

# 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

**Various Qualities of Thought Substance Generated in the Brain;  
Psychology of Mental Healing; Law of Cerebral Circulations**

### PART XIX.

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

**T**HERE CAN BE no spirit without the destruction of matter. This is true of the spirit of inorganic matter, or of the material substance of organic forms. As in the consumption of the match and its reduction to flame by the agitation of its atoms, so in the vibration of fibre in the brain, and the agitation of the corpuscle or cell; through the action of the will, the molecules of matter flowing into the cell through the arterial extremities terminating at the cortical or cellular substance, are burned up or destroyed as matter and converted to spirit, which is physiological, as flowing into the body and supplying the body with physiological spirit-substance. It is mental (pneumic or psychic), or what is the same thing, spiritual, when acting as intellectual or affectional potency. These two qualities of spirit may also be called wisdom and love. This is genuine spirit. Its holiness must depend upon the quality of the thought in its relation to the quality of the organic substance destroyed as matter and converted to spirit. An impure nature will generate impure spirit. Holy Spirit is the product of the dissolution of atoms made holy or purified by the operation of pure desire.

Prayer is desire. There are three principles involved in effectual prayer; namely, intensity, volume, and continuity of desire; these can all be cultivated. A person may pray for something continuously and intensely; he may fix his mind upon that one thing, but there must be something upon which to pin one's faith. For instance, the conversion of some one may be desired, and in an agony of prayer, conversion follows apparently as the result of such prayer. The probability is that the person will be converted to the kind of religion, whether Baptist, Methodist, or Catholic, corresponding to the quality of mind that determined the conversion.

Among those who became healers through the teaching of this Science, was a devout believer in the

Roman Catholic faith. He had been very successful; and in treating fifteen or twenty cases, nearly all of them outside the pale of the church, perhaps some of them Protestants, some not having any settled religious convictions, almost every one was converted to the Catholic faith, without the exercise of any conscious desire on his part. This simply demonstrated the kind of religious potency he carried with him. It shows the effect of the mind when it generates a certain kind of spirit. It does not always generate just the same kind, but if the desire is continued for any great length of time, it becomes intensified and more potent.

#### The Potency of Elevated Desire

Jesus said when the woman touched him, "Who touched me?" He perceived it to be a specific and particular touch. He knew that a specific and peculiar demand had been made upon him, to which he had responded involuntarily. His Disciples could not understand this transference of healing power, and wondered why he should make such a remark when he was pressed by the crowd. "Master, the multitude throng thee and press thee, and sayest thou, Who touched me? And Jesus said, somebody hath touched me [with a peculiar touch]: for I perceive that virtue [*dynamis*] is gone out of me." That is, strength (potency) had gone out of him. He generated and carried this potency with him, because his desires were elevated above the flesh; there were no wastes in the direction of sensuality. When minds are elevated as was His, and the potencies of the body are conserved as were his, people will then have the same power and perform the same wonders. Therefore He said: "Greater things than these shall ye do; because I go unto my Father."

Jesus said this because he knew that 144,000 Sons of God would generate more potency or virtue than one Son of God; that in the unity, when all the Sons of God,

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all the members, have come into one body in Christ, each individual may then exercise the potency of all the others. But this can only be when we come into divine unity. We have not yet seen that unity in any man, but it is coming. We are reaching it, and all of these agitations, these little side issues, are simply indices of what is soon to be manifest,—the resurrection of the dead, the reproduction of the fruit in the culminating harvest of the divine kingdom in the earth, the fulfilment of the prayer: "Thy kingdom come; thy will be done in earth, as it is in heaven." This promise was not indited in vain; for just as God's will is done in heaven, so will it be done in earth.

#### The Anatomy of the Brain

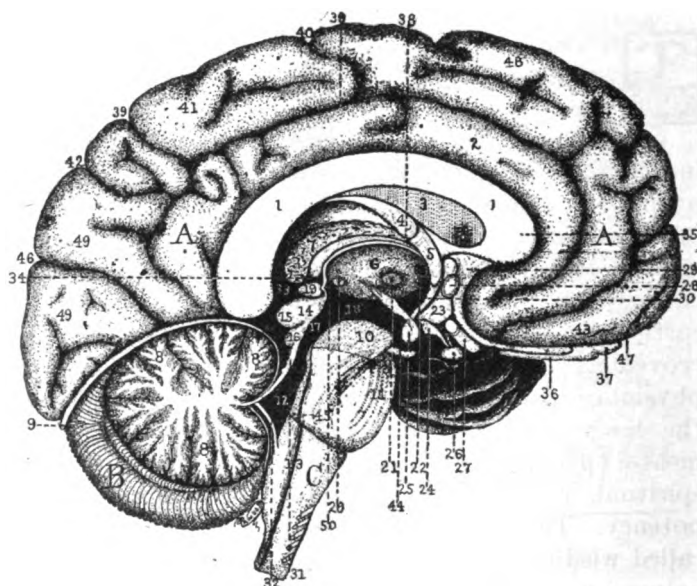
The brain is environed by three membranes, which cover the entire encephalic mass, and are continued into the spinal canal investing the spinal cord, and projecting sheaths upon the sixty-two pairs of roots of the spinal nerves. The outer and thickest of the three is a tough, strong membrane called the *dura mater*, or the hard mother of the brain. In infancy it constitutes an internal periosteum of the cranial bones, from which they derive nourishment; but later in life it becomes partially separated into two membranes,—the internal periosteum of the cranial bones, and the *dura mater* proper, which is loosely attached to the skull above, but makes firm adhesions in the lines of the sutures, being closed in with the internal periosteum as the sutures unite. It is also more or less firmly attached to the cranial bones where the various foramina perforate the cranial tables, and is firmly united at the base of the skull and the petrosal ridges. By re-duplication this membrane forms folds which dip down or extend into the fissures of the brain, determining, as it were, intra-cranial compartments for the several parts of the brain.

