

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

Every Specific Function of Sensation and Motion Originates in a Specific Brain Center

PART XVII.

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

IN THAT BELT of the physical cosmos lying between the tropics of Cancer and Capricorn, we find the motic zone of all the motions of the heavens and the earth. If through the law of analogical correspondence we can locate the zone or annulus of the equator in the cerebrum, we may determine the primary motic sources of encephalic activity.

No one will question or dispute the fact, that great mental power must depend largely upon good physiological feeding power of the body, and that the supply of substance through the physiological action of the gastric organ and its associate alimentary canal is an essential factor in the phrenological economy; and it ought also to be undisputed, that the specific exercise of an organ causes to be derived into itself blood and nerve juice specifically adapted to the organ and function operating. The blood and nerve supply reaches the encephalic centers through the food supplied to the stomach, hence there must exist a special bond of unity between the divisions of the digestive tract and the cerebral organs.

We know that the stomach is supplied with both sensory and motory nerves from a specific region of the spinal column, and that these sensory and motory roots are impulsed from the brain, whence they derive their potency. Every specific function of sensation and motion originates in a specific brain center; and no man can be a phrenologist who does not know both the mental and physiological correlation of these centers of elaboration.

The motory roots of the spinal nerves lie in the anterior region of the cord, while the sensory roots are formed in the posterior region. They have their origin in the corresponding parts of the cerebrum. Mentally, the organs of the inferior gyrus of the frontal lobe are the centers of mental sensation, while the equatorial zone is motory in mental attribute. Physiologically,

the organs of the inferior frontal gyrus are motory, while the organs of the equatorial zone are sensory.

It is deduced, therefore, that the inferior gyrus sends its nerves to the alimentary canal; that the organs of individuality, form, size, weight, color, order, and number comprise the alimentary canal of the cerebrum, and that the motions of the corresponding tract in the body are derived from the above-named centers.

It is a fact that there is a conflict of opinion with so called phrenologists and physiologists, arising from a misunderstanding (by each) of the complex functions of the organs of the brain. The ordinary physiologist denies the attitude and claims of the phrenologist, on the ground of what little he knows of the physiological character of certain brain centers; a few of which have been located and defined in a very partial degree through vivisection alone, which must always be accompanied with pathological conditions that modify and conflict with physiological activity and function. The ordinary phrenologist is *non compos* regarding the physiology of the phrenological "bumps."

We have thus far confined the discussion of the phreno-physiology of the organ under consideration, to the external mentality and its coincident physiological relations. These considerations only involve, primarily, the external cortical area. In entering more deeply into mental analysis, we have to distinctively embrace in our proposition, the under layer or laminæ of the cortex; and in so doing, we enter upon the domain of that realm which constitutes the border-land of the inner soul. This is the basis of that sphere of phenomena which has come to be regarded so differently by various classes of investigators and phenomena hunters, called the occult and psychic.

To comprehend what is implied in the term *inner soul*, the student should become well acquainted with terms and their full significance. The Greek *pneuma*

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(breath, air, wind, spirit) has distinct reference to the organ and function of respiration, whether in the body or in the head. The spirit of respiration, then, is the pneuma. In the animal, the organ is called the lungs. In the body of the human it is called the lungs; these are the organs of the pneuma or respiration, hence in certain pathological states we have the term pneumonia.

The spirit of respiration in the head elaborates the pneuma (spirit) of the head, which strictly corresponds to the pneuma (spirit) of the lungs. The spirit of the mind is the intellectual (light) principle, hence the light (as in the animal creation) of the spiritual degree. We have also the various degrees of the psuche (psyche). The character or letter *y* is employed in anglicizing the word *psuche*, because the Greek *u* is always rendered *y* in English.

The term or word psyche (soul) has the corresponding relation to the blood that pneuma has to the breath. In the body, the pneuma and psyche are so intimately associated in function as to be derived into one organ and to comprise one elaboration, but they enter upon two distinct channels of distribution. The pneuma is the breath, the psyche is the blood. This is true in every domain of life.

Function of Respiration in the Body Is Illustrative of Function of Respiration in Brain & Mind

The function of respiration in the body may be taken as illustrative of the function of respiration in the brain and in the mind. The pneumogastric nerve is the nerve of respiration. Some of its branches communicate with the lungs, and constitute the channels of communication with the head. Not only does the atmosphere of oxygen and nitrogen penetrate the cells of respiration in the lungs, but the venous blood, as well, enters the substance of the lungs from the heart; hence we have the common pneuma and psyche blending, that is, the air and blood commingling in the parenchyma of the lungs, in the function of respiration.

Through this physiological operation another pneuma—distinct from the inhaled and exhaled air—obtains, namely, the spirit generated in that process of combustion which destroys the white and dark blood cells in the lungs, marries them, and creates the arterial cells. This is taken up by the pneumogastric nerve and conveyed to the cells of the brain, communicating to these cells the physiological substance of the momentum of encephalic respiration. The union taking place in the brain cells by their respiratory function generates another pneuma, while at the same time and by the same operation, a higher psyche is also generated.

It would be impossible to pursue the study of psychology independently of the study of pneumatology, as the spirit of the nerve is generated at the point where the blood has its origin. From the foregoing, it will be noticed that psychic (soul) and pneumatic (spirit) phenomena are in no sense identical. They are as essentially distinct as are the blood, and the essences generated in the production of the blood.

The under lamina of the cortical substance sustains the same axillary, polar, and equatorial relations as

does the external cortex, with the exception of the inverse action of the frontal and occipital cells; the frontal being sensory, and the occipital, motory in their relation to physiological action. The sub-membranous cortex does not derive its serum directly from the terminal ramifications of the arterial system, which distributes its supply through the *pia mater* to the external cells. The alchemical elaboration which takes place in the outer lamina transmits a greatly refined essence to the sub-membranous area, and also discharges (by induction) the magneto-electricity generated in the external cortex.

The Deeper Pneumatic and Psychic Phenomena Have Their Origin in the Sub-Membranous Cells of the Cortex

The student should never lose sight of the fact that every mental phenomenon, whether belonging to the external or internal mind, has its origin in and depends upon the elaborations of the gray matter or cortical substance of the encephalon. It may be well here to emphasize the reiteration, that the cell is the location of the invisible, which is the subjective world; and that without the existence of the brain itself, the spiritual world could in no wise obtain. This fact must include the inference that the material and spiritual domains are necessarily co-existent.

In our analysis of the character and location of the occult world, we define the groundwork of its habitation and the spheres of its activity. The laws governing psychic or phenomenal subjective powers involve the creation of poles, axes, and zones or equators of form and motion. These include the principles and laws of organic unity. We are justified (in view of the difficulty that the ordinary mind has in comprehending these profound and newly-enunciated truths) in a re-statement of the difference between the phenomenal possibilities of mental power as individualized, and as aggregated and exemplified in organic unity. We will use the illustration of the steel bar, which we have so often employed to designate the difference between the polarity of the atom and the polarity of the mass.

Each atom of the piece of steel is a magnet, independently and exclusively. The bar has no aggregate magnetic force that can be utilized, because the atoms of the mass are not polarized upon a focal aggregation of atoms. Though every atom in the bar is a minute magnet of itself, its magnetic potency is dissipated because of a want of polarization. The atoms of the steel are alive and constantly moving. Their movement produces friction, and friction invariably generates magnetism. Sweep a lodestone over the bar, or relate it to a swiftly-moving body, and it becomes magnetic. It is not because new magnetic power has been imparted to the bar, but because the positive sides of all the atoms are unitized upon a central point in the bar, by which means the magnetic potency of the atoms, which before was dissipated, is now collected into the magnetic vortex. The steel bar has become a magnet, and its magnetism can be utilized.

Messianic power resides in the comprehension,

utilization, and application of this principle, as one of the factors of the salvatory law. A partial knowledge of the laws of universal mental polarity, that is, the determination of a vortex of aggregate mental essence, (derived into a vortex from many mental sources,) results in obtaining miraculous powers, diabolic in proportion to the evils of the minds thus partially polarized; for thousands of subjective minds may form a vortex of magical powers, while the external mind remains individualized. So called christian science furnishes an example of the vortical potency of that subjective mental display, in which the external individualism of its adherents is maintained, while the pneumo-psychic mind has its general vortex.

Importance of Individuality as a Universal Function. Messianic Office Is that of Individuality

The supreme function of individuality (undividedness) comes into the exercise of its full powers, when the subjective cortex throughout the entire field of the encephalon, opens to the voluntary and coördinate union of reciprocal activity with the external cortex; and then only, when this double field shall concentrate its electro-magnetic potency onto the siucipital pole of cerebral substance. Individuality, under the exercise of its supreme and divine use, beholds the grouping of all the distinctive phases of form and active manifestation as a universal unity. It sees all forms correlated to all other forms, so that in the aggregate manifestation of form there exists but one form, with its correlate and universal function. In humanity it beholds the imperial possibility of an external and central Majesty, with the human race as one consummately organized body, wherein obtains the order of supremacy in which the temple of God stands conspicuously forth as the divine habitation,—God inresident and supremely reigning, with another subordinate humanity in the line of progress through hundreds of gradations of irresponsible but subdominant consociations.

Individuality is the undividedness of mental and physiological observation and function. The physiological action of individuality, as operative directly upon the stomach, is to reduce the *ingesta* to homogeneity, while the direct physiological action of form upon the duodenum, is to reform or recreate the cell in the secretion called chyle, for the ingestion of the alimentary canal. This has its correspondence in universals; for the Messianic office is that of individuality, the aggregation of the coming race into homogeneity, thence, through the formate or creative process, to reorganize the social fabric through formulating the firstfruits of the resurrection of the dead. Individuality in specials and universals performs the initiatory step in the physiological progress of digestion and assimilation.

Phreno-Physiological Analysis of the Organ of Form

Having defined the principles of the action of any one organ of the brain, and submitted them to the comprehension of the student, it is at once apparent that the general laws of cerebral function—being uni-

form—are within the grasp of the mind. But while there obtains a persistent uniformity, in general, regarding the functions of encephalo-psycho-pneumic physiology, every organ of the brain has its own specific office to perform, in a measure independently of all others, but not completely so; for the office of every organ depends upon its reinforcements and support in functional coördination.

The organ of form lies next to individuality, in that group of organs constituting the base of the inferior gyrus or convolution of the frontal lobe of the cerebrum. In its mental or phrenological function, it comprises one of the prime percepts, and depends for its mental office as much upon the organs and principles of optics, as the organ of individuality previously considered. An accurate conception of form can only be had through the aid of vision. As the supreme function of individuality is to know the undividedness (or oneness) of universal existence, and thence to direct its creation, the supreme office of form, as a mental organ, is to be conscious of the universality and character of form in general, and thence to perform the office of formate construction.

The cerebral center under consideration, like the center of individuality, is both mental and physiological. At this point, let us again urge upon the student the necessity for the mind to grasp the fact that it is not the mere province of mental function to observe, reason, and understand. Man is the creator, and in his highest and sublime dominion he not only creates the universe, but he performs the functions through that mentality generated within the dominion of the human brain. No organ of the brain can perform its functions without supply of nutriment; and it is well known that one of the sources of this supply is through the alimentary canal; hence there must be channels of intercommunication of the gastric center with every organ of the encephalic mass.

In the study of any specific organ or center, it is not enough to consider it in the aspect of general relation. The organ of form takes into cognition not merely the outlines of form, entering into the character and discrimination between various specific forms as they exist, but it becomes a factor in the direction of the mechanical uses of the body in the construction of whatsoever form requires to be produced. The organ of form presides over the creation and perpetuity of the organic body in which it resides. The center of form as a creative power, determines the form of the anatomical structure over which it presides, and comprises one of the factors of organic resource and life.

The seat of form, as it obtains in the external cortical area of the organ, on the right side of the brain, is the love or desire of performing whatsoever use the organ is destined to operate; and on the left side resides the science of that use. As stated in a previous article, the entire right side of the brain—the external cortex, functions the various loves, while the left side of the external area functions the sciences of those loves. The subjective or second layer is just the reverse, side

for side. If the student will fix this principle firmly in the mind, and apply it to each pair of organs, both mentally and physiologically, the study of pneumo-psychic physiology will be greatly facilitated.

Another most important consideration, embraced in the analysis of the relation of form and function, is the knowledge of the principles of magneto-electric induction, or the transmission of potency without the apparent interconnection of transmitting media. The mere fact that no nerve communication may be traced between two points of apparently coördinate function, does not militate against the inductive coöperation of those two organs. In the realm of physics, the operation of this law may be observed in the processes of magnetic induction, and in the experiments and practical operation of wireless telegraphy.

Correspondential Operation of the Laws of Magnetic Induction

We may specially note the correspondential operation of the law in the record of the transmission of spiritual potency from John the Baptist, through pneumo-psychic intercourse, when the spirit passed from John the Baptist into the Lord Jesus at the time he was baptized by the Spirit from John, a baptism which imparted to the Lord the power to begin his work of inauguration. A manifestation of the same principle, on a more magnificent scale, was immanent when in the theocrasis of the Lord the Holy Spirit was absorbed by the church, giving it its great power to carry forward the process of the regeneration of the world. The intercommunication of intelligence, both external (by means of the external senses and organs) and psychic and subjective, portrays clearly enough the operation of mental, physical, and physiological transmission.

The individual organism of man, in its relation to all other organisms, may be taken as an illustration of the operation of a single brain spherule to every other brain spherule, in the transmission of correlate substance through lines of inductive communication, when there may be no apparent nerve intercourse from cell to cell. A thought generated in one mind is induced for the purpose of impartation to another, or to others. It may, for the sake of illustration, be some thought concerning religious doctrine. An attempt to impart it by oral or written communication is met by rejection, there being no attractive receptacle. The mind which it attempted to pierce was invulnerable to the oral ray, and reflected it; another mind naturally receptive to the thought, embraces the doctrine.

(To be continued.)

The world awaits impatiently the hour for the inauguration of the new kingdom; for God's reign to begin in earth as it is now operative in heaven. The administration of one of the functions of government has been, hitherto, to rule men. In the new kingdom this function will have become obsolete, because man will then be a law unto himself, and the potencies of administration will be expended in contributing to the needs of men.—*Koresh*.

The Koreshan System of Cosmogony

By KORESH

PART VI.

OUR SUN, which would comprise the center of the solar system, with its planets, moon, etc., would revolve, with thousands of other similar solar systems, around another far distant center. All these solar systems, with their grand center, would revolve around still another, and this would in like manner depend upon a still greater one. This process of multiplication of centers and augmentation of the general system would continue without limit, no final center ever being reached. The physical universe would be without a definitely fixed pivot. A spiritual system fabricated upon such an astronomical system would necessarily leave out of the question a central and personal mind as the governor of the universe, hence the atheistic origin of thought, and atheism as a belief.

In the Koreshan System of Cosmogony, the fact must always be borne in mind that the sun is the center, and the earth is the circumferential shell or environment. The sun has three primary or first principles; namely, heat, light, and gravity. These primaries are all complex. Heat is composed of degrees, light of spectra, and gravity of qualities. These [so called] forces are substantial in character, and are simply the most attenuate solutions of material substances.

Heat, light, and gravity are eliminated or emitted from the sun, passing through atmospheres which modify them according to the atmospheric qualities through which they pass. Every atmosphere has something of the power of reflection and refraction, but not so much influence upon the gravic substance, as upon heat and light.

Solid metals refract and reflect gravity; every quality of gravic substance being refracted by its corresponding metal more than by any other, though they all have refracting and reflecting power over all the gravic qualities of substance.

The earth is a shell having seven primary metals in layers or strata, *laminæ*, planes. These constitute the rind or outer crust, and act as so many great reflectors and refractors of the [so called] forces. The *direct* reflection of heat is cold. The *direct* reflection of light is darkness. The *direct* reflection of gravity is levity. We have, therefore, cold, darkness, and levity, which are just as much substance as the three opposite ones. At the points of change are the poles of these substances.

I have emphasized the word *direct*, because *indirect* reflection partakes less of the nature of the opposite character, as it is less direct or more indirect. These reflex substances flow back to the center as cold, darkness, and levity, and move toward the sun in circular strata, taking their courses according to order, between the qualities of the outflowing substance.

To give an idea of these return flows, let us take the dark force [so called]. In the examination of *spectra* there will be noticed the dark lines. These have been

termed Fraunhofer's lines. In gravic analysis corresponding levic lines would be seen, and in heat analysis corresponding cold lines would be observed. These return flows are positive to the sun, but negative to the eye. The outflowing substances from the sun are negative to the sun, but positive to the eye. Thus the light is apparent, while the darkness is not.

As these [so called] forces flow into the sun they move toward its center in a vortex which, at the center, becomes so rapid that they all commingle in a homogeneous fusion. The vortex produces a cross circle which spreads out into a thin diaphragm, dividing the sun into two halves; one anterior and the other posterior. The central part of the sun (backward) is dark, because the most intense dark energy seeks that point, while the central part (forward) is light. The dark energy moves out in the opposite direction from the light energy. The cold energy moves out at one side, and the heat energy at the other; that is, at their most intense points.

The sun, then, has a double revolution; vertical and lateral. The vertical revolution is comparatively slow; the lateral is very rapid at the diaphragm, but less so at the back and front, or anterior and posterior points, which give to the mass the shape of two spirals or twists. Examine the heart and you will get something of an idea, as the heart represents one of the vertical halves. The diaphragm is one half-wheel cold substance, the other half-wheel heat substance. These substances spread out like two great wings, which extend into terminal levic rings that revolve from north to south, but not so rapidly as at the vortex and diaphragm.

