness forty years, and bear your backslidings, until your carcasses be spent in the wilderness. After the number of days in which ye spied out the land, forty days, yea, each one day for a year, shall ye bear for your iniquities, forty years; and *ye shall experience my withdrawal of protection*. I the Lord have spoken it; surely, this will I do unto all this evil congregation that have assembled against me: in this wilderness shall they be spent, and therein shall they die. * * * Even these men, that had brought up the evil report of the land, died by the plague before the Lord.

"But Joshua, the son of Nun, and Caleb, the son of Yephunneh, remained alive of those men, who had gone to spy out the land.

"And Moses spoke these words unto all the children of Israel; and the people murmured greatly. And they rose up early in the morning, and went up to the top of the mountain, saying, Lo, here we are, and we will go up unto the place of which the Lord hath spoken; for we have sinned.

"And Moses said, Wherefore now do ye transgress the order of the Lord? for you will not prosper. Do not go up, for the Lord is not among you; ye will be smitten before your enemies. * * * Yet they persisted to up unto the top of the mountain; but the Ark of the Covenant of the Lord, and Moses, did not move out of the camp. Then came down the Amalekites, and the Canaanites that dwelt on the mountain, and smote them and discomfited them." (Leeser's Rendering.)

Let us not trifle with the promises of the Lord; for he is not the kind of a God some think he is. The Apostle very appropriately says: "Be not highminded, but fear [*lit.* have filial fear, reverence]; for if God spared not the natural branches, take heed lest he also spare not thee. Therefore, behold the goodness and severity of God: on them which fell, severity; but toward thee, goodness; if [providing] thou continue in his goodness: otherwise thou shalt also be cut off."

The unbelief and fear of the ten spies inspired Joshua and Caleb the more to hold fast to the promise of the Lord. This redounded to their mental and physical welfare. Let us have the spirit of Joshua and Caleb, who had respect unto the promises of God, and who displayed no moral fear in view of the giants they saw. Beware of unbelief and vacillation. "To him that knoweth to do good, and doeth it not, to him it is sin." We should be firm in the scientific teachings of our Teacher, Leader, and Head, even in spite of seemingly insurmountable obstacles that we encounter: for victory is assured to us, if we are true to him. And we should ever remember that while services rendered to men may be soon forgotten, those performed as unto the Lord, without eye-service and without men-pleasing, are held in everlasting remembrance.

"O man, arise! no longer languish
Beneath the curse you may remove!
Look up, and see! beyond earth's anguish,
God's promised Sign in heaven above!
Full long have sin and sorrow schooled us;
Full long grim death has urged his claim,
While we have worn the robes of shame,
And hate, and self, and hell have ruled us.
Arise! throw off the curse!
The heavens will lend us force!
Look up! Look up!
God sends His Sign!
The Rider on the Horse!"

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Interesting Reading and Announcements

THERE are times when certain Scriptural passages and interpretations of the writings of KORESH are more significant than at other times. There is a definite reason for it. Thus we read: "There never has been in the history of the world a time more fraught with interest to the seeker after truth than the present hour. Especially does it devolve upon the 'Christian world' to search diligently the hidden things and bring to light the mysteries of the past and present from the archives of eternal truth; for Satan stalks abroad in manifold disguises, robed in the livery of heaven to captivate and capture the unwary.

"One of the most subtle forms of Satan's manifestation at the present time, is in the deceptive guise of a falsely appropriated title well calculated to lead astray; for the most dangerous counterfeits are those which resemble the most closely the bills of the banks upon which they are issued. It will require sometimes the most critical examination to distinguish the true from the false."

The Deific credentials of KORESH, as given in Sacred Scripture, and the voluminous and most marvelous science of Koreshan Universology, furnish to the readers of THE FLAMING SWORD the differential signs and indices, which enable the elect to discriminate between the genuine and the counterfeit.

The Messiah at the end of the Jewish and beginning of the Christian age said: "Take heed that no man deceive you: For many shall come in my name; and shall deceive many. * * * Then if any man shall say unto you, Lo, here is Christ or there, believe it not. For there shall arise false christs and false prophets."

When false christs and false prophets do arise, then there is the true manifest also. To illustrate this statement, we may take notice that counterfeit bills or coins are those which resemble the most closely the bills and coins which have the authorized stamp of the government, otherwise we would not call it a counterfeit; for there must be a genuine one in order to differentiate it from the false. Nothing is adulterated and counterfeited until the genuine is recognized, then imitated, and put forth as the genuine.

Thus, a false christ or a false prophet recognizes the true, either secretly or openly; then he imitates his titles, and finally claims to be the true Christ and Prophet of the Almighty. It is the usual course pursued by pretenders. In the book of Acts we read of one of the false prophets in the days of the true Messiah, who boasted "himself to be somebody," without Deific credentials; for if he had such, there would have been no cause for "boasting." This boaster, by the name of Theudas, drew unto himself a following of "about four hundred." Finally, they lost their lives, for "as many as obeyed [believed] him, were scattered, and brought to naught."