The great longitudinal *falx* of the *dura mater*, the *falx cerebri*, extends from the *crista galli* to the internal protuberance of the occipital bone, dipping down into the great longitudinal fissure between the two lateral halves of the cerebrum, and forming—between the splitting of its folds—the great longitudinal sinus of the brain. The *dura mater* also projects transversely across the cranial cavity, between the greater and lesser longitudinal *falx*, that portion of its structure known as the *tentorium*, or tent of the brain, which forms the support of the posterior portion of the cerebrum, and is also the covering of the cerebellum. The lateral sinuses are lodged between the two layers of its base, which are attached to the ridges of the occipital bone.

The *dura mater* at certain points of attachment splits into two layers, the inner of which forms the various septa of the brain, while the outermost enters into the formation of the fifteen sinuses, or intra-cranial venous canals; six of which, the superior longitudinal, the right and left lateral, the right and left occipital, and the straight, unite in and form the *torcular herophili*. These sinuses (of which the superior longitudinal, extending from the *crista galli* to the *torcular herophili*

in the upper margin of the *falx cerebri*, is the greatest) collect the blood of the brain, which is poured into the descending *vena cava* through the internal jugular.

The *pia mater*, or soft mother of the brain, is the most interior of the three membranes, and also the most vascular. It is indeed extremely vascular, as it receives all the arteries which supply the encephalon, as well as all the venous blood of the brain, which is collected into small veins and poured into the sinuses of the *dura mater*. The *pia mater* is everywhere closely attached to the cortex (the exterior gray matter of the brain), dipping down into all its fissures, convolutions, and gyres, entering into the ventricular cavities and forming several very important vascular structures, such as the *velum interpositum*, the superior or *choroid plexus*, the *choroid plexus* of the third ventricle, and the inferior *choroid plexus*. It has also two systems of nerves; that derived from the sympathetic, and another from the third, sixth, seventh, eighth, and eleventh cranial. It follows the *dura mater* in its investment of the spinal cord, performing functions in the spinal canal similar to its uses in the cranium.



THE HUMAN BRAIN—LEFT HEMISPHERE

A A, cerebrum. B, cerebellum. C, medulla oblongata. 1, corpus callosum. 2, convolution of corpus callosum. 3, septum lucidum. 4, fornix. 5, anterior pillar of fornix. 6, optic thalamus. 7, velum interpositum, or interposing veil. 8, arbor vitæ, or tree of life. 9, tentorium cerebelli. 10, crus cerebri. 11, pons Varolii. 12, fourth ventricle. 13, posterior median fissure. 14, corpora quadrigemina, with nates (15) and testes (16). 17, aqueduct of Sylvius. 18, third ventricle. 19, conarium, or pineal gland. 20, posterior commissure. 21, middle commissure. 22, foramen of Monro. 23, tuber cinereum. 24, infundibulum, or funnel. 25, corpus albicans, or kidney. 26, glandula vitæ, or pituitary gland. 27, optic nerve. 28, anterior commissure. 29, beak or rostrum. 30, anterior crura of fornix. 31, processus cerebelli ad testes. 32, processus ad medullam. 33, transverse fissure. 34, arachnoid canal. 35, genu of corpus callosum. 36, olfactory nerve. 37, olfactory bulb. 38, place of Lyra. 39, callosal-marginal fissure. 40, fissure of Rolando. 41, parietal lobe. 42, parieto-occipital fissure. 43, orbital lobe. 44, third nerve. 45, points to place of calamus scriptorius. 46, occipital fissure. 47, place of crista galli. 48, frontal lobe. 49, occipital lobe. 50, crura conarium, or legs of pineal gland.

The *arachnoid* membrane, or the spider's web, is a delicate, fibrous, but non-vascular membrane lying between the *dura mater* and the *pia mater*. It is continuous with the spinal canal, and is spread smoothly

over the entire brain, but does not enter the sulci and convolutions like the *pia mater*.

In the accompanying diagram, but one lateral half of the brain is shown, made in part by the great longitudinal fissure, which forms a great natural division down to the *corpus callosum*, a point nearly on a level with the external meatus,—the external opening of the ear. The *corpus callosum*, of which a section is observed, is the great commissure of the cerebrum, which unites the two lateral hemispheres. It is composed entirely of white neural tissue, and forms the communicating lines between the two halves, unitizing and reducing to one their spirit and finest material substance. Several fissures are also indicated in the diagram, which divide the surface of the brain into lobes or regions, to which are given names the better to enable one to describe the brain and localize its functions. Each hemisphere of the cerebrum is divided into five lobes; the frontal, the parietal, the occipital, the temporo-sphenoidal, and the central lobe, or the island of Reil.