The gravic substance is formative. It is more subtle and diffusive in its reflex than the other substances, and consequently more filtrative and general in its counter-flow or inflow, as it also is in its outflow, than the others; namely, light and heat. Electricity, magnetism, etc., are modifications of gravity and levity.

I have partially described the central sun or star center of the physical universe, but as these are let down toward the circumference through the atmospheres, they are directed by the power of reflection and refraction of the atmospheres. We do not see the center, but only the focalization at the outer atmosphere.

To return to the diaphragm. The lateral rings, which are the peripheries of the cold and heat substances, assume the form of rings at that special relation, because a condensed ring of levity is the polaric opposite of thin laminæ, plates or scales of gravity. The levic substance is not reformed from the mass until it is condensed at that periphery. This periphery is the aggregate positive pole of gravity, the aggregate reflex circle from the earth, and is therefore the origin of the moon. By this you may see the truth of the Bible statement—"round tires like the moon."

What is the origin of gravity? It is the child of cold and heat. Cold is its father, and heat is its mother. The union of these produces the levic pole, the starting point of gravity, which solidifies in metallic form at the circumference—the earth.

The sun in the third atmosphere is pendant, so to speak, from the pivot at the center. As the center revolves in its vertical revolution, the pendant sun in the third atmosphere moves in an orbit through the space of that atmosphere. This of course causes night and day. The lateral revolution in the sun, producing the diaphragm and peripheral rings (zones) of levic "force," produces the slow revolution of the cold and heat poles of the lateral cycle from north to south. From the cold pole of the zone to midway between these extremities, from the cold it grows warmer, and from the hot it grows colder until the temperate is reached.

Here are four poles, the four winds of heaven, the four foundations of the earth, the four seasons. Now as heat and cold are the parents of levity, therefore, levity is at its maximum when the heat pole is south and the cold pole north; for then there is the greatest degree of heat at the south, and the greatest degree of cold at the north; but while the levic substance is at its maximum, it is not in its equilibrium in the zone, for contraction by cold diminishes it north, but increases it south. When the temperate poles are north and south there is a minimum degree of levic substance, but equilibrium in the zone, because the levic substance is equally distributed throughout the zone.

On the line of the ecliptic—which is the center or median line of the Zodiac—is a point of continual greatest gravity. This is a circle around the circumference, the point where the metals are thickest. This is not the equatorial line of the earth. The sun naturally pends toward this line; I mean the reflected sun in the third space or outward atmosphere. As he moves toward this line or ecliptic from north to south, or from south to north, he acquires a momentum induced by the attraction of gravity but regulated by the zone of levity.

As the sun moves north, levic substance increases gradually at that point, because expansion progresses in that direction by the action of the heat of the sun. The expansion increases as the hot pole of the zone moves toward the north pole. When levic substance there is at its maximum, the point is reached of its greatest attraction for the gravic cycle in the ecliptic, and that side of the zone is pulled down, and the sun gets an impetus again toward the south. As he moves toward the south, the levic zone increases at the south until the hot and cold poles are south and north, and the levic substance at the south, or hot pole of the zone, is at its maximum, when the attraction becomes sufficiently great again to overcome the momentum of the sun, and he takes his course again toward the north. These dippings of the rings are the moon's nodes or noddings.

These four poles, with the modifications of heat and cold in the zone, govern the sun's motion, and make the four seasons by the regulation of the sun's motion. It will be noticed that in the Koreshan System, the ascending and descending nodes of the moon are accounted for, but on entirely different principles from the old theory.

The moon that we see is the transposed expansion (by reflection) of the levic zone, and the law governing the changes in the levic zone produces the moon's changes. The moon, so to speak, is the ghost of the earth, for the reason that the gravic substance takes the picture of the earth, transforms it into a ring or zone, and then again spreads the picture out against one of the atmospheres to our vision.

The stars, as distinct from the planetary system, are reflections from the central sun, back of the diaphragm, originating in the reflex flow from the diaphragm or from the vortical center. In the formation of the zone, at the extremity of the wings before mentioned, we have the commencement of the projected gravity. This does not extend in a continuous line outward to the circumferences or planes of the earth, but it is met by an interflow of levity, which is the point of polarity of the second degree.

The union of gravity and levity produces light, which from this second zone, points forward convergently and forms an iris. This is the sun's anterior limb. The iris or rainbow is the circle around the pupil of the sun as it looks forward toward the earth. This is not seen in ordinary and uninterrupted vision; but when the spectrum from the sun is refracted by prismatic influence, this fact becomes apparent in prismatic phenomena.

In giving this anterior presentment I do so that the basis or foundation may be grounded for the efficient study of the posterior limb. The first zone mentioned is the zone of gravity. It is the first limbus, the limbus of *kaneinic* substance; that is, where it ceases to be in its greatest magnitude.

Gravity and levity meet at their first or highest conjunction, anterior to this zone. I have previously stated that levity was the direct reflection of gravity. Hence, at the point anterior to this zone, where the gravic and levic substances meet, at the rim or zone where the iris begins to converge, there is formed a posterior sheath or extension, constituting, in its direction toward the posterior limb, an elevated or nearly circumambient arch of levity.

This arch of levic substance is interrupted at points (cycles, rather) by effluxes backward from the posteriorly directed center from the vortex, and loses itself finally at a rim where the dark limb of the sun, in a posterior protrusion, forms a hole directly backward. This hole nearly corresponds to the optic nerve of the eye. It is formed by the reflex of light, and is what I have before termed scotos.

As the dark substance passes out, posteriorly, at the place of union or interruption of the circumambient sheath or dome, there is a gyre or spiral motion somewhat corresponding to the whirl at the vortex. This gyre loses itself, or merges into a fan-like protuberance. The posterior or crown is the preponderance of scotoic substance, but is intermingled with the levic substance, and also the irisic reflection. This crown is crossed up and down with striated bands.

These light bands, varying in color somewhat like the rainbow, (except that they are up and down, and

do not form an iris like the rainbow,) correspond, in the dark posterior of the sun, to Fraunhofer's circular lines in the sun's anterior. I mean that when light is analyzed the dark lines are observed; but when darkness is analyzed the colored bands are seen. These bands are sometimes reflected in such a manner as to be seen in the heavens near the sun, and are called sun dogs. They no doubt derive their name from being projections from the vortex backward, as limbs of the *kaneinic* substance.

The bands of scotoic force are broad, while the *stria* are extremely thin or narrow, and stream out like so many colored fans. I call them *stria*, because they seem like furrows or deep grooves in the foldings of the cruosic substance.

These colored stripes nearly encircle the central orb from east to west; and as they radiate they strike an atmosphere, and, being refracted through it, point at substances in the formation of stars. These are the fixed stars. These colored bands do not form parallel lines like parallels of latitude, but are related to one another like degrees of longitude. The iris of the eye of the cat derives form from this factor in physical construction, although it partakes of both principles; that found in the anterior as well as in the posterior of the orb.

We will now consider the cruosic or crystallic (cold) substance. This has its inception in the primitive zone, as I will now describe. In a former statement I defined the zone as having four polaric points, one of which is the caloric (heat) center or pole. It will be remembered that cruos (cold) is the direct reflection of caloris (heat).

Remember also that the zone has two movements; one from north to south, the other from east to west with the sun. The caloric pole, therefore, moves from north to south—as do all the poles. This movement from north to south, with the motion of the zone with the sun, accomplishes a *caloristice* corresponding to the summer and winter solstices.

The *caloristitial* movement is a circumpolar revolution of the caloric pole of the zone. The substance of that pole accumulates during the motion from north to south to the equator. This is gradually given off as it moves toward the south from the equator, but when it reaches its caloristitial circle, it is at the rim of its polaric aptitude; and there the heat is thrown in abundance to meet its polaric opposite. The direct reflection of this superabundance of heat is intense cold, not reflected immediately, but generated as the caloric pole of the zone moves again north toward the equator, and away from the circumpolar rim.

The caloric pole accumulates in potency again as it moves north toward the equator, after which it gradually yields its heat, until the north rim is reached, where, in its circumpolar revolution the caloristice, it throws off its superabundant substance, which is reflected as cruos (cold). Cruos is the substance of the Aurora Borealis, and is also seen as the corona around the sun during an eclipse.

The zone I have described is complemented by a sec-

ond coördinating zone. The wings spreading out are lifted upward, so that this zone is above or backward from the diaphragm. The complementing zone is downward or forward. The relations of the zones, which are zones of complementary substances, are so related by the production of other substances as to form, in the completion of all their formations, relations, and unions, the cube and sphere, as also the larger zones and larger spheres, the whole of which comprises the real or true physical firmament, as fixed and solid in its structure as flint or steel; and the stars in these zones would be like diamonds in rings of steel. These interior zones extend into space, where new zones and spheres are produced, governed by the laws regulating these interior substances, modified by the action of the earth generated substances.

The astral or star center within the solar sphere is the focal point or center of all influx. All substances of every kingdom in the universe, generated as the product of so called waste, as in the mineral, vegetable, and animal kingdoms, flow by graded progress toward, and finally into, this center. The various planetary spheres are stopping places, both from circumferences to center, and from center to circumferences; that is, spheres for the accumulation of substances. These are heaped up during the movements of planets in the aphelion, part of what is denominated their orbits.

The substance is thrown off or inter-transposed at perihelion or at the points of conjunction. These points of transposition are the centers of momentum to the physical universe. The planets are spheres of physical spirit having four primary focal points, each of these points representing the four kinds of substance in question, but each center being dominant in the manifestation of its distinctive quality. The four qualities above referred to are, mainly, *photos* (light), *scotos* (dark), *caloris* (heat), and *cruos* (cold). The spheres are arranged as shells around the astral center, between it and the general circumference, the earth. There are six of these spheres. While they comprise shells located at six distinct distances, they are not shells or spheres of solid substance like the earth.

When two or more focal points come in line, through the order of their regular revolution, there is a transposition of substance, the character of the transposition being determined by the kind, quality, and peculiarity of the focal point; one effect being produced when two *photos* points come in conjunction, another effect by the conjunction of *photos* with *scotos* points.

The moon sphere is an aggregate shell of the reflex unity of earth and planetary spheres. It has its four focal centers or polar points on its circumference, as do the other shells. Eclipses are dependent upon the relative positions of these poles to the poles of other heavenly bodies.

The light of an entire dynamosphere, sphere of substance, whether planetary or lunar, depends upon the relation of its focal points to the focal point of the heliosphere—the sphere called the sun.

Every eclipse is produced by the crossing of the

scotoic (dark) point, the pole or focus of one dynamosphere, across the photoic point or pole of another sphere.

The photoic and scotoic poles are at the opposite extremities of a given axis. If the photoic pole is toward you, the scotoic pole will be at the opposite extreme of the axes, and therefore opposite you; the photoic pole being on a line from you to the dark point. The movement of this dark pole or point across the light point of another sphere, cuts off the source of radiation to the sphere which suffers the eclipse.

(To be continued)

The Cross an Essential Prerequisite in the Career of Every Creative Type

(From the Writings of KORESH)

JACOB AND ESAU were the children of Isaac by Rebekah, the daughter of Bethuel. Abraham had a brother dwelling in the land of Chaldea, whose name was Nahor. Milcah was his wife, and the mother of Bethuel, the father of Rebekah. Rebekah was a Chaldean, daughter of the land of robbers, while Isaac was of the land of Canaan.

Jacob and Esau were the children of a cross between the principles represented by these two lands, which, though having different origins, were yet gestated in, and born from, the same womb. As the processes of gestation progressed it became evident that diverse powers and tendencies of national development were fostering, and the diversity was so intense and diametrical, that the evidences of conflict became apparent while yet the children were both outwardly unconscious of their respective destinies. "Two nations," it was said of them, "are struggling in thy womb."

While Jacob and Esau, the two children of Isaac, were the heads of two distinct ethnic processions, two lines of racial transmission easily traced through succeeding generations of men, they were also typical of a final struggle to culminate as the confirmation of the law of the "survival of the fittest," when the grand cycle of the Zodiacal year should close its orbital circuit, and there would be established the kingdom of righteousness as the consummation of human hope and seal of destiny.

Jacob was the progenitor of the Jewish race, and Esau, the founder of the Idumean kingdom, and progenitor of that branch of Isaac which gave character to the Persian empire. If you were to ask me the occasion of the diversity of character and natural tendency of the children of a common parentage and matrix, to contend as instanced in the struggles of the children in question, my answer would be, "They were the offspring of a cross between two types of blood; perhaps one of them with a fixed or retrogressive determination, the other inherently of a progressive character; and that the very law of progress demanded the infiltration by the one, and the blending of the two types." The cross in which the conflict waged would result in that final composite unity of inherence and birthright insuring

immunity from that destructive principle, the transmission of organic life, and preclusion of power to propagate, denominated the mule or eunuch.

Esoterically, if not in an exoteric sense, the Medo-Persian empire was the type of the cross. The Parsee was the Pegasus or winged horse of Parnassus, and Apollo, the sun god, was his rider. The Median was the ass; and Cyrus, king of Persia, and therefore his kingdom, was the product of the cross, hence the mule.

The oracle at Delphi must have well comprehended this great law and principle of the stultification of propagative force in those particular blendings of substances in which the two elements, masculine and feminine, became so unified as to comprise the plenum of the pneumatic and psychic compositum of neutrality; for when he was consulted by Cræsus, the king of Lydia, as to the perpetuity of the Lydian kingdom, the oracle answered him as follows: "Whene'er a mule shall mount upon the Median throne, then, and not till then, shall great Cræsus fear to lose his own."

The king of Lydia thus assured, believing that a mule could never mount the throne of Media, crossed the Halys and engaged the Medo-Persian in battle, and the Lydian empire was overthrown. Generations before this, the posterity of Joseph had been absorbed by the Median, Assyrian, and Persian powers, and Cyrus was therefore the product of the blending of the Idumean (Esau's posterity), and the descent of Isaac through the posterity of Joseph. Thus was he the culmination, in one cyclic degree, of a cross between the Gentile or pagan, and the Israelite, a cross resulting in that blending called the mule; the cross of God through his chosen people, Israel, in their amalgamation with the paganism of Assur.

The principle of the cross is one which marks the career of every creative type. The only law furnishing a hope for an advancement from stagnant to progressive stages of development, is that in which the fixed type is infiltrated with the regenerative potency of the progressive aspiration. An application of this law was made in the union of Judah, the Hebrew, in adultery with Tamar, the Gentile or pagan, resulting also in the generation of two children, one of whom was made the channel of the genealogy of Christ the Lord. "This breach be upon thee," said the attendant of *accouchement*, referring to the dual manifestation and earnest of contention exhibited in these heads of contesting potencies.

Generation after generation continues the crucial process, and nation succeeding nation marks the stages of evolution, as they hasten through the spirals of transmigratory and variable metamorphosis. No more wonderful exhibition of the power of racial modification can well be conceived than that in which the spirit and power of Judaism became transubstantiated in its infiltration into the posterity of Joseph, from the spirit of the Hebrew life to that of the Teutonic blood, and especially as now exhibited in the Anglo-Saxon branch of the Germanic family of nations.

The absorption of the spirit and personality of the

Christian life by the Latin power, the cross of the Christ through the amalgamation of Christianity with pagan Rome, made it possible for the aggressive barbarism of the Germanic hordes to intermingle their spirit by conflict of arms with their Latin antagonists. The interblending and transformation of racial spirit through the conflict of antagonism is as influential, in the modification of quality, as union by affiliation. It is only another mode of transfusing elements and changing characteristics.

The crucifixion of the Lord, the Christ of God, on Calvary was but a figure of the consummate interdiffusion of racial quality and substantial commingling, from which shall be wrought the final fruit of the Tree of Lives; and the Roman ecclesiastical and secular trunk—the branches of which, the Protestant churches, extend to the very gates of the kingdom of righteousness—comprises the tree or wood of the knowledge of good and evil, and embraces the matrix gendering both to life and to death.

Catholicism came into the world as the product of the cross or amalgamation of Christianity with pagan Rome. Dispute it who may, the mausoleum of its greatness, fostered in luxury, with the garments of royalty and emblems of her dominion and earthly glory dyed in the blood of martyrs, contends for the verity. Rome has waded through the blood of innocence; the gore of saints has deluged the earth at her instigation and through her ferocity; and the branches put forth from pango-Christian amalgamation and adultery, the daughters of the great harlot, have not been backward in their accusations of their mother's treachery and infidelity to her first espousal.

Protestantism has hurled her imprecations, and the Roman hierarchy has tottered beneath the anathema, until not a vestige of secular dominion and authority remains to tell the story of a once mighty kingdom. From the great shepherd of the Roman flock to the humblest priest, none have escaped the curses of the tongue, pen, and sword of Protestant hatred.

The Roman trunk of a once mighty tree had its root in adultery. Its foundations were established and rooted in the concept and dogma of a three-headed God; and upon this heresy has been reared the towering monument, the gigantic monarch of the forest, whose lifeless trunk contains the history of an evanescent dominion.

Was that tree, towering from the root—confession of a three-headed God, false and evil if its germ of life were right? If the Roman Catholic tree was wrong, it was so because its central doctrine was heretical; this is the doctrine of the trinity, or tri-personality of the Godhead. Protestantism proceeded from the same germ, and the doctrine of a three-headed God is as vital to Protestantism as to Catholicism; and this central dogma has been the thrift of the Protestant churches. If Catholicism, growing from the trinitarian root, is accursed, are not the branches of the same trunk, vitalized by the same central fountain-head, equally accursed?