After this pretender, Theudas, there rose up a Judas of Galilee, in the days of

the true Messiah who "drew away [from the true] many people after him;" but they also were dispersed and perished.

Thus we need not be surprised that there should be false christs and false prophets now as then, who will draw away people unto themselves. Take special notice of the Biblical expression—"draw away many people after him." Thus, "Satan stalks abroad in manifold disguises, robed in the livery of heaven to captivate and capture the unwary."

Ask these pretenders for their Deific credentials, and one will receive, in reply, some concocted, self-devised titles and assumed saintly phrases, that are apt to lead the "unwary" astray. KORESH says: "If the rational faculties are not wide awake, and the processes of contrast, comparison, and differentiation are not predicated upon the premise of demonstration," one is liable to be drawn away by any pretender that may come along "boasting to be somebody."

The Almighty says of "CYRUS [Heb. KORESH], *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 [Heb. Messiah], to Cyrus, whose right hand I have holden."

Thus, CYRUS (KORESH) is the Shepherd, of the invisible, intangible, and impersonal Elohi, *not* another. This chosen Shepherd "shall perform *all*" the Almighty's pleasure. By applying the laws and processes of "contrast, comparison, and differentiation," it will not be difficult to discriminate between the true and the pretenders. If any one does not make use of these laws and processes, they must necessarily take the consequences. If ignorance of the law never excuses any one, what shall be said if one knows better?

Interesting Letters from Our Friends

Dear Editor:—As I have run up against a problem that I can't solve, I come to you for aid. A short time ago I was going from San Francisco to San Diego on a steamship, and we had two beautiful sunsets while on the way. As the sun appeared to be dipping in the water, we supposed of course it was about ninety-two million miles beyond the sea, and by the earth turning, made it appear as if it were dipping in the sea. I thought that

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at least; but I had a fine pair of field glasses, so I got them out and, behold, I could see the sea far beyond the apparent sun. When I saw that, I gave the glasses to other men, and told them to look at the water away beyond the sun. They looked like bright gentlemen, but *not one* would give his opinion, or say one word; so the more I think, the more I want to know. I will thank you if you will explain this, and I will thank you if you will send me a copy of your Journal. I feel as if I must subscribe when I know the price, for I am looking for the truth. It is the truth that makes one free. I am yours respectfully,—E. S., Idaho.

Electricity in the Business Office

It is surprising what a large number of electrical devices are employed in the modern business office. Of course, nearly every office now has electric lights, electric fans, electric telephones, and electric call-bells and buzzers. But there are a number of important office appliances recently developed which operate by electric power.

One of the most important office machines of today is the adding machine. Once upon a time an adding machine would do nothing but add; now they are veritable mechanical mathematicians, and will subtract, divide, and multiply as well as add. The operator of one of these machines in an accounting department begins by listing a customer's old balance, registering the amount by touching the electric operating bar instead of pulling the lever, as would be necessary on a hand machine. The carriage automatically shifts (under electrical impulse) to the next column, and subtracts the checks as they are listed:

This wonder-worker will only subtract in the "checks" column, and only add in the "deposit" column, so that the operator can hardly make a mistake. An overdraft is plainly indicated as such by the machine, which designates it "O. D.," to distinguish it from the balance totals. By way of a test one of these electric machines, with nine keys locked down and touchbar fastened down with a cord, was run for twenty-four hours a day for eighteen days. Its speed was 160 strokes a minute, adding and listing 9,999,999,99 at each stroke. The motor bearings were not even heated, and the machine was ready to repeat the feat.

Electric multigraph machines that print circulars and write letters are also used. The two machines are used, one to print letterheads and the other large circulars. When printed, the letterheads are trans-

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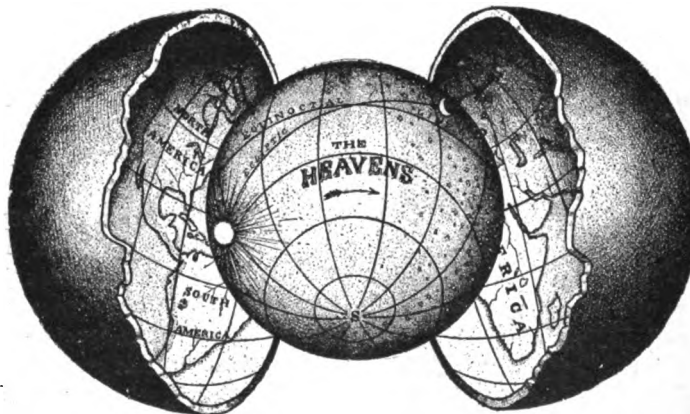
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