The brain is composed of gray and white matter; the gray being a cellular and sensory substance, and the white, a fibrous and communicating substance. The *medulla*, or pith, is the white substance,—the fibre of the brain, and occupies mostly the interior of the mass; while the gray matter occupies chiefly, and forms the outer portion of the mass. From the inner surface of the *pia mater* there are innumerable thin, delicate projections or prolongations, which penetrate every inter-cellular space, and cover and surround every cell or corpuscle of gray matter, forming, as it were, myriads of little hoods enveloping and forming clusters like grapes upon the vine, or more resembling air cells around the minute bronchial stems. This really forms a distinct membrane similar to the *pia mater*, yet different, for it carries no red blood. This membrane is distinguished by the name *piissima mater*. It is through the *pia mater* that the purest blood of the body is conveyed to the cortex or brain cells; but the blood itself does not enter the cell.

#### Cellular Activities and Respirations

In the *pia mater* is effected a conjunction or unity of the arterial with the venous and external nerve circulation. It is where the finest arterial ramifications terminate, and the finest venous branches begin. Here is where an outer sphere of outflowing and inflowing spirit is generated in the combustion consequent upon the meeting, at this point, of the outflowing cellular substance with the finest of the blood and nerve substance flowing to the cortex of the brain, transforming the blood and nerve force of the body into a subtle animal spirit, which enters the cell through the medium and office of the *piissima mater*, where, by metamorphic action, it completes a unity with the inresident soul, and generates the external thoughts, affections, and activities of the natural man.

These are the little heads or little springs into which certain rivers are flowing, and out of which certain other rivers are flowing; there being in all vital activi-

ties, constantly, a double current,—the arterial and the venous in the vascular system, the afferent and the efferent in the nervous system, and the anodal and cathodal in the electric system. In like manner, in every current of spirit, there is always the double flow, two qualities, each moving in an opposite direction to the other.

Corresponding to the anatomical divisions of the brain, are discovered the functions or activities of its various parts, which, when normally active, operate in concord. These cellular activities or functions generated in the brain are continued into the body, and are there most outwardly and conspicuously manifest in the heart and lungs, as the centers of circulation and respiration. But lying back of and beyond the activities of the cells is the law of attraction, in which is the origin of every operation of the cell; for in and of themselves they have no power to act, and cannot act except as moved upon by the inherent law of desire implanted within them in their germinal beginnings.

#### The Primary Cause & Origin of Activity & Form

But this is not all; for even back of this,—the attraction of the atoms and potencies of Nature, which enter into the composition of the physical organism, there exist the primary cause and origin of all activity and form, which constitute the attraction between God and man. This is the primary cause of all the motion in the universe. This is where motion begins; and all the motions of the universe are simply the extension of this motion through the human life into the animal, and through the animal life into the vegetable, and through that into what is called the inorganic activities. This ought not to require argument. The simple statement of the fact ought to be sufficient to settle, in the thinking and rational mind, the conviction of its truth.

Nothing can act in and of itself alone, but the highest; the Supreme, even though in a sense dependent, must be the beginning, the first, origin, the great Cause of all existence. The apparent cause is what we perceive with our apparent or physical senses. The hidden Cause is what we may discover through the mind, when that mind is ushered into the metaphysical domain through divine illumination. The real world, or the world of cause, is the product of the physical and metaphysical domains; and the point of their union is the cause point, or the beginning and the ending of all things.

The first great Cause produces sequential effects; but never is the full and ultimate effect accomplished until Cause has moved entirely into the great Effect, and thus reproduced Himself; and so the last great Effect becomes the first great Cause. This is rendered clear and emphatic, in the words of Jesus Christ to John: "I am He that liveth and was dead." "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." Cause and effect are herein declared to be one and identical. The law that pertains to the highest domain (that of the God-Man) must necessarily hold good in the lower domain, modified in accordance with the modified form and function; for

law is uniform, and has a correspondential agreement in all domains of creation.

#### *The Origin of all Life and Activity*

It is only when man begins to have something of a consciousness, a comprehension, of Deity, and through the love as involved in that comprehension he begins to be drawn toward God, and knows that God is equally drawn toward him, that he can perceive that in this desire is the power that originates all life and activity, and that in the unity which follows as the result of this attraction, God and man are made one, life made manifest in the God-Man, the first great Cause.

We have said that, corresponding to the two hemispheres of the brain, there are two great motions of the body—pulsation and respiration, as manifest in the action of the heart and the lungs; but as originating in the brain, they have their expression in the expansion and contraction of the cells, with the outflowing and inflowing of brain forces and fluids through the fibres, which are the correspondents of the blood vessels and bronchia. The brain has its pulsation and respiration as well as the heart and the lungs, and that of the brain is prior to the latter, as cause and effect.