Koreshanity, with a religious doctrine centered in the unity of the Godhead in the person of the God-Man, comprising the fulness of the Godhead bodily, and embracing the triune attributes of Fatherhood, Motherhood, and Sonship, confronts Protestantism. It is as pronounced against its heresies of doctrine and life as the Protestant church has ever been against the Roman harlot. Harlot daughters of a prostituted mother are as open to condemnation, their doctrines are as polluted, and their lives as antichristian as the mother whence they sprang; and the war will wage until controversy ends in triumph, until the song of victory resounds the triumphal arch, and until no more shall be heard the wail of inhumanity to man.

The great ecclesiastical womb of amalgamation has brought the cycles of time down to the age of fruition, and Armageddon mobilizes for the culminating battle. Two nations are struggling in the womb of the centuries, and the cry is heard: "Which of these is fittest to survive?"

The one, not the first one, perhaps, to show the hand promising deliverance, claims for its parentage the Son of God, and for its birthright, everlasting dominion as kings and priests unto the Eternal, fruitage of the Tree of Lives; and for domain, the kingdom of righteousness, the Christ, the bond of organic unity. The other would establish its prestige of national existence upon the foundation of individual belief, predicated upon ten thousand assumed premises of social conviction, without either religious or moral obligation. Religion is the bond of obligation by which every age is ushered in. It is the point of the *connatus* of momentum which begins anew the creative purpose, and impels the progress of human aspiration toward that destiny of promise vouched to us by the sure word of prophecy, confirmed in every cycle by the incarnation of Deity.

By the resurrection of the dead (reincarnation), the final return of man to the veil of the temple, which is to say, the immortal flesh, the flesh of Christ, by which we are renewed to life eternal, we shall inherit incorruption. Through our obedience to the great command: "Thou shalt love thy God with all thy heart, and thy neighbor as thyself," we may arise into the glories of the Sons of God. The great Eternal and his kingdom will be committed into our hand, and we shall forever reign with him. Watch, for the hour of temptation draweth nigh!

The People Should Own the Commonwealth

(From the Writings of KORESH)

WE PERSIST in the declaration that the destruction of everything fictitious must precede the reign of righteousness. Any stamp placed upon an article, giving it an apparent value which it does not intrinsically possess, is destructive of the integrity of the social fabric. The Government stamp upon gold, silver, or paper is the stamp and superscription of Cæsar, and is the mainspring of the great scheme of systematic robbery by which the administrators of the Government rob, starve, and freeze the people.

There should be no graded steps from error to truth, or from evil to good. The toleration of fallacy and evil—as steps between the people and the exercise of righteousness, when once the truth is known—is a mockery of justice. The people still own the country; they have a vague conception of the fact, and that the voice of the people is sovereign. This vagueness is gradually giving way to a lucid conviction that the time to assert the rights of that voice is before the money oligarchy of this country has choked out its force of utterance.

The people will regain that which the political rings have usurped, but it will not be done without an energetic struggle. The people of this country also own the Commonwealth;—at least, that was the original plan of its construction. The plan of its administration as originally conceived was, that the people (whose voice was the sole *dictum* of the commonwealth) should rule the nation. They have attempted the administration of their interests through representatives in Congress assembled, but through the general tendency to corruption their interests have failed to be represented. The so called representatives of the people have lain upon their shoulders heavy burdens; burdens which augment with each succeeding year of political power; burdens which, though oppressive, are imposed under the alluring and specious promises of relief.

Taxes like mountains are being piled upon the backs of an overburdened populace. What for? Why, to make their burden easy, is the reply of the political shark and trickster, the wire-pulling organ-grinder who goes about leading by a cord the hoodwinked monkey of his conscienceless political control. How does taxation help the people? Why, just this way, to be sure. We send our representatives to Congress. They heap taxation upon us. The rich do not pay taxes, or if they do, it is nothing compared to the taxation of the poor.

The people are taxed, and the money goes into the treasury of the people. It is thence loaned to the rich at one per cent, and the people hire it back at from six to ten or more per cent interest. It is a very intelligent people, metaphorically speaking, who will meet the burdens thus laid upon them by filling the treasury vaults with hard-earned money, and, through their representatives, loaning it to the financial nabobs at one per cent, and then pay these same nabobs ten per cent for what already belongs to the people!

Does our remedy lie in driving away the well-filled and bloated absorbents of the people's life, and supplying their places with a more hungry swarm having still less conscience than their predecessors? This cannot correct the evil. There can be but one remedy, and but one method of its application.

The Government should control all the departments of industry, regulating the supply according to the actual demand or consumption, so as to create and perpetuate their equitable adjustment. Every person capable of performing use to the Commonwealth should be provided by the general Government with the possibility of self-sustenance, and the performance of use should be met by its full reward in the necessary supplies of all normal demands of the commodities essential to the direct uses of the laborer.

The Indicia of Human Progress

BERTHALDINE, MATRONA

WE ARE IN THE LAST DAYS

Chaos Is Complete Before
the Great Sabbath of Rest

THESE ARE the days that the Bible, in harmony with the movement of the sign on the Zodiac which indicates the coming of the Son of man, declares to be those of the great transition. These are the days in which the old heavens and earth, *i. e.*, church and state, are to pass away with a great noise. The enlightened can feel the presence of the hour and power of gross darkness. The great human family socially reaches that degree of chaos typified by the destruction of the old Jerusalem. Chaos is complete just before the great Sabbath of rest, joy, and peace.

The sea of multitudes, peoples, nations, and tongues, which St. John foresaw as the science of the final revelations of the last great covenant, uniting God and man for immortality and eternal life, is likened unto the "great deep." Over this great deep the Lord God of heaven and earth broods, to give it anew his own image and likeness. It is recorded of every great transition period that a people, a prepared people, sitting in darkness, see a great light. They see the Sign of the Son of man in his illuminated or glorified state, clothed with light (the knowledge due to be imparted) as with a garment.

Dispensational days have their Harbingers, their bright morning Stars, foretelling dawn and the rising sun of the new era. These Harbingers or messengers of the successive covenants, with the mind of God, impart to men aspiring, the power to pass from day to day, with unbroken continuity of mental consciousness. In unity with their Guiding Star, they go forth conquering and to conquer.

The chaos of one recidivating day or era, is material out of which the sublime Messenger of truth creates his new cosmos or macrocosmic form of order. God, the primary *esse* of man's perfected mentality, is eternally in the generations (production) of the righteous, of whom Jehovah is the pattern, or standard man, periodically revealed.

Peoples are put through the hells, the schools of mortal human experience, in the order of law, till they ripen as receptacles for "the diversity of gifts," redistributed by the involution or seed-man, the Messianic character of the age to come. The Messianic character of each transition period is both a sower and a reaper of life's most perfected product.

The universe, sometimes called the Tree of Life, is justified and glorified dispensationally by its highest product. The divine mind elects His every dispensational new name, a name always sublimely suited to his specified function, as the creator of his environing fellowship and habitable universe. "One is your Master, and all ye are brethren," declared Jesus. Without this seed-man, declares the Apostle to the Gentiles, is not

anything made which exists. Without such an one we do nothing, we are glad to confess. When Christ, who is our life, shall appear, we shall appear with him in glory. His glory is the race that is the product of his cross with the Gentiles, particularly with their fulness, predicted to be found in the United States of America. The field is here, but full of tares to be gathered into bundles and burned, that the wheat may appear. The new Messianic name of the same Jesus, due now to appear as one with the "stick of Joseph," is CYRUS, the long foretold Shepherd and Stone of Israel. A tree has a main stalk or trunk, and many branches; so has the tree of the knowledge of good and evil, which is also the Tree of Life.

We read of a righteous "BRANCH" producing the choice fruit of doing the Lord's commandments. This BRANCH means the full salvation of the seed planted. The man whose name is the BRANCH, is credited with the same Messianic mission, at the present time, as the Shepherd, the Stone of Israel. His functional services to the race are described from many view points, and given differing titles; but every prophecy relating to him indicates that the message he brings, and the covenant relation he establishes, are mighty to save and strong to deliver from evil. The Messianic mental consciousness in highest degree finds in receptive humanity a complemental throne and altar, from which to project centrally its unceasing activities.

The Almighty always reveals himself as a lover of good form. He would not create a body, individual or collective, without a head, and responsive members. He declares his government "rests upon his shoulder." He has hands with which he builds the Holy City, and feet to run with the message of human salvation. In forming a new social order, to be ultimately recognized as the kingdom of heaven in earth, he takes the virginal or biune man, such as was the Lord Jesus, as his pattern, and when formed he breathes into this Grand Man of sublime form and function, the breath of all the Messianic lives he ever lives as prophet, priest, or king, and makes of the Grand Man a living soul. This Grand Man kingdom has its embryo state, or institutional order.

Long after the original seed has apparently died in the earth, the power of the implanted circumferential life is quickened to newness, from the central throne and altar of being, and the time comes for the appearing and kingdom of the Lord, as, "first the blade, and then the ear, and finally the full corn in the ear." Elijah the Prophet, the Father attribute of Deity, the God of Jehovah, (greater than I, he declared,) comes to do all the restorative quickening works of the Spirit of truth, for his Bride, the receptive church.

There are always a few people in the world, in whom the most dominant love is the love of the truth. These few constitute the primary receptacles of its every de-

gree of self-expression. Ultimately they become a royal priesthood, a peculiar people, zealous of good works; they do the commandments of Elijah the Prophet, and the Son Jehovah, mentally one and the same. The few who find the way of life are the Guiding Star Assembly, for the many who are to enter in. For them to perceive the Father, when he comes as a thief in the night, is to believe in his name. To truly believe in his name is to do his commandments, to have right to eat of the fruit of the Tree of Life, which is to know all things, and enter into the joy of the Lord.

Joseph's joy was in the recognition of his brethren, and in their sudden recognition of him. The fellowship of kindred minds, made kindred by an awakening to the consciousness of the Messianic advent, and to the full value of his message by its impartation and reception for use, is the highest joy known to men. The superstructure to be reared on this foundation is the habitation of the Gods, grown to men of the stature of the Man Christ Jesus.

“Works Meet for Repentance”

THE PROPHETIC story called “The Great Red Dragon,” has supplied the Christian world with a stimulus to “works meet for repentance; groups of the quickened are making more or less earnest efforts to turn the churches into centers of University settlement work.” This means a seven-day, rather than a seventh day, application of the God-given impulse to love the neighbor as oneself.

A command from the throne of the Most High has gone forth to the churches, the seven churches once of geographical Asia, to gather themselves into groups, as industrial universities in which the good offices of church and state may be reunited for life. There is a stir in the valley of dry bones, indicative of a coming resurrection, or standing again, of all who once stood in the same image and likeness of the Almighty as that borne by the Man Christ Jesus.

The Apostolic injunction was, “Forsake not the assembling of yourselves together, and so much the more as you see the day approaching.” What day? is asked. The Lord's day, the day of the standing again of all whom he begat by the implantation of himself, in the beginning of this age, to stand again at its end, in his own image and likeness. For what should true Christians assemble themselves seven days of the week? To work off their higher emotions in songs and prayers only? No, first of all to get wisdom, to get understanding of all that constitutes righteousness of life, which requires the warm-hearted coöperation of all having the common good at heart, for the supply of human need.

A plain human is an aggregation of legitimate and illegitimate loves. These, the science of the law and the testimony of the Lord teach him how to deal with, in the presence of every occasion for their exercise or subjection. There is nothing like a College of Life, ordered as a home for church fellowship in industrial coöperation, to bring out of a man all that he has in him of good and evil loves. The church that wishes to ripen

as the firstfruits of the resurrection of embodied Christian manliness, had better get busy aggregating in the best way. There is a best way; it is defined as such by the universal laws of form and function. These are exhibited in harmonious operation in the physical cosmos, and the corresponding human analogy.

There is no place in a Christian church for the table of the money-changer or usurer. The Lord of the true Christian demonstrated, in the most authoritative way, what he thought of its being part and parcel of his Father's house. Whatever tribute must be paid to Cæsar, while his day endures, the inmates of the Lord's house have no need to exact aught of each other but the free-will offerings of love's service. If industrially the groups produce enough and to spare, good measure pressed down and running over, there will be enough out of the spare goods to pacify Cæsar till the wars of doomsday end his career.

Churches have founded a great many colleges in their day; most of them have been cramming factories for the canning of the traditions of men who made void the law of God, and ignored the key of knowledge—Alchemy, the law of the cross of Christ. The other key of the kingdom of heaven in earth, the law of analogy, a false science of the cosmos put entirely out of commission, and for centuries the wisest have failed to know “where he was at” as the saying goes. Koreshanity is offering the begotten of God the free use of these invaluable keys of a true Universology, to get themselves out of darkness into the marvelous light of the holiness of divine truth, and its power to define righteousness.

No man's conscience can define righteousness. Conscience is the product of education. An education in harmony with a false universology is a bad monitor, a light within that is darkness. It takes the promised man with the plumb-line to lay the foundations of the Holy City, sound doctrine in righteousness, and to build the citizen of this no mean city up in his most holy faith. The results of his work with the plumb-line are now extant in the Science of the Koreshan System. No one need longer to lack for light on the subject of what constitutes fallacy and evil. The Guiding Star of eternal truth is in earth to shine steadily on, till every man, as a living stone belonging to the house of the Lord, is thoroughly enlightened and emplaced.

The College of Life, whose signal is the Guiding Star, keeps the archives of the Lord's New Name, and extends the hand of fellowship to every man (male or female) who will believe in it, and enter to learn to do his commandments; the same old law of love given by Moses, and illustrated by the Lord Jesus, its Jehovah.

The Great Salvation

WE LEARN from the Sacred Scriptures that God buried Moses in the Valley of Moab. Moab signifies the Father's seed. Moses had been told by this same Eternal One, to “go and be as God to his people, Israel.” This Moses did, after leaving his father-in-law, Jethro, the high priest of Midian. This high priest was the agency through whom the central mind spoke

to Moses. Jethro was at that time the tabernacle of the Most High.

The mind of the Lord, denominated the Most High, is the most high,—mentally, morally, and spiritually. This mind, when not visible as the fulness of the Godhead bodily, always abides with men as tent or tabernacle; the persona of a true prophet being a tent, and a true priest being a tabernacle. Jesus or Jehovah is his holy temple, his perfect visible self-expression.

Moses was buried, then, in the Moabites. Later we find, in evidence of this, Ruth, a Moabitess, giving her whole-souled allegiance to the God of Israel, and becoming of the female lineage which produced the immaculately conceived body of the Lord. This Lord, Jesus, embodied in unity, the highest intellectual and affectional powers of the universe. That Moses was absorbed into this metaphysical center of divine life, was made self-evident in the transfiguration of the Lord, which rendered Moses visible to the three Disciples who witnessed it.

God, it is written, hides his treasure in earthen vessels. He has no greater treasure to hide than his joy in his love for those who stand with him in this resurrection as receptacles for his treasure, his joy in his truth and his life,—communicated as “sound doctrine.” His doctrine, if lived by all prepared to believe in his Name, will express himself in his grandest and most glorious form, as the Grand Man, the order of Melchizedek, the ultimates of his creative effort.

Materialistic conceptions of glory, when materialized, are simply arch-natural or natural symbolic expressions of gloriously inward spiritual things, the makers and vitalizers of great men, men great enough to know God in his every Messianic name, due to be received as those born from above, it matters not whether the name be Elijah, Moses, Jesus, or Cyrus. These great men can say truly, for me to live is Christ, and in the age of the resurrection to the image and likeness of God in Christ, to be now of the dead in Christ, is to be alive forever more.

All now in their graves, their mortal bodies, at this end of the age, who were of the begotten of Jehovah at its beginning, are to experience the redemption of their bodies. They are to know, as never before, that their Redeemer liveth. They are to know that once again he has been here, as the Messenger of the final covenant, as the Sign of the second coming of the Lord. They are therefore to awake to the consciousness of His advent, and to learn that he has been once again despised and rejected by his own, put to open shame and crucified afresh. Nevertheless he shall stand again, as the Lord our righteousness, and as the Lord of the harvest in all who through his most powerful rationally scientific appeals, shall believe in his name, cease to do evil, and learn to do well.

The age of the scientific reasoner is here. He is now reasoning with men. Though this world's sin be as scarlet, the sincere may be cleansed snow-white. The science of the law of the Lord's being, is the water for our regeneration, our rebirth, as the Sons of the Most

High. To despise it, to reject it, is to leave ourselves indeed among the *hoi poi loi*, the great unwashed.

The victory over death; the attainment of immortal manhood; the passing in and out of material visibility by the new and living way, is the portion of self-sacrificed wickedness. Sacrificed because having “become as Gods, knowing good and evil,” we still hunger and thirst for the righteousness of our Lord, his Christ, the “two witnesses” in the great Shepherd made one. For this we would forsake the world and its alluring pleasures of sin. For this righteousness we would gather ourselves into groups or communities, having all forms of life, industrial, social, and religious, in one organic unity, for the common weal. For this love of the common weal, which is the love of God in man, we would give our bodies to be burned, as to the will of the flesh, till by the fires of this self-discipline, we shall be alchemically changed to express the fulness of our Godhead bodily.

This end of the age was promised a prophet like unto Moses, who was made one with Elias in the Lord Jesus Christ. Hence when Elijah the Prophet comes with the science of the law, we have Moses the truth, or water-saved, as the great Lawgiver.

The Way to Immortal Life

KORESH teaches men that it is only through the destruction of the pineal gland in the brain of the universal visual, that the two brain forces, male and female, “unite through another channel to carry over the present form to the higher life.” The law of this extirpation “Is communicated through the rational mind on this side the river, and the disclosure and the life which it inculcates, will transform the mortal body to the immortal life.”