By the law of analogy, we know that if the great corpuscle of the mass, the single man as related to the entire humanity, breathes and pulsates, the single cell as related to the single man breathes and pulsates also. No two cells of the brain, nor of the body either, for that matter, generate the same kind of fluid or the same kind of force. They all differ from each other.

While every cell generates within itself a substance differing from that of every other cell; and while in a way it respire and pulsates independently of every other cell, they all have a synchronous action; that is, each cell acts in harmony with every other, because each cell, although it is individual, is related to a central cell, and is dependent upon it. This central cell is their governor or ruler. It is dependent upon them for its power, and they are dependent upon it for direction or control. Without it their potencies could not be utilized, their activities would be chaotic and destructive; no thought could be formulated, and no effort systematized.

In the cells of the brain, that is, in the gray matter, are the beginnings of fibre. In this fibre is nerve substance, extending from the cell down into the brain, in some instances terminating in or at cavities; in others, extending into the spinal cord, and thence continuous into and throughout the body. These cells are little springs, from which originates the fluid communicated from them to the cavities of the brain and the nerves of the body.

This fluid is produced by a flow into the cells of an attenuated portion of the blood, carried to them through the *pia mater* by the office of the arterial system, which, with the inflowing nerve essence, unites with the inflowing aura or spirit that surrounds the cell. In this union the metamorphosis and transposition of substances are effected, by which are generated those

energies operative in the respiration and pulsation of the brain.

The extremities of the arterial system, which convey the blood from the heart to the brain, are very minute. As they extend their ramifications from the *pia mater* to the cell, they carry only the most attenuated portion of the blood to the cell, which absorbs it by the process of expansion, together with the afferent nerve substance, and the aura (the spirit of the soul and body) which surrounds the cell. This aura is that which is often represented as a halo surrounding the heads or the entire bodies of saints, and is respired by the cells as the atmosphere is respired by the lungs, and performs an office in the nervous system analagous to that of air in the vascular system.

The blood that flows into the lungs from the heart is the very antithesis of that which flows from the heart toward the extremities of the arterial system. In the general venous system are two distinct kinds of corpuscles—the dark blood or venous corpuscles produced in the capillaries, and the white corpuscle produced in the alimentary and lacteal canals. They are both carried to the lungs and consumed. As the blood flows into the lungs, they receive—by the act of breathing—the oxygen and nitrogen of the atmosphere also. That is, by the lifting of the chest walls the atmosphere flows through the minute bronchial tubes to the pulmonary cells, and through the metamorphic action wrought by and in the cell wall, the transposition and metamorphosis of substances take place, by which the blood is revitalized.

These changes are wrought through a process of combustion; and here is where a portion of the heat of the body is generated. By this fire, both the dark and the white corpuscles of the blood are destroyed; the oxygen and nitrogen brought in contact with them are also consumed. In this marriage of the black or dark corpuscle with the white, through the office of the atmosphere, the red or arterial corpuscle is created.

Physiologists have nothing to say concerning what becomes of the nitrogen in the destruction of the atmosphere in this pulmonic fire, except that it is breathed out unchanged. It is strange that in a body so largely composed of nitrogenous atoms, none of them can be appropriated except by the digestive tract; and that so essential an element of the human structure, comprising as it does four fifths of our atmosphere, should be inhaled and exhaled unchanged, and for no known purpose except, as some physiologists have stated, to dilute the oxygen and become a sort of "wet blanket" to the fire in the lungs.

They declare that when oxygen is breathed, the blood becomes oxygenated. It is *not* oxygenated, in the sense that the oxygen enters the blood as oxygen. There is an absolute transformation of the oxygen; and not only of the oxygen, but of the nitrogen and the carbon also (carbon being the base of the venous or dark blood corpuscle), which, in their union with the blood, create a new vital form and spirit.

(To be continued.)

## The Koreshan System of Cosmogony

By KORESH

## PART VIII.

**I**F WE TAKE the atmosphere as zero, and water as our ratio of calculation, by the relation of zero to the substance taken as the ratio, (the specific gravity of the two being taken as the basis of calculation,) we may determine the normal and relative position of the heaviest known substance. This would place gold at the distance of not more than forty-five miles from the surface of the earth. Lighter substances could not possibly be posited at distances beyond the heavier strata.

After "scientific" men reach the position in mental concept and conviction that the earth is hollow, and that earthquakes are the result of the vibrations of a shell composed of layers of metals—placed one upon another in contiguous succession—beaten out by the processes of Nature's pulsations to form the rind or pediment of the superimposed atmospheres, and that volcanoes are the result of chemical pustules sometimes produced by the igneous union of natural gas, petroleum, and coal mines, in this rind or skin of the great hollow sphere, they may take one more step and apply the true laws of analogical construction, and discover that we are on the inner surface of the sphere.

Of course the world is hollow;—hollow in more senses than one. In the physical sense every principle of reason confirms and demonstrates this belief. This is not all. The surface occupied by man is concave; and though so called scientific men may butt their heads against the adamantine wall of truth, coming generations will look back to the GUIDING STAR and FLAMING SWORD as the harbingers of true wisdom regarding cosmogonical construction.

By slow processes and roundabout methods, the world gradually gropes its way through the darkness toward the dawn of the coming day; gradually the light reveals the forms of life, and enables them to be studied in the light and application of genuine science. The plumb-line is the only true first step in every rational demonstration. This is the first scientific element in the hand of the Koreshan, in the formulation of the trigonometrical calculus of demonstration.

"When I wake in the morning and cast my eyes toward the east, I see a tree, forty rods away, and the rising sun, about six thousand miles distant, at the same instant. If it be true that a substance has to leave my brain and extend to a distant object, by means of which an impulse is carried back to the brain, it travels with a speed beyond my comprehension, and just as quickly to a distant object as to a near one."—*[Excerpt from letter to Koresh.]*

Koreshan Cosmogony holds that the central sun is less than four thousand miles away and invisible to us, and that the projected sun is at the point of the conjunction of our atmosphere with the atmosphere of hydrogen resting upon it. So that objection is obviated. Light or visual force is rapid, but it is not impossible for the mind to distinguish the difference between its communication at short or long distances. I have

stood upon the shore of Lake Michigan, when, in the distance, say about three miles from Chicago, I have observed a permanent object. I closed my eyes for a few seconds, with their direction toward it. Instantly upon opening them I observed near objects, but it required about three seconds for the distant one to come into view. Visual energy is a thousand-fold more rapid than electrical energy.

The sun at the center, or comprising a solar limbus to the astral nucleus, is constructed upon the basis of a helix. Like the astral center around which it forms a hemisphere, it has a light and a dark side. Its axis is inclined to the circumference of the earth, or to the earth's axis, in the same proportion as, in the commonly accepted theory of astronomy, the earth's axis is supposed to be inclined to her own orbit around the sun.

The sun having a light and a dark side, is the recipient of an influx of spirit from the dark circumference, or semi-circumference, while it is projecting from its light side the energy of light, to be focalized, in its projection through atmospheres and spheres of "energy," at two points; making in all three distinct suns; one for the highest atmosphere, one for the middle atmosphere, and one for the third, last, and outermost atmosphere. The last one focalized is the one which shines in our own circumference, and is visible to the natural eye.

As the astral center revolves upon its axis, its projections from its photoic side, being focal points from this side, must necessarily move in orbits around the astral nucleus. The peculiar relation of the astral axis to the earth's circumference, and therefore to the orbits of the projected suns, causes them to move in spirals, north and south, determining the seasons. As this motion is as if there were a process of winding, like the winding of thread upon a bobbin or spool, or like the wire upon a piece of steel, as in the magnetic battery, the Greeks called the sun helios; to wind in spirals.

The sun in its relation to the earth is nothing more nor less than a great compound magneto-electric battery, generating distinctively six primary "energies;" namely, light and heat, one pair; electricity and magnetism, the second pair, and levity and gravity, the third pair. These are respectively, in the order named above, photoic, caloric, electric, magnetic, levic, and gravic "energy." They are merely what were material substances, reduced to the most subtle solutions. Though they are "energies," and substantial,—composed of what had been atoms of matter,—they are no longer material, but spiritual. If an atom of matter is destroyed as an atom of matter, it at once becomes the spirit of that quality or kind of matter, and while just as substantial as before, is no longer material.

The moon is a gravo-photosphere of the seven metallic planes or spheres comprising the earth's outer rind, generated through the relation of the astral center to the circumference, with the action of these upon and passing through the five mineral crusts, and the water of the earth. The moon, then, is a modified reflection



of the earth, mirrored by the action of the sun's "energies" upon these twelve strata, and forming a complex gravo-photosphere in the heavens. In looking at the surface of the moon, we merely see an outline of North and South America, Europe, Asia, Africa, and Oceanica, with the islands of the sea, and the oceans and waters of the earth. The earth (moon) is viewed from its northerly aspect.

As the astral nucleus projects his light in the form of a circle, or in a circular radiation, so that any unobstructed reflection would assume that shape, it would give the general form of a cone, with a large base and small apex, to the outflow and inflow or projection and return of the photospheric radiation and convergence.

The lunar gravo-photosphere is not the direct reflection of the solar "energies," as related to the concave metallic shells or strata of the earth's circumference. It is a complex reflection of all the metallic and mineral surfaces, with the surface of the earth,—land and water. The moon's light, then, depends upon the closing and opening of the circuit of the solar helix.

One of the primary laws of the science of Koreshanity, and the determination of the principles of the Koreshan Cosmogony, is antithetical generation and correspondence. Involved in this law is the fact that everything in the universe must necessarily have its opposite. Light cannot be generated without, at the same time and place, producing darkness.

If we examine the solar spectrum through spectral analysis of a critical test, the dark lines of the solar radiation are distinctly manifest. Per contra, if the dark side of the sun is analyzed, the light radiations may also be discovered. The dark lines observable through spectral analysis are denominated Fraunhofer's lines; so named because of their discoverer. From the dark side of the sun, scotoic (dark) "energy" is projected from a focal point or nucleus, the same as on the obverse side, the photoic "energy" is projected. This dark energy passes out from the cone-like apex, toward its base, radiating to a circumference, which it strikes, breaking its direction, or refracting and converging to a point or scotoic (dark) nucleus. Solar spots are the result of scotoic nuclei passing across the sun's disk, and casting their shadows upon the solar surface.