Among the primitive Christians the Apostolic Epistles tell us there was a time in which there was neither “male nor female,” etc. We take this to mean that the sex forces lost all dominion over the lives and thoughts of those absorbed in the promulgation of the Gospel of Jesus. The Lord, the fulness of the Godhead bodily, was to the fully consecrated, the all-absorbing joy. He was loved in each believer with all the heart, might, mind, and strength, and any thoughts or deeds which would cause the defilements of degeneracy to enter among those polated in the one Master, were fought to the limit of their spiritual attainments.

When they fell from this high estate, it was from the oft-confessed weakness and inability of the mortal mind and flesh to resist the temptation to descend to slavery to the will of the flesh. This, however, provided for the descent of man to the limit of mortal degeneracy. This is evil, but is essential to every man in his own order, and for a limited time, to give him the wisdom of all experiences in the darkness of the secret places, that he may become discriminating in the application of the Science of Universology, for the full redemption of his body, soul, and spirit, as the fulness of the Godhead bodily.

For the Younger Minds

Bertha M. Boomer

THE "WORLD" IN CHICAGO

**Efforts of Modern Christianity to Further
its Waning Influence by Sensational Methods**

CHICAGO HAS recently opened its arms to the "World." Five hundred churches of greater Chicago were responsible for the large undertaking of bringing the "World" to their great city of the West. It had previously sojourned, by a corresponding Christian effort, in the more Eastern cities of Boston, Cincinnati, and Baltimore. It is estimated that 50,000 people have taken part in these expositions, and thousands more have attended them. The exposition, or the "World" as it is called, consists of an indoor fair of city and foreign missionary work, and a missionary pageant or grand opera. The purpose of the exposition is to convince the visiting public of the world's wider need for missionary activity, and the magnitude and admirable results of mission work already accomplished. It endeavors to impress both the good accruing from the numerous missions, and the urgent necessity for them, and their furtherance.

Unto the exposition proper Chicago opened the doors of the Coliseum, her largest exposition building, and to the pageant her most capacious theatre, the Auditorium. Everything was planned on a big scale to produce the "World" effectively. Financial gain, it was understood, was for the aggrandizement of missionary educational work at home and abroad. Yet, with all the magnificent provisions made, and the laudable educational purpose of bringing the "World" to Chicago, the "World" was just a little disappointing as to its habiliments, and also as a representative Christian effort to spread itself. Its feathers were a little too plain for a bird that did not soar to the mountain peaks.

The exposition half of the "World" was perhaps the most deficient in material to impress a disinterested onlooker of the compelling influence of Christianity. The enthusiasm of the five hundred churches expressed in the undertaking, was not sufficient to make the impression entirely successful. Christianity is supposedly the most uplifting influence known. We do not gainsay this, but we do maintain that we were more impressed with the lack of excellence of the exposition than we were with the wonderful influence of Christianity. After 1900 years of history from which to describe, depict, and exhibit the resultant good accruing in the path of the spread of Christianity, the "World" possessed ample material for an unparalleled show.

But such as the backers and participants saw fit to display, we will briefly describe. Upon the main floor of the Coliseum the various mission lands were represented within screened sections. There were some painted scenery, characteristic settings, and curios for each section. Stewards of the exhibition were in attendance in costume. They usually performed some peculiar religious rite or custom of the people of the country represented. The work among the natives of the foreign lands was explained by the steward, in a degree of excellence equal to the previously obtained information of the steward. If he had been an

active worker, his or her answering of questions and descriptions proved very instructive; but occasionally a steward's ability to impart information was found somewhat too deficient to inspire the pressing of further inquiries.

There was also a Hall of Religions where the idols, and some suggestions of the forms of worship of other religions, were represented; such as Shintoism, Buddhism, Fetichism, Hinduism, etc. The mission among lepers was shown, and in the balcony the unoccupied fields, Mohammedan lands, and a Palestine section. The effort throughout was to represent how Christianity has changed and improved the condition of peoples who have responded to the missionaries' efforts, and adopted the religion as their own. The singing of the Kaffir boys was very sweet. To hear and see those happy little black lads sing "I'm a Chile of the King," was about the most convincing evidence there, of the fact that perhaps Christianity was doing someone a certain amount of good. The real natives, and the active missionaries throughout, would have made a more appealing effect for the cause of mission work. Christianity and Christian peoples have exerted a wonderful influence upon civilization; and had the five hundred churches of Greater Chicago seen fit, their stupendous plans for acquainting people uninformed on this subject and its needs, could have been carried out far more elaborately and graphically, to do real justice to the subject.

Again, upon attending the "Pageant of Darkness and Light," another slight disappointment awaited us. The pageant has a splendid plan laid for the instruction of the unthinking individual; but like the exposition proper, it fails to impress the real significance and the real intention of the spread of Christianity. This is partly due to the composition of the pageant itself, and partly to a shortage of talent and effort in carrying out advantageously, what plans were made to further interest in their cause. For a description of the scenes of the pageant we will quote from the program:

"The Pageant is 'Missionary Grand Opera,' dealing with great historical events. It consists of four scenes, representing the North, South, East, and West, with a final procession of the natives around the Cross of Christ.

Episode One The North

"In a forest in the far Northwest is an Indian camp. The Red Chief prowls restlessly, and reproaches the Medicine Man for his inability to find the little daughter who was lost three days ago. A band of Eskimos emerge from the forest, carrying packs of furs and skins. Later comes a band of warriors, and at the instigation of the Medicine Man, who insinuates the Eskimos are cognizant of the lost child, they attack them in their camp. As the Eskimos are about to be slain, silvery bells are heard, and presently, with sledge and dogs, the missionary dashes in and bids them halt. 'A word I bring from Manitou,' he cries. He lifts a little girl out of the buffalo robes, and when joy at the restoration of the chief's lost child is quieted, he tells them the message of peace and good will brought by Jesus Christ.

Episode Two The South

"Livingstone, the great missionary explorer, is resting in the Village Ujiji, in tropical Africa. Sheik Abdullah, the slave raider, has been wounded, and his wife comes to solicit healing

for him. Two slaves are, in gratitude, presented to Livingstone, who at once sets them free. As he is thinking of home and his loved ones, whom he has not seen for five years, a runner appears with news of the coming of a white man. It is Stanley, the great traveler, who has been searching for two years for Livingstone. 'Will you not come home?' he asks. 'The whole wide world will welcome you.' But Livingstone's African converts beseech him not to leave them, and he, the sorely tempted, resolves to stay until his work is done.

Episode Three—The East

'The abolition of suttee, or widow burning, in India (1829) is dramatically represented. The missionaries' house in the outskirts of the city is surrounded by a furious mob of natives demanding Rhadamani, a betrothed girl, whom the missionaries have been educating. She implores them not to let her go to live with 'that dreadful old man,' but the child is dragged away to her wedding.

'The second scene is in Benares, near a temple of the goddess Kali. A native religious procession appears, carrying her image. A funeral party comes from another direction, to the burning ghat where a child widow—Rhadamani—is to be burned alive with her dead husband. The missionaries watch the scene and pray for help from God. As the child is thrown upon the pyre, the British Governor enters and proclaims the passing of suttee. 'Henceforth no widow dies upon the pyre!' An aid to the Governor rushes forward and rescues Rhadamani.

Episode Four—The West

'A coral beach in Hawaii on a moonlight night. The dark shadows of the mountain, Mauna Loa, tower in the distance. At sunrise, a wedding party comes gaily along the shore. Thunder from the volcano is heard, and an old crone chants the story of Pele, the Remorseless One, who dwells in the lake of molten lava, and thunders when she is angry. Then appears the priest of Pele, searching for victims to appease her wrath. He chooses first a little girl and then the bridegroom. As they are led away to the lake of fire, Queen Kapiolani, with sublime courage, defies the priest, declaring there is no Pele; there is only one true God. She leads the way up the mountain side, and at the crater crosses the taboo line, and seizing the priest's staff, hurls it into the pit, breaking the power of Pele forever.

Final Episode

'The coming of all peoples of all nations from the four quarters of the world to the Cross of Christ, is symbolized by the gathering in grand procession of all who have participated in the previous scenes. A dimly perceived cross upon a great rock grows gradually luminous as the chorus sings:

'In Christ there is no East or West.

In Him no South or North;

and then every one rises and joins in the Doxology."

The scenery was very beautiful, and equal to that used for good, modern plays. The costumes were attractive, but the acting of the amateurs naturally failed to satisfy an audience largely accustomed to professional talent. A well-acted modern problem drama, probably is as Christianizing in its influence as this full-fledged mission pageant. It is more vital, more perfectly produced, though less obviously pointed in its preachment. But in that particular it may gain force. It does not say, "now be converted," it simply enacts an experience or circumstance in life that everyone can understand, and the lesson is impressed by the natural consequences that follow certain courses of action. If a principle is imparted, the individuals of the audience are not oppressed by the fact that they are being proselyted.

Possibly, if the great audiences that have thronged to see the "Pageant of Darkness and Light" had witnessed nothing more than the simple dropping of a seed in the soil, realized its death, quickening, and final ripening into the full maturity or the harvest time of its growth, the great epochs of Christianity would be better told than by the

missionary tales chosen for the pageant. The life of Christ and the life of Christianity present the same story as the seed, its planting, its death, its quickening, and harvest time. Christ was planted in the receptive portion of humanity or the church, and then through the paganizing of Christianity he died in the church; the Reformation realized a quickening into life of Christian development, while the second coming of Christ and the resurrection of the dead will be the full harvest, which is the professed hope of all Christians. The "epochs of world conquest," which the pageant endeavored to portray, are more truly contained within the law of seed-time and harvest, than in influencing a red man not to kill in his particular manner, which is about as merciful as some phases of the white man's wage slavery; or the demolishing of the rite of Suttee; or removing the superstitions of Pele from the mind of the Hawaiian native. Possibly a symbolic portrayal of the seed-time and harvest could be modeled into a great spectacular performance similar to the "Pageant of Darkness and Light." It is a real story of darkness and light, also.

The work of the spreading of Christianity has been necessary; it has been marvelous, and most heroically done from the earliest martyrs, to Livingstone and the present-day missionary. Yet it is only one great factor of the Christian movement. The meat of the whole matter is sometimes forgotten, and that is the coming of the Sons of God, made possible by the planting of the Son of God in humanity 1900 years ago.

Perhaps in many movements, individual or collective, not under the heading of any one of the many Christian churches, can be felt a decided undercurrent of desire for something different, and more satisfying for the uplifting of life than the church, which is still partly blinded by the traditions of pagan Christianity, can offer. It is the real Christianity at work; it is a ripening of the fruits of the resurrection. Men of a higher order of life and intellect than any we have yet known, will logically be the final product of the Christian cycle.

Stones That Flock Together

An English naturalist has lately given some interesting accounts of oddities found in this country, and chief among them is the traveling stone, the size of a pea ordinarily, but sometimes reaching six inches in diameter. He came across it in Nevada, where it is most frequent.

It is really the queerest little stone in the world; for when a number of them are placed on the floor or on any level surface and separated some distance from each other, they begin to travel toward a common center, and to lie huddled together like eggs in a nest.

If a single stone is removed four or five feet from the rest, it will immediately start with the greatest rapidity to join its fellows.

These stones are found oftenest where the land is very level, and little more than bare rock. Often scattered over these barren regions are little basins, from a few feet to a rod in width, and at the bottom of these basins the rolling stones are found.

The cause for the strange conduct is to be found in the material of which the stones are composed, which is a lodestone or magnetic ore, that has the tendency to draw them together.—*Chicago Tribune.*

Light on Current Events

John S. Sargent

MARITAL HEALTH CERTIFICATES

"For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me." (Exodus xx: 5)

THE *Tampa Tribune* having expressed itself to the effect that "modern marriage may be described as a legal contract entered into for immoral purposes," it is presumed that the writer may concur in that view without being regarded as a moral pariah, as he would have expected to be, if as a Koreshan he was standing alone behind such a statement. The *Tribune* goes farther, and protests against the late moral fad for marital certificates of health, before being permitted to assume the marriage relation; and it rightly says that such laws "simply mean that reputable persons will be compelled to ignore the marriage ceremony altogether, and rely on their own promises and vows." Here again we concur with this authority. We have often wondered what great good these moralists expect to effect, by barring the physically unfit from legal and church sanction to a marriage union. For as suggested, these proscribed persons would soon be snapping their fingers at the authorities, and be as if they were married. The law would thus soon have its hands full of otherwise well-meaning persons to punish as white slavers.

It is not to be denied that the object sought, the preservation of posterity from inherited afflictions, is a laudable one, and should, if possible, be accomplished; but the method proposed is only calculated to make a bad matter worse. The only effective means of attaining that object would be the adoption of the method now in vogue in some states, of sterilizing criminals and idiots. This would permit the enjoyment of the immoralities suggested by our contemporary, without the resultant offspring to inherit parental defects.

And this would work no great hardship upon the unfortunate victims of diseased conditions, as it would not deprive them of the personal liberty to wed, or to have the so called sacred banns dedicate their affairs of heart, thereby depriving Madam Grundy of many a spell of the horrors. If coupled with the privilege to marry, no doubt many would accept this alternative for the sake of wedlock, and perhaps some patriotic desire of avoiding transmitting their own afflictions to offspring. In fact, many criminals in the Indiana state prison, where the practice was first introduced in this country, consented voluntarily to the operation, before it was prescribed by law.

Our Duty to Posterity

We owe it to posterity to put a stop to the multiplication of defective children. No one should have a right to entail the evil consequences of his moral and physical transgressions upon future generations. These afflictions should be made to die, if possible, with the one in whom they originate; and the way to do it is not by the rope of sand proposed, but to make it absolutely impossible to perpetuate the miseries of this generation upon the next. When the Israelites were being led astray to the worship of

Baal-Peor, the god of the Moabites, and as a consequence, to whoring with the Midianitish women, contracting a plague (vice diseases, no doubt), Moses ordered all such offenders put to death. He even went farther; he made war on the Midianites, capturing them and putting all to death except the maidens who had not known man. Thus he summarily disposed of their moral and physical contagion, and saved all that was salvable. Pretty drastic treatment, but no doubt worth while!

If our Government would follow the example of Moses, and adopt the policy of putting all men to the sword who patronize the "red-light" districts, it would be placing the responsibility for the existence of "white slavery" where it belongs, and at the same time do more than any other one thing, to save the ruin and misery that such vice entails upon our people. It would not have to sacrifice very many lives either; the enactment of such a law, with the evident purpose to enforce it, would have a most salutary effect in driving all such places out of existence.

Legitimizing Children Born Out of Wedlock

Apropos to this subject, a legislator of Illinois some time ago offered a bill in the House, proposing that all children born out of wedlock be legitimized by the law recognizing the parents of such children as man and wife; the child to be a legitimate heir, and separation to be effected only by divorce proceedings. The legislature of that state is not likely to do anything so sensible as to enact such a law at this juncture; but it would prove the better part of wisdom to do so, for this again would be placing the responsibility for such misfortune to young girls, where it properly belongs. Woman has borne the brunt and shame for man's crime in this matter long enough; it is high time that man should be compelled to shoulder his share. It may have the effect of putting him on his good behavior; or if not, the provision would cause the least possible harm to come of the wrong-doing.

"Oh," says the fellow with the apprehensive nose, "but it will open up such opportunity for designing women to rope the unwary young man into marriage!" Yes, but how about designing men roping confiding girls into a shameful motherhood, or into "white slavery"? Men have had an unfair advantage of the opposite sex ever since this has been a republic,—and before; and it would not be at all unfair to have the tables turned awhile. Let the young man look out for designs upon him by the weaker sex, and see if he can do better than they, in taking care of himself. He ought to, being the stronger vessel, and for this reason should not object to taking the greater burden upon his own shoulders.

Sex Reform the Hope of the Race

This question of sex morality is getting very near to the vital point of social organization. The inordinate waste of sex energy is devitalizing the race, and if not checked in some way soon, must inevitably plunge mankind into

irretrievable ruin. Sex potency is the vital force by which mortal man perpetuates his kind in earth, and thereby provides a spiritual home in posterity for his disembodied spirit at death. Over and beyond this, the conservation of the sex potency under the divine direction, is the only possible means of lifting mortal man into immortality. (See I John iii: 9; Matt. xix: 12, and the promise to the eunuch, in Isaiah lvi: 3, 4.)

The first of these purposes is being rapidly lost sight of. The sexes are prostituting themselves for mere pleasurable sensation, in the marriage relation, no less than out of it. The world is as full of sex degenerates as of drunkards, both of which are manifestly unfit to procreate their species. The second purpose, the conservation of sex energy as a means to immortality, the people, the preachers, and the learned theologians know nothing about, (though it is taught in the Scriptures,) and they would not believe it if told. They have found an easier way of getting to heaven than by overcoming the carnal mind, which Paul says (Romans viii: 7) is not subject to the law of God, nor indeed can be. They will, as in the days of Noah and the flood, be found marrying and giving in marriage,—degenerated as that relation has become, until the end; that is, until the church which is called Christian, but isn't, comes tumbling about their ears, and a new church is reared upon its ruins. For unless the Lord himself takes a hand in the affairs of men, and shortens these days of so stupendous iniquity, no flesh can be saved.

This saving of mankind will be by baptizing anew with the spirit and with fire, through which baptism will be instituted the true marriage, whereby the twain shall be made one flesh. (Matt. xix: 4-6.) This marriage is reserved for those only who are willing to put away carnal desires and the pleasures of the world,—in reality those who will become eunuchs for the kingdom of heaven's sake. Becoming the children of the resurrection, they will no longer marry or be given in marriage, for they will be as the angels in heaven; the two sexes merged into one person, as in the ripening seed at the harvest, the two sex principles, manifest in the pistil and stamen, have been merged into one seed. This is the sacred and holy union, instituted by the Divine, and is a long way above and beyond that which the preachers denominate as the "holy bonds of wedlock."