An eclipse of the sun or moon is the result of the passage of the conjunction of a photoic nucleus with a scotoic nucleus. As both nuclei are circular, in crossing each other the form of the shadow (or cutting off) or opening of the circuit (stopping of the current) cuts off the generation of the light, and the consequence is an eclipse.

An eclipse is nothing more nor less than the opening of the circuit of the great physical magneto-electrical battery. This operation, in the physical, has its correspondence in the anthropostic (human) conjunctions (openings and closings), by which we have those changes in human progressions and retrogressions dependent upon the coming of the astral and solar men, who mark the greater revolutions in all human

affairs, when in the end of dispensations, like the termination of the Jewish age, we had the manifestation of that bright and morning Star (astral nucleus), Jesus the Christ, from whom proceeded the solar photosphere, shining through the Apostles and Disciples of our Lord.

It is only through the great law of correspondence, or by the system of analogical reasoning, that the exact truth regarding Godliness can be arrived at. Koreshanity has this system in its perfection, and therefore the keys of knowledge which doctors of law, doctors of divinity, and doctors of medicine have taken away and so effectually hidden that they themselves are unable to find them.

Questions naturally arise, when considering the Koreshan theory of Cosmogony, regarding the common phenomena of appearance, always grounded in preconceived opinions of the stumbling Copernican system. It is said that if one travels due east or west, continuously, he will arrive at the place upon the earth's surface whence he started. This proves that the earth is round. This is true, but it does not prove it to be convex. The same would be true, whether upon a convex or concave surface. So far as this point in the controversy goes, the argument is equal. The second step in the attempt to prove the convexity of the surface of the earth, concerns the appearance of the earth's extent as related to a horizontal line, and the disappearance of the hull of a ship as it recedes from view. What is the true interpretation of this optical illusion?

We are now prepared to take the first real Koreshan step in positive argument, and with a premise upon which all men agree. We maintain that ours is the only demonstrated premise, the first step of which is the plumb-line. If we suspend a plumb-line and ask ten thousand informed minds its position, all agree that it is perpendicular. Now if we describe a horizontal, from any point in this perpendicular, at any distance from the water's surface, and look out upon an expanse of water, this horizontal line or direction meets the horizon.

What is a horizontal line? It is a line drawn at right angles to the line of the perpendicular. The perpendicular line, then, and the horizontal are at right angles. What is the horizon? It is the visual vanishing point of the earth's surface, and is on a level with the horizontal line. Let us suspend the plumb-line from an elevation of one hundred feet from a water surface, from which, at least in two opposite directions, there is nothing visible but water and sky. Two opposite horizontal directions from the top of this plumb-line will meet the two opposite horizon points. Both horizontal directions being at right angles from the perpendicular, together constitute a chord, the extremities of which are the two horizon points; the arc of the chord is shown to be the concavity of the earth, the perpendicular, extending from the chord to the bottom of the concavity, comprising the *radius vector*. This demonstration is absolute, and there is not an argument in the universe that can touch it.

At this point we confront another objection, the

result of a want of knowledge concerning practical optics. The horizontal line appears depressed, and the objection now to be considered is one raised by the ordinary civil engineer, or surveyor. This apparent depression is taken for a reality, and the difficulty arises in this way. The surveyor employs an instrument called a theodolite. It is a telescope, ten or twelve inches long, placed upon a tripod, and is used for ascertaining horizontal and perpendicular angles. Across the focus of the telescope, or across the objective extremity, are two transverse hair-lines. Connected with it is a spirit level. The telescope is leveled for observation and the transverse (horizontal) hair-line, ten or twelve inches from the eye, seems to describe a horizontal line across the sky in the distance. The real horizontal is slightly depressed from this apparent direction.

We will suppose we occupy a look-out or subjective visual point, sufficiently high for the horizontal line to touch the horizon at a distance of ten miles. The line extends from this subjective point of vision to the horizon. The first mile appears to be a definite length, the second mile of a lesser length, the third is apparently still shorter,—each mile apparently more contracted than the preceding one. This is called geolinear foreshortening. If the surface of the earth is apparently drawn back, (it should be remembered it is only apparent, not real,) the horizontal line is apparently depressed. This appearance the surveyor takes to be a reality, and is thus deceived, five inches to the mile.

Let a person stand ten feet from the ground and look out over a level surface. We will suppose the earth curves upward eight inches to the mile. This is practically a level surface. The first mile would make a long picture upon the retina of the eye; the second mile, a shorter one; the third mile, a still shorter one, and the fifth or sixth mile would make no picture at all. A large body standing upon the ground at the vanishing point of the last visible mile would appear to have sunken out of sight. This would be true if the earth were a dead level for ten or a thousand miles. The law of foreshortening accounts for the disappearance of an object a long distance from the point of vision.

The astonishing thing is not in the discovery of the truth of the Koreshan System, but rather that men can be so preposterously ignorant as not to have applied the true laws and principles of science to the development of the true theory of the earth's formation. The objector will ask, How can so many great worlds be reduced to so small a dimension as a circumference of twenty-five thousand miles? They are not great worlds. The stars are focal points of light, and the planets are spheres of "energy," stratified at specific distances between the earth's concave surface and the focal center. The moon is a reflection, upon the atmosphere of hydrogen, from the strata comprising the earth's shell or circumference, the energies converging through the geologic strata. The moon is a reflection of the earth, and the face of the moon presents an outline of Europe, Asia, Africa, North and South America, Oceanica, etc. In short, it is a picture of the earth's surface.

The astral center, with its concomitant solar system, revolves upon its axis; the earth being relatively and comparatively stationary. At the center of the system, this being about four thousand miles from the circumference or concave habitable surface, is a peculiar formation resulting from the emplacements of "energy," disposed or arranged by coöperative activities of refraction and reflection. This arrangement assumes the form of a tabernacle and tent, more nearly described by the Scriptural exposition than can be expressed in any other form of language.

Such cosmogonical construction is in harmony with all forms of creation, and has the advantage of being in agreement with the laws of development as everywhere observed, wheresoever the order of growth comes within the scope of observation and reason. In this system we have the great cell or egg of development, the progress of growth corresponding to the general law of incubation.

We are not begging the so called conservative people of the world to even examine the Koreshan System of Cosmogony. We do not fall upon our knees to foggism. We have the true theory of construction, and know whereof we affirm. We declare our doctrine, knowing it will gain adherents from the thinking and reasoning people who are looking for some positive and tangible expression of the truths of Deity.

The demonstration of the inside or cellular theory is the settlement of the question of the personality of Deity, the possibility of one mind attaining to the central relation to all things,—thence of coming into touch or contact with all things,—and thus, through the process of overcoming, inheriting (inhering in) the universe and sitting upon its throne. "He that overcometh shall inherit all things; and I will be his God, and he shall be my Son." To become the Son of God is to enter into conjunction, and thence into unity, with the Father, and to attain this attribute is to merge into the power of paternity, by which is meant to transmit the sperminal essence of divine procreation, the impartation of the seed of God for processes of regeneration. This power is called the overshadowing of God, and always succeeds the personal manifestation of the Son of man in whatsoever age of the world he matures.

The process of overcoming implies so much self-restraint as to control every tendency to corruption, and the things to be overcome are incorporated in the law of God,—committed to man through the Mosaic administration,—and included, categorically, in the ten principles of the Decalogue, constituting ten fundamental heads or beginnings of a categorial series consecutively evolved through the ten distinctive lines of promulgation.

The Lord Jesus overcame through successive incarnations, culminating in the final embodiment of absorption or theocrasis, becoming the Son through obedience, thence merging into the Father, and thereby becoming the impregnator of the race for regeneration.

In common human life the son matures into manhood, and in turn becomes a father. In the Son of God

the cycle completes itself, the Son conjoins and enters into unity, and thus becomes one with the Father. In other words, the Son becomes the Father, hence he can say, "I and the Father are one." Again, "He that hath seen me hath seen the Father; \* \* \* believe me, that I am in the Father, and the Father in me." This also agrees with the prophecy of Isaiah: "Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." This much we have presented as a Biblical preliminary to what may follow as a scientific exposition of the relation of Koreshan Cosmogony to the personal attribute of Deity.

Man in process of regeneration (reproduction) from God originated in him and will terminate in him. God is man's origin and destiny, and the more completely man matures into his perfection as man, the more thoroughly does he bear the image (truth) and likeness (good) of his divine progenitor, who is very God, very man. The perfected and integral man is the form and personality of truth and good, and the physical universe is the expression of that form in its physical magnitude or greatest material aggregate.

The physical universe, in both generals and particulars, is but the expressed manifestation of thought. In other words, the substance of thought, which is spiritual and essential, is mutated to the substance of elemental and formulated matter. Spirit is the extremity of matter, and matter is the extremity of spirit. Their conjunction is cause. Cause resides in the unity of spirit and matter, function and form. Spirit and matter are but the two qualities of the same substance, and are interchangeable or correlate. The correlation of spirit and matter is one of the fundamental principles of the Koreshan System.

*(To be continued.)*

### **The Culmination of the Old Order**

[From the Writings of KORESH]

**WE** HAVE reiterated again and again, our declaration that the trust evil will not down through any system of legislation which may be inaugurated and conducted to an issue, with any serious purpose on the part of our law-makers to even restrain the present impetuous and precipitate impetus of the trust power. We will reiterate the reason. It is because the power which controls the trust octopus is the power which makes the laws.

We are not attempting to warn the great masses of the people, of the coming precipitate termination of the old order of things; they will not be warned, but the Almighty has a chosen people now, as he has had in every age of the world's history, who are to be preserved in the ark of safety from the coming catastrophe. It is for this people that we write. They are among the rich and the poor; they are the product of the divine planting, and nothing will prevent them from coming into the fruition of Sonship and angelhood.

This is a time for the fulfilment of prophetic declaration concerning the claims of false christs and false prophets. The fact that they are springing up like mushrooms all over the world, is indicative of the truth of the prophetic statements made in the beginning of the age. Every man is a false claimant who pretends to announce the coming of the Lord on any other basis than the great fact that there is no other means of salvation but through obedience to the laws of God, operative in every domain and sphere of human obligation.