Political and Other Outlooks

THE ATTITUDE of the Japanese government toward the California alien land bill continues to occupy the spot-light of public attention. The efforts of Mr. Bryan failed to induce the legislature of that state to recede from its determination to pass such a bill; and the President's appeal direct to Governor Johnson to veto it, thereby giving time to the federal Government to find some way to arrange the matter to be less offensive to the Japanese people, was equally futile. With a courteous but decided refusal to comply with his request, Governor Johnson stated that he could not reasonably decline to obey the will of the people, as expressed by the practically unanimous edict of the state's representatives. Then he argued the matter at some length, to show that the purposes and the effect of the act

were entirely within the rights of the state, and that it in nowise infringed upon the stipulations of the treaty between the United States and Japan. The reply was certainly an able document, and did credit to the Governor's legal acumen, and it was generally conceded that he had the best of the argument, from the purely selfish standpoint, in which the matter is almost universally viewed.

The declaration that "All men are created equal, and are endowed with certain inalienable rights," which is such a bulwark of defense when our own rights are in question, could of course have no place in the discussion of the rights of alien peoples as against our own. Neither did that other statement of Paul, that God "hath made of one blood, all nations of men to dwell upon the face of the earth," have any weight with us, as against our racial antipathy to people of color. No, we haven't arrived at that degree of righteousness wherein we can act consistently with our own professed principles, when they militate against our own interests and feelings.

The pretense that the question is economic, has little warrant when we are informed that out of the millions of acres of land in the state of California, the Japanese have so far acquired only 17,000 of them,—not so much as a township of thirty-six sections. It is not that; it is racial antipathy, and this is what is hurting the little Japs. It touches their pride; they are unwilling to be treated as inferiors, a despised race, and the authorities there, are having trouble (as we have), to repress the jingo spirit among them. Smarting under fancied insult, they want to fight, though their government, since Johnson signed the bill, and President Wilson indited the Mikado's court a very friendly communication, giving the utmost assurance of the admiration and friendship of the American people, except a small contingent on the Pacific coast, seems to be somewhat mollified. A great peace meeting was held in Tokio, in which a number of anti-jingoistic speeches were made, the gist of which seemed to be that the American people needed educating more than anything else, and that it would not be many years before they would be ashamed of the discrimination now being made against the Nipponese.

The Government at Washington is feeling somewhat relieved at the situation; Representative Sisson has been called to the White House, and asked to soft-pedal his prospective speech on the alien land bill, and it is beginning to be hoped that an amicable solution of the difficulty may yet be found. But our high caste Californians are now venturing to demand that they be relieved of association with Asiatics on the lines of passenger transportation. Perhaps the next thing we hear from the sunset region of America, will be "jim-crow" cars for the Japs and Chinese, and that will probably be the last straw that will cause the yellow dragon to get his back up, in real determination to fight.

Tariff Bill in the Senate

Just as was intimated in the last issue of **THE FLAMING SWORD**, the Underwood tariff bill is not going to get by the Senate without the revisionists knowing that they have had a fight. When the tariff bill from the House made its appearance in the Senate chamber, the republican Senators fell upon it with a violence that amazed the democrats of

that usually dignified body, giving them the liveliest week of "give and take" that has occurred in Congress in this, or the last session. Senator Boies Penrose of Pennsylvania threw down the gauntlet to democratic Chairman Simmons, of North Carolina, who proved a poor match for the big gun from the Keystone state. The Hon. Hoke Smith of Georgia having to come to the rescue, made the battle a little more even.

To make matters worse, the two Senators from Louisiana broke away from the democratic ranks, and are making a bitter fight against free sugar. Senator Ransdel went to the President and pled vigorously with him to save the sugar industry of his state. Meeting with no success there, he made his plaint before the Senate, reading, first, a virulent letter from a Michigan man in behalf of the beet sugar industry, much to the discomfiture of the democratic members. Then he went after the democrats for violating the promises made in the platform of the Baltimore convention. It was promised in that platform that no legitimate industry would be unduly disturbed, and that tariff changes were to be made gradually. Campaign speeches of President Wilson were quoted in like vein. These cuts of course made the democrats wince, as they can ill afford any disaffection from their majority in the Senate of only six. One more would compel the Vice President's vote to break the tie, and two more would cause the defeat of the bill, unless the help of some of the progressives can be secured.

There is no immediate prospect of any such misfortune happening to the bill, however; but the very close shave by which it will get through, coupled with the prospective fight that is looming up before them, is causing considerable nervousness upon the part of the supporters of low tariff. The manufacturers and farmers seem suddenly to have awakened to the danger that is threatening their interests; the Senators' desks are piled high every morning with letters of protest, and the gallery swarms with lobbyists, listening to the wrangling on the floor, and buttonholing the Senators whenever they step out. Still, most of them stand firmly by the President to put the bill through as it came from the House, without any compromise, though some representatives begin to fear they have cut the rates a little too deep to please the people.

Free wool and one cent sugar, it is claimed by the protectionists, will ruin those industries; but the President and Mr. Underwood are determined to make no concessions, which seems wise if such enterprises have to be supported at so ruinous an expense, by the consumer. The Louisiana sugar production amounts to about \$25,000,000, which sum could well be donated to the cane growers of that state, by the people of the United States, and then save millions to the consumers of sugar, for the privilege to purchase that commodity elsewhere. At any rate the hope of an early adjournment of Congress before the hot weather, is about dispelled, as the discussion now bids fair to linger until August. Some changes will have to be made, doubtless, upon the complaints of foreign countries, that certain features will infringe treaties with them, especially that one clause allowing five per cent preferential reduction, on goods brought in American bottoms. These changes will help the delay by sending it back to the House again.

Personality of the President

Mr. Wilson is still the chief subject of political interest at Washington. The magazine and press writers continue to study him very assiduously, to determine just what manner of man he is; to determine if possible what kind of presidential timber he will prove to be. Whether of the tough old never-break hickory of the Jackson fibre, or of soft yielding pine. And also whether he is going to fit nicely into the presidential peg hole, or only touch here and there at the angles. Every old-style carpenter that would frame a chickencoop together tight and strong, with mortise and tenon, and bring it up snug and solid with draw-pins, knows that a peg must first be made square to get it truly round.

Mr. Wilson is proving to be pretty square and straightforward in all his public acts so far, and when rounded out by experience in his new position, will likely prove a pretty satisfactory fit to all those whose selfish interests have not been crossed. The *Chicago Record-Herald*, two weeks after the inauguration, summed up sixteen different ways in which the new President had already smashed precedents, at some of which the Washington populace shrieked and then blew up; but now Washington has pulled itself together, and is prepared to see him do anything, and vote it the perfectly right and proper thing to do. One of these innovations was the banishing of intoxicating drinks from the presidential table. Vice President Marshall, Secretary Bryan, and several other cabinet officials followed suit. This led to a dinner given by Mr. Bryan to the foreign diplomats, being sneeringly characterized by the sticklers for strong drink as "grape-juice diplomacy." But this example of the President was very surprisingly approved by that champion of conviviality, Henry Watterson's *Courier-Journal*, saying: "Nothing could be more truly representative of American society in the broader sense, than a dinner without 'drinks'."

The President is surely winning favor with the people, especially with the progressive element. The fact that he called in Senator LaFollette to consult about Wisconsin appointments, is significant of a desire to be President of all the people, and not simply of a part of them. Mr. Munsey writing in his magazine declared, "If the Progressives were now to disband, three out of four would go to the democratic party." But Wall Street, it is rumored, though by it denied, is thinking of sending to the President its ultimatum; but Wall Street is no longer in favor, it is only feared by the people.

Who Is the Real President?

Some have had apprehensions, and others hoped, since Mr. Bryan was in the State department, that he might prove to be the president behind the scenes, with Mr. Wilson only a figure head. But that idea is being rapidly dispelled; the latter is showing more and more every day that he intends to be President in fact as well as in name, proving that he is willing, and feels himself not incapable, to take the tiller, and guide the ship of state himself, in delicate and dangerous situations. The way he has taken matters of our foreign relations out of Mr. Bryan's hands, and settled them with little (if any) reference to the Secretary of State, shows that very plainly;—such as the state-

ment of our relations with South American and Central American countries; the attitude of this Government toward the six-power loan to China; and the appointment of Mr. Page as ambassador to Great Britain. All of which are said to have been attended to by the President without the aid or advice of the Secretary of State.

The recognition of the Chinese republic, and Japan's protest to the legislation in California, are other matters that it is asserted were taken out of Mr. Bryan's hands. If any doubt remained of President Wilson's purpose to be a personal and aggressive leader in the affairs of Government, his methods of impressing upon Congress his views concerning tariff revision have most effectually removed it. His delivery of his message in person to Congress; his visit later to the "President's room" at the Capitol, to consult with the members of the Senate finance committee; and the statement of Mr. Underwood that the two most sensational features of the tariff, free wool and free raw sugar, were inserted at the urgent request of the President, are notable incidents of the straightforward, open, and forcible course pursued to direct not only the affairs of his administration, but also to influence legislation into a common and united policy.

The Mexican Situation

Mexico is still a running sore spot on the American continent, which none of the old style doctors practicing phlebotomy (blood letting) seem able to heal. The Huerta so called government has succeeded in obtaining recognition from England and France, and the promise of \$100,000,000 loan from the bankers of those countries, which Carranza, a rebel chief, and the next prospective president by the bullet route, promptly wired would be repudiated if the rebellion succeeded. General Huerta is making loud complaints because the United States still withholds recognition, making all kinds of dire threats not to acknowledge American claims, etc., so long as the President of the United States withholds the right hand of fellowship. But Uncle Sam, peeping over the backyard fence, fails to see any government worth while recognizing. It is not in possession of a large part of its own territory, it is not protecting life and property, and the hundred and one things a government ought to do, it is not doing nor cannot do. At the same time, it is likely to go by the board by the same treacherous route by which it sent its predecessor.

But what is the matter with Mexico? Huerta promised peace to his unhappy country; Madero did the same, and Diaz did preserve a kind of quasi peace, by promptly killing off or jailing everyone that showed the least opposition to his rule. And now a delegation is sent to beg him to come back, presumably to repeat the operation. Can he do it? It is not at all likely that he can. No man nor set of men is likely to bring peace to that unhappy country, who is not willing and able to make a great sacrifice of vested interests.

John Kenneth Turner, who has been making a study of Mexico for a number of years, and who knows more perhaps of the people's condition than any other American, possessing the ability and disposition to tell it, and who was imprisoned by Huerta, presumably because he knew too much and might tell it, says that feudalism is the trouble with Mexico. It is the old cry of the Gracchi:

"Land for the landless." Readers of Roman history will remember that the Gracchi brothers were assassinated by the patricians, because they were trying to wrest the land from them, which had been stolen from the common people, and return it to the latter. The effort, the only hope of saving Rome, was thus frustrated and Rome died.

According to Mr. Turner's article in the *Metropolitan*, seven thousand families own practically all the arable land of Mexico. Up to the time of Diaz, some small farmers owned their land, thus preserving a measure of freedom; but under his despotism their lands were dishonestly absorbed by the feudal barons. This precipitated the revolt, and it was not Diaz whom they fought, so much as a condition that he sustained. Nor did they fight to elevate Madero, only that he gave promise of righting the agrarian wrongs. This he failed to do, and the revolution under Zapata, Orozco, Salazar, and their friends began.

It is but fair to Madero to state that he only promised to restore the lands that had been taken by force or fraud. He stood with the people, however, as their hero for reform, and the men that came to fight with him were promised land,—that their own land should be restored to them. But after getting into power he began to trim and to vacillate. He was an extensive land owner himself, and could not consistently favor or put in force that which would, if carried out fully, deprive him of his wealth. In this way he frittered away all the hopes of the people, and began to curry favor with the land barons, sending soldiers to shoot down men who were trying to get back the land that had been stolen from them. The revolution of Felix Diaz and Huerta is not calculated to help the cause of the people any; it will only worsen it. If it can be maintained, it will only fasten the shackles tighter than ever on the people. The only thing that can save Mexico is an Abraham Lincoln, with the moral courage to wipe out the millions of vested interests, for the sake of the people.

The Unsettled Balkan Conditions

The Eastern question seems no nearer solution now than when the Bulgarians were hammering their way toward Constantinople. The peace conference at London is still discussing the division of spoil. The Turks have placed themselves in the hands of the powers, willing to be shorn of whatever possessions the peacemakers are disposed to award her conquerors. But the trouble is with the allies in agreeing to the award. Bulgaria wants \$100,000,000 indemnity; she wants Salonika, captured and now held by the Greeks, claiming that she needs this port much more than do the Greeks. Then she wants Monastir, which is now held by the Servians, who feel that they should have it as some reward for helping to reduce Adrianople. Already the Greeks and Bulgarians have fought one or more sanguinary battles around Salonika, in which there were several hundred killed and wounded. Montenegro has very accommodately evacuated Scutari, thus relieving the powers of that bone of contention; but the peacemakers themselves are far from agreement as to how the awards shall be allotted. Each has its interests or its favorites. The *Ikdam* (Constantinople), from which this translation is made for the *Literary Digest*, says: "Everyone one pulls the yorgan (bedquilt) over to his own side. The members of the Triple

Alliance prefer to give Salonika to Bulgaria. This would be more favorable to Austria, but Russia and France prefer to leave that city to Greece." They also wish the Aegean Islands and a good part of South Albania to go to Greece, while Italy and the other members of the Triple Alliance want all South Albania to be included in the new Albania. All of these difficult problems await the decision of the ambassadors at London, where the stand taken by England will be decisive. Her interests in the Mediterranean will, it is said, place her on the side of the Triple Alliance, and forbid the giving over the Aegean Islands *en bloc* to Greece.

Bulgarian Atrocities

There is always some one to take the side of the under dog in a fight, and make us feel uncomfortable in our conscience for having lauded the victor. Just as we are rendering peans to the latter and drinking to his health, some of these indefatigable fellows will crawl out from behind the scenes, drop aloes into our cup of cheer, and shatter our faith in the hero, by insinuating and derogatory reflections. The Turk has always been hated in Europe, and characterized as the "butcher;" and no one heretofore has had the temerity to come forward in his behalf until now, when he is down and almost put out of Europe, champions rush forward to whitewash his reputation, and to decry those who, after five hundred years of suffering at his hands, have gotten the better of him, in coming to the help of Macedonia.

Mr. E. N. Bennett, one of Oxford's honor men who have devoted themselves to Journalism, has traveled over the ground, and made the acquaintance of men in authority in the war, gives his views in the *Edinburg Review* (London), from which the *Literary Digest* quotes.

He declares positively that the Bulgarians in their greedy ambition for more territory, provoked the struggle by the most cruel and nefarious means. They employed hundreds of Komitadjis—*agents provocateurs*—to set the Moslems and Christians by the ears, and to rouse the spirit of retaliation. The hypocrisy of Czar Ferdinand was the first incentive to the war. His description of the coming campaign "as a war of the Cross and the Crescent," gave a realization that the gates were being opened to the worst features of religious fanaticism and pitiless savagery.

Modern history, he says, furnishes no parallel to the atrocities of the allied invaders upon the helpless Moslem inhabitants of Macedonia, a strange silence as to which happenings was observed by the English press. He declared it impossible to do justice to the evidence within the limits of the article; but after careful sifting of the records, and eliminating everything except the testimony of reliable eye-witnesses, so terrible was the indictment against the invaders that he deemed Dr. Daneff well advised in requesting the non-publication of certain evidence, on the ground that it would prejudice the English public against the cause of the Allies.

The work of the hired assassins,—the *Komitadjis*, was intended to excite the Turks to massacres of the Bulgarians. They would secretly explode a bomb or two in a crowd, killing three or four, maybe, and then it would be whispered that it was done by the Bulgarians. This would cause the Turks to see red, and they would proceed to butcher every Bulgarian they could lay hands on. It was

then easy enough to say that the bomb was the work of the Young Turks, while there could be no dispute as to who committed the massacres.

A Mr. Green is quoted in the declaration as saying that "It is notorious that the Kotchana massacre, which stirred the Bulgarians to frenzy, was brought about by the same infamous use of Bulgarian bombs. The Komitadjis stopped at nothing to keep the Macedonia agitation going. The dynamite used by these bands came largely from Russia, packed in sardine boxes, and the Servian, Bulgarian, and Greek monasteries, subsidized by their respective governments, provided the Komitadjis with a safe retreat from the Ottoman authorities."

The Bulgarian and Servian massacres of the Turks was estimated by one of the representatives of the powers at Constantinople, as amounting to near 240,000 persons. The correspondent, Lieutenant Wagner, a great admirer of the Bulgarians, says "the Komitadjis have, with rifle, knife, revolvers, and bomb, waged a terrible guerilla war in Macedonia, against everything that is not Bulgarian. Mercy there is none, not even to old men, women, and children."

So it is plain that we have been wasting a great deal of undeserved sympathy and admiration for the imagined humaneness of the Bulgars and Servians, under what seemed to us to be great provocation to cruel retaliation. It is a case where the pot and the kettle are equally black, and where human nature is about equally depraved, whether Christian or Turk.

War In West Virginia

HOW MANY of our readers know that civil war has been going on in West Virginia for nearly a year, between the Paint and Cabin Creek coal miners, and the hired guards of the coal barons of that region? Of course we had an inkling, now and then, that all was not peace and loveliness between the miners and the barons; but in view of all that has taken place in that remote region, the press has been exceedingly reticent,—a kind of censorship perhaps, exercised by the feudal chiefs that owned about everything in sight, except the bodies of the miners and their families. But despite the nominal freedom of these latter, they were subjected to a control and an exacting regime more despotic and cruel than if they were owned outright; for in this latter case their lives, health, and general welfare would have been of as much concern at least, to their employers, as that of the mine mules.

As it was, the miners must pay rent for their cottages, from which they were summarily evicted if they did aught to displease their masters. They must vote the way the boss directs; must pay the exorbitant prices charged at the company stores; must recognize the authority of the mine guards, and if these private police of the mining companies (largely recruited from the city slums) insulted a woman or beat up a man, the victim must understand that the guard was merely preserving the peace.

It is easily to be seen that, under cruel and exacting taskmasters, with a lot of reckless and irresponsible mine guards, the life of the miners would readily be made intolerable. Petitions to the legislature for redress meeting with no response, the strike was resorted to, whereupon the

mine guards, an organization extending into several states, called in more slum recruits, armed with Winchesters, blue barrelled Colts, and machine guns, with the necessary ammunition, not omitting a supply of dum-dum bullets. These bullets flatten upon impact, and cause such ghastly and deadly wounds, that their use in war is forbidden among civilized peoples, by international agreement.

This private army, described as a ragamuffin set, which even one of the mine owners admitted "was not ladylike, or gentle mannered," proceeded just as if war had been declared; they shot recklessly at night into the miners' cabins; searching people and their houses without warrant, other than Winchesters; kicking, slapping, and otherwise abusing the women folk; and throwing the miners out, bag and baggage, into the open fields, to find shelter where they could. It was then the miners armed and began to retaliate, fighting half a dozen pitched battles, in which a sufficient quantity of blood was shed to call them sanguinary.

At the beginning of this trouble Mother Jones appeared upon the scene, and by her stimulus, advice, and wise leadership, the mine guards were in a fair way to be exterminated, but for the intervention of the State, sending in the National Guards, who undertook to proceed impartially against both sides. They gathered in 1500 guns of all descriptions, including a half dozen machine guns and ammunition, together with steel-jacketed bullets, the deadly dum-dum, poison bullets of copper and lead, and also explosive bullets. Martial law was proclaimed, and the State proceeded to establish law and order by military methods.

The mine guards having no family attachments, conveniently disappeared, leaving the miners to bear the brunt of the summary proceedings of a military court. This court sent one guard and twenty miners to the penitentiary, and twice as many miners to jail, under sentences, many of them more severe than the statute provides, which the then Governor, Glascock, approved.

The miners insist that they are not lawless, that they only demand what the law says is theirs. Mother Jones aroused the people to demand the abolition of the mine guards. The new Governor, Hatfield, (elected last fall), and other candidates, pledged themselves to abolish the system. In the meantime, Mother Jones was put on trial for conspiracy to commit murder. Gov. Hatfield thinks the remedy for these ills lies with the legislature, and the legislature has been deadlocked for six weeks, over the question of which coal operator shall go to the United States Senate. So it goes; and all the while the public suffers, as the price of coal taking wing, enhances the cost of living.

Later, the strike is said to have been settled under the insistence of Governor Hatfield, upon terms granting most of the miners' demands. But Senator Kern, of Indiana, has asked for a commission to investigate the lawless doings in West Virginia, which has been acceded to by the Senate. Such an investigation will undoubtedly show up another phase of the diabolical workings of the current economic system, and prove more conclusively than ever, that competition must go. Under it men can no longer keep the peace, but are becoming more and more ready to fly at one another's throats.

Law of Spiritual Increase & Natural Decrease

[From the Writings of KORESH.]

THERE can be no axis without at least its two antithetical poles or extremities. If the law and principle of propagation or increase were not counterbalanced by the law and principle of diminution or virginal integrity, the universe would soon be out of balance.

When the anthropostic Zodiac (the cycle of human life) was antitypically ordained in the Jewish race, two of the twelve tribes of Israel were made representative of this law of increase and diminution, as well as the other ten of the twelve representative categories of being.

Ephraim means increase, and his symbol was the Zodiacal sign Fishes, or Pisces, which is the propagative constellation and sign. Manasseh's symbol, he constituting the opposite pole of the same axis, was Virgo, or Virgin, signifying decrease.

The law of natural decrease (virginal integrity) is spiritual increase, while the law of natural increase or virginal dis-integrity is spiritual decrease. John represented one pole of the axis of spiritual integrity or equilibrium, and Jesus represented the other. Said John, "I must decrease, he [referring to Jesus] must increase." The law of the Lord's increase, which can only manifest itself at the time of his fruitage, the end of the age, is the law of his virginity; his natural virginal life being his only promise of spiritual multiplication.

The virginal conception of the Lord was not miraculous in the accepted common and false definition of the term miracle. It was wondrous to such as could not comprehend the law of parthenogenesis, or virginal propagation; miracle being a Latin term identical with the English word astonishment. The purity of the virgin Mary made it possible for her to be vivified or quickened by the spirit of increase, through the corresponding virginal mind of Joseph, and she propagated by the higher law.

The Competitive System Is Doomed

[From the Writings of KORESH.]

We are hastening toward the vortex of revolution. * * * The competitive system will be swept away, not by the tardy process of social evolution, but through the culmination of the processes of regeneration which began nineteen hundred years ago, and whose fruit will mature at the closing scene of the old dispensation.

The hope of humanity is in the promise of the birth of the new kingdom, the kingdom of righteousness, the Lord Christ constituting the germ and archetypical beginning. The Lord and his church of communism, planted at the beginning of the age, will bring forth its fruit, the church of the new dispensation. It will arise from the ashes of the impending revolution, which throughout the world will be violent and universally destructive.

Those only who were baptized at the beginning of the age, will become the firstfruits of the resurrection, now at the end of the age.—*Koresh*.

Literary Review & Comment

N. C. Critcher

BOOKS AND MAGAZINES

Reputation—oft got without merit, and lost without deserving.—*Shakespeare.*

AS A SAMPLE of his publications, F. W. Wilson sends us "U. S. Figures and Facts," quite a valuable and convenient compilation of statistics of evils of the day, in a small compass. Price, 25 cents. Also, a little book entitled "Liars," quite interesting; and a set of "Birth Month Horoscopes," valued at \$1.00. We thank Mr. Wilson for his favors; the "Book of Practical Facts" will be more fully noticed hereafter.

The June issue of the *American Review of Reviews* is more than usually interesting, containing many articles on current topics. The frontispiece is a picture of the world's great temple of peace at The Hague, a magnificent building; there are five articles on the flood disaster, and the remedies proposed by different authorities on such subjects; "The Swiss as Teachers of Democracy," by Jesse Macy, showing the United States to be far behind them in its application; "Practical Church Federation," by Edward Talmage Root; "America and the Chinese Loan," by Herman Rosenthal; "The New Cuban Government," with many portraits, "Cartoons on Some Current Topics;" "Ancient Bagdad and Its Modern Railway," editorial; "The Young Australia Movement," by Grant Hervey; "Progress of the World" touches most of the matters of the day. "New Books" and "Financial News." New York City.

The *Scientific American* of May 3 has a four-page article on "Floods and the Problem of River Regulations," by Charles W. Baker, editor in chief of *Engineering News*, illustrated; "How Patented Inventions have Increased the National Wealth," editorial. In May 10, J. W. Overend tells about "Saving a Cathedral With a Diver;" "Some Recent Views from the Panama Canal" show emergency dam and the Culebra Cut. In May 17 we find an interesting account of "Training the Sightless," by Walter L. Beasley; "A Journey in a Zepplin," by Carl Dienstbach; in "Correspondence" the maximum parcels post package is illustrated; "Thinking Horses," by the Berlin Correspondent, tells some wonderful tales of horse intelligence, if true; May 24 has an article showing the curious effect of seeing under water; also, an interesting description of a wave motor now in operation at Venice, Cal. New York City.

The *Woman's Journal* of April 26 tells of the victory for suffrage in Pennsylvania; gives itinerary for Budapest International Suffrage Convention, to be held from June 15 to 21. May 3 quotes Roosevelt as follows: "Without qualification or equivocation, I am for woman suffrage, and I believe within half a dozen years we shall have no one in the United States against it;" a good article by Ellen Key, the noted feminist, entitled, "The Duty to Vote and Those who Refuse it," tells of 40,000 children in the cotton mills;

Illinois Senate passes suffrage amendment. In May 24 issue, John Kendrick Bangs tells why he became a believer in equal suffrage; and the story of the Weller recall in San Francisco, accomplished by women's votes, is given. Boston, Mass.

Our Dumb Animals, May issue, has a picture on the cover of Mrs. Russell Sage feeding tame squirrels; "Our Animal Friends in the Holy Land," by Rev. Robert B. Pattison; "Wisconsin's Famous War Eagle," with picture, and forty-fifth report of the President of S. P. C. A. The June number gives a very interesting account of "A Missouri Heronry," the last in the U. S., by J. B. Thompson. Among other good things is a letter from the Idaho Representative, Burton I. French, to a young constituent. It is beautifully illustrated, as usual. Boston, Mass.

Correct English for May gives list of French words in common use, with meaning and pronunciation; "Models and Errors in English," from Huxley's *Lay Sermons*; continues "The Real Art of Acting," by Henry A. Witte, very valuable to others than actors as instruction on use of emphasis; "Practical Lessons in Speech," by A. Chester Tucker; "A Study in Punctuation," editorial; "Style," by Fred. L. Baker; "Post Impressionist, Cubist, Futurist," by Charles Francis Browne; and much else of value to students. Evans-ton, Ill.

The *Phrenological Era*, as its name indicates, is an organ of the cult of phrenology. In the May issue the editor indulges in a little pleasantry at the expense of the Founder of Koreshanity, whose vocabulary he appears to find quite abstruse. However, if he will take a little trouble in looking up the derivation of the "big words," he will find that they are not too "big" for the meaning they are used to convey. Published at Bowerston, O.

The May *Naturopath* has an interesting article by Miss May Aspinwall on "Unfired food," with several recipes for salads, etc.; articles on "Drugless Healing;" "Sun Baths;" "The Wedding Feast, a study of Life in the South Sea Islands," by Lucy Reynolds, Papara, Tahiti; "How to be Happy," by Edward Earle Purinton, etc. New York City.

Astrological Bulletin for June contains the usual monthly aspects of the moon; an article on "Asteroids," and general astrological information. Portland, Ore.

Health Culture, May issue, seems to have taken a brief for anti-suffrage. Wake up, Dr. Lee, or the world will pass you by! Passaic, N. J.

April—May *Stellar Ray* has contribution on "The Middle West Disaster," by L. Edward Johndro, from an astrological point of view. Detroit, Mich.

Nautilus for June is bright and entertaining as usual, with many practical ideas on New Thought lines. Holyoke, Mass.

The *Prophetic Age* is a magazine devoted to the propaganda of the Second Advent of the Lord. Ashland, O.



Topics of Interest & Importance

THE THREAT OF UNIVERSAL DISASTER

The Fundamental Cause of all Troubles of the World Is Plain Selfishness

BY MADISON WARDER

THE PRESENT year of grace, 1913, seems to be provoking the prophetically inclined to an unusual activity. The various brands of soothsayers, astrologers, and other persons of occult proclivities who claim to be in touch with the spiritual spheres, are working over time turning out forecasts of the disastrous events that the year is likely to bring forth. European astrologers especially are calling the attention of a skeptical public to the malefic astral influences that now are hovering over the old world. It is predicted that in spite of the marked increase of peace conferences, Europe will soon be plunged into a war that will work tremendous changes in the relative status of the nations of the world.

Now there is no disputing the fact that astrology, in the hands of one who really knows it, is a science adequate to the forecasting of future events. Human destiny is accurately portrayed in the physical heavens; for the forces that perpetuate the motions of the solar, stellar, lunar, and planetary spheres, and the potencies that eventuate in the various activities of life in the human spheres, have simultaneous projection from the same supreme source of universal power. As the activities in any sphere of being are reciprocally related to the activities in all other spheres, the movements of the race must coördinate with and correspond to the movements of the heavenly luminaries.

It does not follow, however, that all persons who claim to be astrologers really know the science. The earmarks of the empiricist show pretty plainly in the work of most professionals in the art of astral delineation. What little real knowledge of the subject they have in stock has been inherited from the ancients, and the endeavor to make it fit modern astronomical theories has ultimated in much confusion of methods and very indifferent results. Of course, when many are guessing, one occasionally happens to guess right; but accurate readings cannot be made without an accurate knowledge of the physical cosmos. Unless the astrologer is familiar with the Koreshan Cosmogony, and makes it the basis of his calculations, guess-work will predominate in his readings. Accordingly, modern astrological predictions need to be taken with considerable saline flavoring.

It is unnecessary, however, to go to the soothsayer for a forecast of imminent trouble among the nations. The shadow of impending disaster is patent to all who take the trouble to analyze the impulses now actuating the human race. To get down to fundamentals, the cause of all the troubles of the world is just plain selfishness, augmented by constant practice, and by processes of concentration and focalization into a quality of insane voracity astounding and unparalleled. It affects not alone the leaders in the world's political and economic activities, although they stand forth, by reason of the power they wield, as essential

embodiments of the spirit of greed; the average man is impulsed, in practical entirety, by the same motives.

Indeed, selfishness in high places could not prevail apart from selfishness among the lowly; for men who dominate in the various departments of the social order, attain their prominence and their power by reason of being polaric points wherein converge the dominant desires and qualities of their weaker brethren. To understand the situation in world-politics at the present time, it is necessary to take note of the fact that the vidual, in his essential social impulses, is swayed by the competitive spirit; in other words, he is disposed to strive against his fellow for selfish gain, instead of working with him for their mutual benefit.

Remembering the principle that concentration of social power carries with it intensification of the dominant social impulse, we may trace the competitive spirit, from its mildest manifestation in the petty greed of the poorer classes, through successive gradations of "higher-ups" in the propertied ranks, till we discover it in greatest augmentation in the wolfish rapacity of the world-exploiting financial and industrial magnates. It is coming to be recognized that the governmental powers of all the civilized nations are dominated absolutely by the great corporate and banking interests, which, because of their control of the commercial life of the world, embody the competitive spirit in its most concentrated and virulent phase of manifestation.

The nations have no reason under the sun for maintaining their present belligerent attitude toward each other, except the crazy desire of the moneyed interests to pile up more wealth at the expense of the workers of the world. Every war and rumor of war that has eventuated in later years has had its genesis, direction, and development in the scheming of the moneyed interests of the nations involved for increased power and profits. In every country where the capitalist system is developed, we find the powers that move governmental pawns actuated by the same rapacious spirit, an apparently uncontrollable desire to exploit everything in sight, regardless of the misery it may bring about.

In Europe the lords of commerce and finance are chiefly concerned in the extension of markets and the augmentation of the burden of national debts. Capitalist commercial development, being hampered by geographical and other restrictions, and in danger of collapse from threatened inactivity, demands fresh fields of exploitation; and as these are limited in extent, and as capitalist avarice will not countenance an equitable division of the spoils, a great struggle for commercial supremacy is inevitable. That this struggle cannot long be avoided is apparent to all observers. The greed of the exploiters is great, and there will be no hesitancy in precipitating a sanguinary international conflict whenever any capitalistic group or combination feels confident of being able to control the situation.

In America, where there are plenty of virgin resources, capitalism does not feel so greatly the need of expansion; nevertheless, we have our troubles. Here the intensifica-

tion of selfishness is just as great, but it manifests more particularly in strained relations between capital and labor. The corporate interests are daily becoming more arrogant in their dealings with the workers, and on both sides there is bad blood in plenty. Our composite citizenship, amalgamation of many peoples who have left the oppression of the old world to seek for a larger measure of freedom, is not likely to suffer much longer the tyrannies of unbridled exploitation. In short, the chances for national and international trouble were never greater. Well may the star gazers predict disaster!

"Christian Science"—a False Religion

BY O. FREELAND.

Part I

EVERY FALLACY taught and practised in the religious and economic domains has been repeatedly exposed and analyzed in *THE FLAMING SWORD*, and "christian science" has not been overlooked. This peculiar cult deserves some attention, for it has attained great success, and—as all errors of these latter days—it will be with us till it goes down to destruction in the universal crash of all that is fallacious and ungodly. In the light of genuine science and the Bible, "christian science" is unscientific and unchristian. Yet, observe its rise! Unknown outside of Boston in 1879, its present numerical and financial strength is the marvel of the age, as a religious body; justly proud of its magnificent church buildings, and a relatively large membership, composed in great part of cultured and wealthy people. You cannot convince them that their "church" is based on a stupendous error of principle; but we know that its existence is in fulfilment of the Scriptural prophecies, which point out that at the end of the dispensation there shall be many delusions and false prophets.

"Christian scientists" are very devoted to their cause, and their admiration for Mrs. Eddy (the founder) is unlimited. Their activity is ceaseless through the authorized lecturers, (they have no ministers,) magazines, weeklies, and leaflets. In their weekly experience meetings one can surely be entertained if not edified. There, one can hear of the miracles which happen in families with regularity, neatness, and dispatch,—at the bidding of that wondrous thing, the "christian science" mind. At these meetings the congregation will listen with utmost gravity and nods of approval, to a story which recounts how one of the faithful "treated" cockroaches which had infested the sink and pantry, and completely banished the pests. With awe and sighs of "praise God," they hear of instantaneous cures of sufferers from fevers, colds, toothache, headache, tuberculosis, cholera, and yellow fever. Of course, a "christian scientist" cannot tell a lie, and so the tales they tell of miraculous healing must be true. All the wonders are performed without the aid of drugs or a physician, so they say, by simply denying that there is pain, or a sore, or any sort of sickness. For all "is mind, and there is no intelligence in matter," as taught and written by their prophetess, Mrs. Glover Baker Eddy.

Let us briefly glance at the most glaring falsities of this cult. Given a true premise, then the logical deduction

will be true. Here we confront the false premise and sophism of Mrs. Eddy's book, "Science and Health, with Key to the Scriptures." The premise reads: "There is no matter; all is spirit; there is no sin, sickness, or death." Consistency would compel them to assert that the physical universe does not exist. But consistency is a jewel they have not found. Their mental processes wander round the circle, that what Mrs. Eddy wrote in that book, "Science and Health," must be true. For perversions and absurd definitions read their "Key to the Scriptures." That marvelous(?) book and "key" was not written for glory only, and to promote the cult, but it was written and published for "filthy lucre;" that is, the mighty dollar, then set up along with the Bible, equal in authority, according to the edict of the authoress. Christ and the Apostles preached the Gospel, healed the sick, and suffered martyrdom, not asking money or praise; but this twentieth century prophetess charged such a price for her publications, that when she died she left to her church more than two million dollars. These may be harsh words, but the facts cannot be denied.

"Christian science" teaches, "God is Good; Good is mind." Now reverse this profound philosophy and we have, "Mind is Good, Good is God;" ergo, the statement is proven according to their belief. Again we read, "God, spirit, being all, nothing is matter." The reversible test is, "Matter is nothing, all is God and spirit,"—a self-demonstrating proposition, they assert. Their deductions are logical, but without a shred of truth, since the premise which sets forth that there is no such thing as matter, is false. But what's the matter? This,—that a religion which teaches these principles and such a perverted theology is not scientific, nor Scriptural; for correct Biblical interpretation discloses genuine scientific truths. It is not of divine origin, though its members do perform remarkable cures.

No sane mind will deny the existence of matter and spirit as very essential and necessary things; the absolute and undeniable facts of the cosmos. Without the spirit or matter (physical spirit) the universe could not exist for a day, nor the human beings who inhabit it. Jesus Christ, the perfect Man and God, could not have been incarnate, unless spirit and matter had rendered possible his being a real, tangible person. Matter and spirit are eternally associated together, and cannot exist without each other. The universe consists of matter and the spirit peculiar to each of the various kinds of matter, hence matter is not inert, but is continually throbbing with creative energy, for the creation and re-creation of the cosmos. By understanding the intimate relations of matter to spirit, through the teachings of Koreshan Science, we not only have a theory of physics, but a comprehension of the science of life, which reveals the cause, destiny, and purposes of God and his universe, also those profound principles which disclose the laws of healing, and the processes whereby we can attain to immortal manhood.

(To be continued.)

"Keep yourself clean and bright. You are the window through which you must see the world."—*Man and Sub-man*.

"The Signs That Shall Follow"*(Continued from page 188.)*

With reference to all that is referred to in the verses above mentioned, KORESH says: "The prediction was intended for that time and no other. The signs did follow. They cast out evil spirits, and those who were baptized with the Holy Spirit did speak with new tongues. All this was the result of the transmission of the spirits gathered into the Lord and disseminated from him when he was theocrasised."

After the death of the Apostles the church of Christ began to decline; for the "enemy came and sowed tares" among its members. Constantine the Great began the tare business. The reason of this declension, however, is according to a definite law of the universal seed-sowing, growth, and harvest. The good seed was the Lord disseminated as the Holy Spirit; that is, the seed was sown then, accompanied by the corresponding wonderful signs mentioned.

But in whatever domain seed is sown, it is subject to the one universal law of operation, which any one may observe, and which Sacred Scripture so truthfully states: "Thou fool [novice or unwise one]; that which thou sowest is not quickened except it die." Thus we see that the good seed sown had to die, which means that it was subject to the law of declension and finally death, extinction. That is, the primitive church, with its pure doctrine and life, ceased to be, and in its place were substituted pagan doctrines and life as we see at the present day. Universal things move in cycles.

Where do we find now-a-days that harmonious state of doctrine and life mentioned in Acts i: 14; ii: 44-47, and iv: 32? Everywhere we find the very opposite. Besides, the church of Christ is split into fragments—a mother called a "harlot," with many daughter-harlots. A "harlot," in the language of Biblical symbolism, signifies a church that has adulterated the pure doctrines and the beautiful good of life, and has converted them to fallacies and evils.

What is the spirit that actuates competition and commercialism? Is it not a cut-throat system? Does it not squeeze the very life-blood out of the working class of people? Oh, it is horrible to even think of it! And mark, the church-members are just as guilty as the world's people; for the mother-church and all her daughter-churches are filled with members who love and worship the "almighty dollar" much more than the God of Sacred Scripture. In "gold" we trust. If one trusts in the true God, the God-Man, then he is ostracised, excommunicated, and considered insane by the "almighty dollar" adherents.

The declension of the church brought about the so called "dark ages" (centuries) of the church; and if it were not for the brilliant rays of the Golden Age just ahead of us, which reflect into the darkness, and which are the real cause of all modern inventions and discoveries, so called improvements, the present history of the world would be the darkest of all darkness.

Even with these brilliant rays of light, we find plenty of mental darkness in the hellish system called commercialism and competition, wage-slavery, white-slave traffic, rum evil, and evil habits of all descriptions. The devil with hisimps is awake, for he is the "god of this world," and

thinks he can perform the same signs as the Apostles did in the primitive time. This world-god has deceived all who think they can perform those signs mentioned in the book of St. Mark.

The signs that appeared then are not the signs to distinguish the Lord's presence now, nor the signs of the New Church and its members. As the Egyptian magicians, Jannes and Jambres, withstood Moses, and performed nearly all of the miracles that Moses and Aaron did, so the devil will now attempt to counterfeit the miracles of the Lord and of his Apostles. The true Sign of the Messiahship of this age and the Apostles is not the performance of miracles, but the formulation and promulgation of a Religio-Science, embracing every science of the physical and anthropotic universe; for it is written: "Behold, I make *all* things new."

The signs mentioned in St. Mark are not "things new." They are two thousand years old. All old things shall pass away. They are antiquated. The modern sign-workers are two thousand years behind the time!

The Reign of Messiah

Rise, crowned with light, imperial Salem, rise!
Exalt thy towery head, and lift thine eyes!
See a long race thy spacious courts adorn;
See future sons and daughters yet unborn,
In crowding ranks on every side arise,
Demanding life, impatient for the skies!
See barbarous nations at thy gates attend,
Walk in thy light, and in thy temple bend;
See thy bright altars thronged with prostrate kings,
And heaped with products of Sabeen springs!
For thee Idume's spicy forests blow,
And seeds of Gold in Ophir's mountains glow.
See heaven its sparkling portals wide display,
And break upon thee in a flood of day!
No more the rising sun shall gild the morn,
Nor evening Cynthia fill her silver horn;
But lost, dissolved in thy superior rays,
One tide of glory, one unclouded blaze,
O'erflow thy courts. The Light Himself shall shine,
Revealed, and God's eternal day be thine!
The seas shall waste, the skies in smoke decay,
Rocks fall to dust, and mountains melt away;
But fixed His word, His saving power remains;
Thy reign forever lasts; thy own Messiah reigns!

—Alexander Pope.

"Did you ever realize that you radiate the qualities which dominate in your nature? If you are enthusiastic, if you are dead-in-earnest, if you are bound to win, if you see victory organized, those about you catch the contagion. All those under your influence partake of your qualities, be they forceful or weak, good or bad. If you are refined, others catch your refinement; if coarse and brutal, they reflect your coarseness and brutality."—O. S. Marden, in *Nautilus*.

There can be but one genuine "Brotherhood of man," and that must be based upon "the Apostles," doctrine and fellowship.—Koresch.

Was Jesus a Myth?

BY N. C. CRITCHER

THERE IS an ever-recurring effort upon the part of infidelity to prove that the Lord Jesus never lived in the flesh, that all of the works and teachings attributed to him are mythical, that is to say, that all that has been believed of him for these many generations is without foundation in fact; really manufactured by the priesthood in order that they may hold in subjection an ignorant laity. The Gospels, they say, are comparatively recent compilations, not written by the putative authors; not historical in any sense, but purely legendary. All of these theories have been met and refuted so ably and so often that it is not necessary to go over the ground again, at this time; but for the benefit of honest doubters, or searchers for the truth, we would suggest the reading of Schaff's "Person of Christ," or F. W. Farrar's "Life of Christ," before they allow the "old, old story," so wonderful and inspiring, to be relegated to the shades of oblivion.

Why are the attacks upon Christianity focussed upon the Bible and the Lord Jesus? Because they think Christians base their belief in His life and works on the testimony of the Bible. Like all agnostics, they fail to reason logically, allowing prejudice to blind their eyes to the dazzling light of truth. How else could they ignore the self-evident confirmation of His existence given in the daily life of nations, where no document is legal, nor letter written without that acknowledgment in the date? Until this condition no longer exists, they stultify themselves in every paper they issue, and every other communication they make. So blind is man!

It is strange, if their theory be true, that neither Mohammedan, Buddhist, nor believer in Confucianism, comprising millions of people, ever fails to include Jesus of Nazareth with their own great teachers, as one of the lights of the world. They recognize the beauty of His teachings, many of which are embodied in their own ethics; which is not surprising when we know that truth has but one source, and has been revealed to man through all time, in proportion to his ability to receive and appropriate it. Each nation and epoch has had, and will continue to have, its own special revelation of that truth, through teachers and leaders inspired by their love of it, to the point of a willingness to sacrifice even life itself to its spread.

Why do not the agnostics (the know-nothings) try to prove that these other great teachers are figments of the imagination? We never hear of any such attempt, which would surely be as rational as to stamp as a "myth" that life whose birth-date governs the chronology of the civilized world. How singular that a "myth" could have so impressed itself upon humanity! What is a myth? Webster says "it is a person or thing existing only in the imagination;" and this is the infidel's idea of that "One" who has been the comfort and support of millions of human beings in deepest affliction, whose "Golden Rule" is the guide of conduct, and whose prayer, given to His Disciples, is upon the lips of millions more. "Our Father who art in heaven."

The promise of that blessed Brotherhood for which thousands are looking with longing eyes, hangs upon the truth of the common Fatherhood acknowledged in that

prayer. Only by that recognition and fulfilment can it ever be realized; and now, upon the very threshold of its accomplishment, the enemy who sowed the tares in the time of the seed-sowing, would destroy the harvest by denying the Lord of the harvest!

They do not know why they so earnestly desire to efface that name from the hearts of men; but there is a deep, psychological reason underlying the effort, which can only be understood by the student of Koreshan Science. Upon that life, really lived *in the flesh, in this earth*, is based the only hope of the attainment of immortal life in the body; of immortal life without a corruptible death. This was made possible by the theocrasis or transmutation of the Lord's soul, spirit, and literal flesh to Holy Spirit, by the intensity of his love for humanity, which compelled him to give his life for men. This was His cross, not the wood upon which he hung in mortal agony, but the thousand times greater sacrifice he made by entering literally into the race, and bearing its temptations and submitting to its corruptions.

Into that life, the focal center of humanity, the Sun of the universe, had been gathered all of the aspiring spirits of the Jewish age; they were the "lambs he had gathered with his arm, and carried in his bosom;" and by his theocrasis they were "scattered," disseminated and received by those sufficiently developed for their habitation, (for it is to be remembered always that the only spiritual world is in humanity). So they have come down through the Christian cycle, through many embodiments, until now they stand upon the very verge of the consummation of all their hopes in the conjunctive unity which will constitute them the Sons of God, members of the Deific royalty, and priesthood of the Order of Melchizedek, for from the sowing of the God-seed must spring that divine harvest.

So we leave the atheist to wallow in the mire of his own delusion. Our joy is found in the Sun of Righteousness, shining unto the perfect day of our deliverance from sin, sickness, and death, when there shall be no more sorrow, when tears shall be wiped from all eyes, by the knowledge of the great love of that "mythical" personage, the Christ of God.

The Lord was the first man (in this age) made in the image and likeness of God, and into whom the Deity breathed his own life, indwelling in the visible manhood, the Lord Jesus, the Christ of God. We wish to emphasize the oft-repeated statement, that the Christ of nineteen hundred years ago was the bread which came down from heaven; that he was the living (immortal) bread which came to be eaten (appropriated), and that when he went away he was absorbed by the people into whom the Holy Spirit was projected. And we wish further to iterate the great fundamental truth, that no man can come into the state of immortality, now at the end of the age, who was not the recipient of the Spirit nineteen hundred years ago. Those who fail to recognize the Son of God as the source of the baptism at the beginning of the dispensation and the assurance of the new life, cannot now, by any process of mental desire, attain to the immortal state. "The Principles of Immortal Life." July 21, 1906.—*Koresh*.

The Open Court of Inquiry

Dr. J. Augustus Weimar

MORTAL HEALING METHODS

Immortality of the Entire Being the only
Panacea for all Human Ills

Question 142. "Is mental healing or suggestive therapeutics a sufficient power to heal bodily ailments? Is it not better to rely on natural methods? Is not the statement true, 'Nature heals'?"

IT is an indisputable truth that Jesus the Christ and his immediate Disciples cured disease by means of mental healing. This may be called divine healing. "The man," says KORESH, "who heals most divinely, is one who carries a surplus of dynamic force through the conservation of sex essence or sex substance." By "conservation" is meant a retention of the sex substance in the brain, transmitted as a mental or spiritual substance to the sick for recovery. KORESH has called this dynamic power "pneumo-psychic therapeutics."

In the Greek New Testament, Mark v: 30, we read: "*Kai eutheos ho Iesous epignous en heauto ten ex auton dynamin exelthousan*," which accurately rendered reads: And at once Jesus knew in himself that out of him dynamic power had gone. The word *dynamis* may also be rendered potency and strength, or electro-magnetism. The potency proceeding from a divine-natural being, it was not physical or non-vital electro-magnetism; nor a carnal or sensual electro-magnetism; but it was vital, divine electro-magnetism, mighty or potential to heal.

The question may be asked, What made dynamic power proceed from Jesus? KORESH answers: "Not primarily his own thought, for he knew only of the departure of the virtue [*dynamis*] by His experience of the sensation. *The woman's desire to be healed attracted the potency or dynamis from Jesus.*"

"If there had been no surplus, there would have been no giving off in response to the woman's desire. The healing was the result of the union of the potency [dynamic substance] proceeding from Him, and the substance of the desire (for desire is substance) that was generated in the woman."

Mark the following: "In this case the desire was *active*, and the surplus potency [the dynamic power] in Jesus was *passive*. The process of [mental or divine] healing does not always depend upon this special relation of the forces; [mental or divine] healing does not always depend upon this special relation of the substances [mental or spiritual dynamic potencies]. Oftentimes the healer must be active, and always, when the desire of the patient is passive."

Thus, the vital potency is not a substance extraneous to the therapist or mental healer, but in the man or woman who performs the healing. The dynamic substance is produced in the spirit, soul, and body. The entire mental and physical structure is the dynamic laboratory in which the healing substance is generated, and transmitted to the sick through the intellect and the will.

Now as to whether mental power is sufficient to heal bodily ailments. The great Scientist, KORESH, says: "If a man is struck on the head at the location of conscientious-

ness, as defined by phrenology, causing a depression of the skull at that point, interfering with the respiration of the cells of that cortical area, there will succeed, as a sequence of the injury, motor paralysis of the leg on the opposite side of the body. This is because the nerves of motion decussate (cross) from each side of the head to the opposite side of the body, and because the fibres having their origin at that cortical area control the muscles of the leg."

Would it be possible for mental or spiritual dynamic substance to restore the bone to its place? KORESH answers: "Under the *perfected* influence of mind over matter it would be and is possible." But no man or woman is "perfected" until he or she is made immortal, consequently it is impossible now. The immortal state is the perfected condition; and that state is a thing of the future,—we hope of the near future.

The Lord Jesus was able to perform healing by the influence of a perfect mind over matter, because he was immortal. He was able to say truthfully, "I lay down my [immortal] life for the sheep, * * * that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." This power to lay down his immortal life and take it up again, shows him to have been the Immortal among the mortals.

Now while Jesus healed by mental dynamic power, he did not despise physical means, for they are aids in the accomplishment of healing. For instance, the Lord Jesus spat upon the ground, and made clay of the spittle and rubbed the clay on the eyes of a blind man and said to him: "Go, wash thyself in the pool of Siloam (which signifies, sent)." He did as he was told, washed himself, and came seeing.

It is a known truth that a certain kind of clay has a curative power of healing, because of its astringent influence. KORESH says: "The use of clay by the Lord Jesus is an illustration of the curative effect of pure medicine." But we should never forget that no method of cure, whether medical or drugless, is a *panacea*, that is, a cure-all. Immortality alone is a panacea. It alone will heal every ill of spirit, soul, and body. When one is healed with the immortal substance, then he or she will need no further healing throughout the immortal career; for the end of immortality is eternal life in the spiritual realms of the mental heavens.

Koreshan literature does not advocate suggestive therapeutics, for it is related to *hypnotic* influences; that is sleep-producing influences, which bring one's mentality under the dominant power of the one making the suggestion, which is of the evil. KORESH recommends substitution in its place. By substitution is meant elevated thoughts, which will supplant or substitute something that will make one forget all downward thoughts, including mental and bodily ailments, and will lift one to an elevated plane.

It should not lead one to deny his ailments, but rather to rise above them, causing him to forget them as much as

possible. Who has not had such experiences? But it is not yet a "perfected influence," consequently we cannot overcome all things, until we are endowed with power from on high. When the Messiah returns from his anatomical and physical transformation as the Immortal Man, he will endow his followers with power, which Biblically is called "the latter rain."

We read: "When in the fruition of the Tree of Lives (the production of the Sons of God) the Gods mature, they possess all knowledge and all voluntary power. They determine the things that belong to organic life, which includes the form of universal government. This is determined through the laws and principles derived from the central Star, the Messianic presence. The voluntary operation of the divine mentality does not continue into the operations of the alchemico-organic spheres."

"The great law of the correlation of energy [transmutation of substance] provides that any voluntary operation in the spheres of organo-vital being, having left the domain of voluntary mental power, becomes transubstantiated to whatsoever kind of substance its direction provides. Any voluntary mental substance can become, by transubstantiation, any other physical substance. It is thus that a spiritual entity can be transmuted to physical substance."

Thus the highest mental healing substance is composed of spiritual entities or divine electro-magnetism. It is transmuted to nerve or physiological power; and this is still further transmuted to muscular power, and the latter is transmuted to *motion*. When the power of healing has reached the lowest state or condition, it is beyond the voluntary power of the mental therapist.

In view of this fact, it is necessary to be resigned to circumstances which one cannot control; but one should aim always to make the circumstance as good as it lies in one's power to do, and then bring the mind to a rest point, for that is equilibrium.

Scientific Knowledge

Question 143. "What does Koreshanity mean to convey by the oft-repeated expression, 'scientific knowledge'? Would not philosophic knowledge be a better word?"

THE right way to arrive at the truth of terms, is to study the etymology of the word or words, and see if the derivation of the term is correct,—one that is not in conflict with good judgment or common sense. The Standard Dictionary defines "science" thus: "Knowledge gained and verified by exact observation, and correct thinking, especially as methodically formulated and arranged in a rational system."

In order to think correctly and observe accurately, we must think according to a tried and known premise. KORESH says: "There can be no question of the reliability of the rational faculties and powers; they constitute a part of the organic structure and mental function. If a premise is an hypothesis, the rational consecution is hypothetical." An hypothesis is a guess, or an assumed thing. "Start right, prove your premise, reason from the primary proof, and the possibility of losing oneself in a labyrinth of mental hallucination is positively precluded."

Scientific knowledge is a knowledge which has for its

basis a demonstrated premise, and the premise is the key to the situation. According to Sacred Scripture, a key is an instrument to open a lock; a gift (illumination) or ability to interpret correctly, whereby an entrance is made to the knowledge thereof, and an emblem of government and power; for knowledge is power.

The word "science" means to know, while the term "philosophy" signifies merely a love of knowledge. Both are essential in expressing the attainment and possession of knowledge. Philosophy expresses the mind's *desire*, but science, the mind's *possession*.

In the language of analogy, a "key" stands for that which opens the understanding and comprehension; but we cannot come into, nor remain in possession of, such a key of knowledge, except we strive to keep free from Phariseism, that is, bigotry, narrow-mindedness or prejudice. The Messiah, at the close of the Jewish age and beginning of the Christian dispensation, rebuked the Scribes and Pharisees, the professors and teachers of that day, for having "taken away the keys of knowledge."

The Pharisees became fossilized and antiquated in their mentality; for they refused to accept the glad tidings from the Messiah of their age by saying, "Abraham is our father." Their motto should have been: We will accept today what we discern to be the truth, though it apparently contradicts what we believed in the past.

Advancement in enlightenment does not mean to be a weather-cock, or, like a wave of the sea, driven by the four winds; but it does mean that there is a necessity to keep one's mentality in a state of rational receptivity, for it is prophetically stated: "The path of the just is a shining light, that shineth more and more [brighter] unto the perfect day." There are people who never advance. They boast, "As it was in the beginning, so shall it be now and forever, Amen."

A vital organism performs the function of elimination, else it cannot remain in a healthy condition. Likewise, a vital mentality that dislikes change, is diseased; the one that resists change, is moribund; and the one that does not change, is dead, or is at least destined to die as a logical sequence. Everything under the sun that is *imperfect*, requires improvement, advancement in enlightenment, and elimination; then why say: "We have Abraham to our father"?

Growth in knowledge implies unfoldment, development, and progression; it also embraces limitation. This kind of "limitation" does not mean stagnation or fossilization, but rather qualification, acquirement, accomplishment, and enjoyment of the attainment of knowledge for mutual public use. Growth and limitation, in some degree, may be fitly illustrated by certain college terms, namely, freshman, sophomore, senior, and emeritus. The first three illustrate growth in knowledge, the last one, limitation, which is far from stagnation when a healthy state of mind exists.

In reaching the state of positive, absolute knowledge in any given nomenclature and doctrine, limitation is self-evidently indicated; for when one knows all that can be known, that is full growth and natural limitation. If one should deviate after having reached such a state, it is posi-

tive proof that one is, as the Apostle says, "unstable in all his ways."

We will state here some unerring axioms, according to which no one knows all that can be known concerning any subject or doctrine, object or personality, except by having thoroughly applied the law of antithesis or counter-thesis; that is, the law of comparison and contrast. Any thinking person who does not apply this law, is never actually sure of anything. He may think he is, but his thinking is of a superficial kind. It is Phariseism with a modern garb.

Not only the law of antithesis must be applied, when one desires sure knowledge, but one must apply specifically also the law of correspondential analogy; for it is the greatest of all laws and all sciences (knowledge). A knowledge of this law enables one to comprehend the character of form and function of the physical and the anthropotic (human) universe, without the ordinary, tedious, and experimental methods in vogue for the attainment of knowledge; as, for instance: How do we know that the great universe is cellular? According to the law of analogy we answer: Because all life obtains in a cell. Again: How do we know that the universe is limited? Because God knows all things, and to know all, implies limitation, as there is nothing beyond the all. Hundreds of questions could be answered in similar manner.

The Little Flock and the Great Multitude

Question 144. "Please explain the following Bible verse: 'After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and peoples, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands.' What I desire to understand is, what is the difference between the 'great multitude, which no man could number,' and the 144,000 'who are sealed,' which comparatively are a small number? Are the former the church-going people, who do not come out from the old and declining churches until the plagues come upon them?"

THE difference between the 144,000, who are the elect and the sealed, and the great multitude of all nations, kindreds, peoples, and tongues, which no one can number, is clear when one is familiar with the fundamental principles of Koreshan Religio-Science; for it teaches, in plain terms, that in the new age, the universal religio-scientific institution will consist of two grand orders, the celibate and communistic, and the marital and coöperative. Logically and consistently reasoned from this principle, the 144,000 are the celibate and the communistic class, and the great multitude comprise the marital and coöperative.

The difference between the two orders is typically illustrated in Sacred Scripture, by the firstfruit and the general harvest. The former is considered the choicest, the latter only ordinary. The firstfruit is redeemed from among the multitude, while the ordinary fruit reaches its redeemed state afterwards. Again, the 144,000 will sing as it were a new song, because they are virgins, which signifies men-women, or biune beings, having the male and female principles of being conjoined in one form, while the great multitude are beings as at present, but redeemed and made white. White stands for righteousness in the language of universal symbolism.

To be able to reach the highest state of supreme fruition, means to overcome all downward tendencies and the pleas-

ures of the world. The 144,000 will constitute the voice of the trump of God; the unfolded Book of Life; the amplified body of the Lord; the literal Logii; the Elohim; the cherubim placed at the east (rising) of the garden of Eden (the new Eden), with the *flaming sword* (the theocrasis) to keep the way of the Tree of Life for the next 24,000-year-cycle and harvest time.

Thus, the Koreshan Unity consists of two orders, the celibate and communistic, and the marital and coöperative. The latter, however, is not yet established and regulated; but the Koreshan Religio-Science gives a clear description concerning the second order. When speaking of the Koreshan System to strangers, both orders should be described; thus showing that the Koreshan Unity is a universal system, embracing all nations, kindreds, peoples, and tongues, at the head of which is the "little flock," the priests and kings and saviors of mankind.

These two classes of people are described in the following language: "There began to be active preparations for some phenomenal manifestation. Selections from specially chosen people were made from the aggregated multitude. Devotional exercises of a profoundly religious character were instituted; orders were defined and made operative throughout the realm,—and even those who had no interest and belief in the principles advocated and entertained, were compelled to arrange themselves into the orders of the organic unity being inaugurated." ("The Great Red Dragon," page 127.) This takes place immediately after the Messiah's return from his anatomical and physiological transformation from mortality to immortality.

The final inauguration of the two orders of the Koreshan Unity will take place, "After the translation of the [immortal] Messiah; the new church will rapidly organize through the functions of its vital centers—the angels [the Sons of God] who shall gather their respective *genera*, which, with their species and families, shall constitute collectively the Church of the Firstborn. These angels are arch-natural beings appointed from the beginning to perform the work of organizing into structural arrangement and societal fellowship the humanity of the new era."

"The Signs That Shall Follow"

Question 145. "In Mark xvi: 17, 18, it is stated: 'And these signs shall follow them that believe: in my name shall they cast out devils, they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.' I would like to see a Koreshan explanation of these two verses in The Open Court of Inquiry."

THE two oldest manuscripts, the *Sinaitic* and the *Vatican*, do not record the passage above mentioned. We are in possession of all the variations of the three most ancient manuscripts of the Bible. The third oldest is known as the Alexandrian. But aside from this fact, we know that the two verses are not at variance with the wonderful power of the Lord Jesus and his Apostles over devils (evil spirits); the speaking in new tongues; the drinking of deadly things and not being hurt; and the laying on of their hands upon the sick, and the sick recovering instantaneously.

(Continued on page 184)

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Interesting Reading and Announcements

WE WOULD call the attention of our readers, who are following carefully and critically the series of articles now being published in our columns, on the "Koreshan Cosmogony," to the note (appended to this department) by KORESH, giving his own definition of the terms, *force*, *energy*, and *substance*, which occur so frequently in this series. It is very necessary to the understanding of a scientific treatise, that students should familiarize themselves with the nomenclature, especially where, as in the case of Koreshan Science, the whole field covered is unique, and differs radically from the accepted teachings of the day.

The Cosmogony is the fundamental factor of this Science, upon which all else is based; and the premise, once accepted, leads logically to an understanding of all of the facts of the universe, both physical and anthropotic,—one being the analogue of the other. We welcome our readers to this feast spread for us all by the great Scientist, knowing that it offers that greatest blessing, the introduc-

tion to the universal Science, where all questions are answered, and all difficulties solved.

We are assured that we need make no plea to our readers for their continued support and encouragement, which would be most gratifyingly shown by an increase of subscribers. If each one, conscious of the great benefit received from the possession of the writings of KORESH, would earnestly endeavor to obtain at least one new subscriber, we should see in that a tangible proof of appreciation, and loyalty to the cause for which he gave his life, leaving to us this precious legacy, for our preparation for the great work of the conversion of the world. We wish to express our sincere appreciation to those of our friends who have recently sent in new subscriptions to THE SWORD, as well as renewal of their own subscriptions. We would kindly request all those in arrears to send in their renewal at the earliest convenience, as we do not wish to drop any of our friends from the list, and we feel sure they cannot afford to miss a number of this great expositor of Koreshan Universology. The promise is to the *doers* of the commandments, not to the hearers of the word.

We are always cheered by your letters of appreciation; do not fail to continue them.

As requests for copies of THE FLAMING SWORD reach us from every state in the Union, as well as from foreign countries, we cannot fail to realize that many are being reached by the lines that have been sent out from that great mind, which will eventually bring into the harvest all that belongs to him. And so we take courage to wait for the manifestation which is to confirm our faith.

Interesting Letters from Our Friends

Dear Friends:—Yours of April 8, '13, received by Mr. L. in due time, and we

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read with much interest the evidences of general awakening with regard to the Cosmogony, etc. Mr. L. is again holding a series of meetings down town, and has a large sign in a conspicuous place, which he hopes will attract a great many. * * *

Of course we are to have the largest, grandest, and most wonderful exposition which ever did, or ever will, "expose,"—on a par with our historic fire. It is not to be a "white city," but must be adapted to the natural surroundings,—according to the artist who is the color director. The sea, hills, and sky must all be consulted, and the dominant tints are to be "burnt orange, vermilion, blue, and gold." Pillars, statues, fountains, masts, etc., are to be of a rich ivory, and hidden lights are to throw a golden glow onto the banks of fog, during the inevitable misty season. Even the roofs must be of harmonizing colors, so that when the grounds are viewed from nearby hills, they will resemble a vast Persian rug.

Quite a unique feature is to be a canyon, made natural artificially, six hundred feet long by two hundred feet in width, to contain trees brought from all parts of the state.

It seems that thousands of applications for concessions have come in, and the financial status is said to be excellent;—a very large per cent of all the money so far subscribed having been collected.

Today, April 30, is "Raisin Day" for the state; I will celebrate by sending you some by parcels post. * * * I would like to send some of our beautiful poppies, but nothing will persuade them to keep from falling to pieces, even under the most favorable conditions, after being gathered. I wonder if they would not do well in Florida; they seem to flourish almost anywhere here,—wild or cultivated. How Mr. Burbank has produced a crimson poppy is quite an interesting little story. I will send you the circular which tells about it. Yours very sincerely,—Mrs. A. J. L., Calif.

The Electric Battery

The automobile stood beside the road, as automobiles are sometimes wont to do. The driver stood helpless, beside the car—as so many drivers do upon occasion.

"What's the matter?" asked a passing tourist, as he slowed down to help a comrade in distress.

"Can't crank her up," answered the

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helpless one. "Don't know what is the matter, either."

The tourist found the gasoline supply all right. He tested the spark plugs and found them dead.

"Magneto is out of business," said he, as he switched the ignition over on the batteries. "Batteries out too," he muttered.

With trained fingers he disconnected the little dry cell batteries under the driver's seat, and replaced them with fresh batteries which he took from his tool box. When the crank was whirled the engine began to throb with power.

"Well, I'll be—" began the helpless one.

"No juice," explained the Good Samaritan. "Batteries worn out. Just a question of replacing them with new ones. Well, so long and better luck next time."

The helpless one could only stammer his thanks, and marvel at the superior knowledge of the man who was fast fading from sight down the dusty turnpike.

Still puzzled the man picked up the worthless batteries and looked them over carefully. To all appearances they were just as good as new. He could see nothing the matter with them. Being of a frugal turn of mind he replaced them in his tool box and drove on.

The electric battery generates a supply of electricity by chemical action. It differs from the magneto, or dynamo, which generates electricity from mechanical energy supplied by the engine. When this chemical action ceases the supply of electricity ceases and the battery is worn out. So far as human eyes can see the battery is just as good as it ever was, but it will not produce any current worthy of the name.

All batteries consist of three essentials, the two metal plates and the chemical solution. The plates are called electrodes, and the chemical is the electrolyte. Dry batteries are dry in name only. If they were absolutely dry, they would not work at all. The only difference between a dry battery and a wet battery, is that in the former the electrolyte is in the form of a paste, and in the latter it is a solution.

The action of all batteries is about the same, regardless of kind. The plates usually consist of zinc and copper, or zinc and carbon. The chemical may be diluted sulphuric acid, blue vitriol, or a number of other chemicals. This chemical solution attacks and destroys the zinc plate, when the circuit is complete. When the circuit is broken the chemical action ceases and, consequently, no current flows. When the circuit is completed the chemical immediately attacks the metal plates. It eats

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up, or burns up, the zinc plate. The action produces energy. Some of the energy is wasted in heat, some is changed into electrical energy which flows out over the wires to ignite the gasoline charge in the engine, or to do other useful work for mankind, such as ringing the door bell, sending a telegram, or carrying speech over the telephone wires.

When either of these metal plates is destroyed, or the chemical has so changed itself by combination with the metals that it will no longer attack the plates, the chemical action ceases. Therefore, the electricity ceases to flow out and over the wires.

Ordinary battery cells soon polarize and cease to work. This means that the metal plates become covered with a film of insulation material, such as hydrogen gas, so the chemical action can not take place. This also stops the electric current. Numerous chemicals are put into batteries to offset the polarization. When these polarizing agencies cease to perform their duties, from becoming exhausted or otherwise, the battery will not work, even though the plates remain intact and, seemingly, are good as ever they were.

But there is no remedy for a worn out battery. Dry batteries are so encased and covered with insulation that it would absolutely destroy one to try to remove the plates. The job would not be worth the trouble. It is easier and cheaper to buy new batteries.—*Electrical News Service.*

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The case is up to the business community at present. They are in charge of the vineyard, and God is sending frequent and urgent word to enquire for his share of the output under their management. If they cannot cleanse our industry of despotism and exploitation, they must not be surprised if He terminates their lease of power. To make wages

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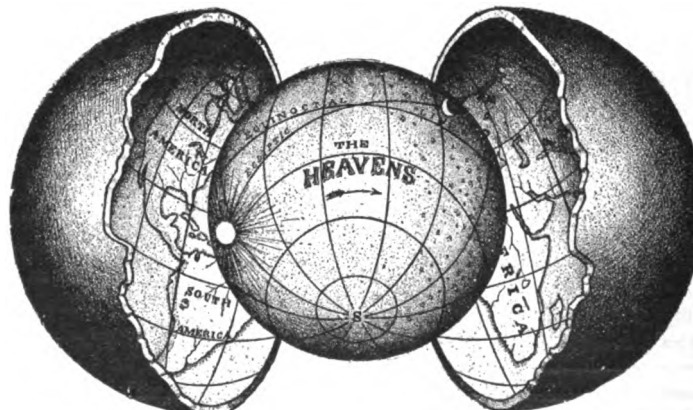
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