False prophets may catch the unwary by imposing on the credulity of the masses, or by attempting to imitate the Christ and his Apostles of nineteen hundred years ago, and to deceive the people into the belief that they are healed when the processes of salvation have not transformed the body. No man has attained the process of healing who has not been moulded in the crucible of transformation from mortality to the state of incorruptibility. This change awaits all such as are ordained in the issues of life to come into the Sonship of immortality.

We announce the end of the dispensation and the fruition of the Sons of God; and we most emphatically declare that there will be no salvation for the race except upon the basis of the establishment of the kingdom of righteousness on the lines laid down in prophecy. The first great act in the culmination of the drama of life will be the catastrophe; the second will be the conflagration which will sweep the world in the theocrasis of the true Elijah; the third is the sudden manifestation of the Sons of God. This manifestation is the real "second coming" of Christ.

The Theocratic fire will not take place in the old world but in the new, though in the broader sense it is the old order of things throughout the world that will suffer the catastrophe. The Christ comes in his personal manifestation in the United States, not from the physical heavens, but descending from the spiritual heavens as the involution, in man, of the kingdom of the Almighty. The world will not be rejuvenated through any of the modern political methods. The redemption of the race from the evils of the trust is not through the hellish schemes of the politicians of any of the political parties. The destruction of the old world precedes the building of the ultimate kingdom in the earth, in fulfilment of the prayer: "Thy kingdom come; thy will be done in earth, as it is in heaven."

If you will read the Scriptures carefully, you will find that the hundred forty and four thousand are the firstfruits unto God, being redeemed from among men. Jesus himself was declared to be the firstfruits also. It follows conclusively that these firstfruits and the Lord Jesus are identical.

The doctrine here involved is simply this: Jesus was planted through the descent of his Spirit, which was the substance of his body in dissolution. Such dissolution was incorruptible. This Holy Spirit contained the germs or seeds of reproduction (regeneration), and these were planted in the church through the reception of the Spirit by the affectional or will centers receiving and appropriating it.—*Koresh*.



## The Covenant of Life

(From the Writings of KORESH)

**I**N going before the world with the gospel of everlasting life, the gospel of the New Covenant, committed to us from the very throne of the Most High, we deem it expedient in the execution of our commission, to present something definite regarding the results which will follow our goings forth.

Subordinate to, and correlated with, the central, religious, and consequently fundamental principles of our doctrines, are certain possibilities which are to become the achievements of special efforts of the mind, instituted for the purpose of attaining to a righteousness of body above that which has hitherto been considered by the masses as essential to salvation.

The aspirations of Paul centered in the hope which should be the persistent expectation of every genuine Christian, and is most effectively expressed in Paul's own language: "Not only *they*, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption [the putting on of the Son], to *wit*, the redemption of our body." (Romans viii: 23.)

The hope of the genuine Christian cannot be consummated until the redemption of the body is assured in its actual confirmation by the redemption itself. As this attainment is to be reached only through man's coöperation with God,—for man is to work out his own salvation with fear and trembling, God working in him through man's will, reason, and understanding,—the laws and processes by which this work is to be wrought must be made known to the workers, else they work blindly and ineffectually. The redemption being primarily the redemption of the body, as the Christian's ultimate hope, the operations through which this hope is to be consummated must pertain to the body especially, as the objective point upon which all salutary efforts are to be expended.

Our present special work is to declare the laws and processes through which the now existing humanity shall attain to immortality of the body. In other words, our mission now is to promulgate the principles through which men and women may avert the catastrophe called death—the corruptible dissolution of the physical form, substituting therefor an incorruptible dissolution by which the body, through the attainment of immortality, may be suddenly dissolved through the operation of the baptism of fire about to be shed upon the world.

Men now are born in sin and shapen in iniquity, hence the relations and acts by which they are so begotten are necessarily iniquitous. If men are born in sin and shapen in iniquity, and death be the result of sin, it follows that a reversion of this tendency will infuse life. Paul looked forward to the redemption of the body. If the relations and acts which result in the propagation of "the body of this death" be iniquitous, a reversion of these iniquitous relations and acts will assuredly result in righteousness, as concerning the body; and the application of this corresponding righteousness must necessarily eventuate in the body of life, or the resurrection of the dead.

It is not our purpose in this article, to present an analysis of the laws of immortality. We design merely to set forth

the general requirements of the law of righteousness as pertaining to the body, and especially as related to present human possibilities regarding man's power to overcome death in the body. Immortality of the body depends upon the continency of males and the chastity of females. These are more than simple restraints placed upon the act of coition. The restraint must center upon the sensual tendency of desire itself. There must obtain a conservation of the force of desire by such an education and discipline of it, as will insure its determination toward the new object of the affection's activity.

Instead of the sensual gratification of desire, which eventuates in the transmission of the germ of death, the germ upon which depends the propagation of the mortal body, the sensual thought must be destroyed by a new determination and impetus given to it, and the flow of the affectional or love element directed into a new channel. The sexual act must cease with the complete extermination of the desire. This must be the result of the subjugation of the will by the intellect, which is the first operation of the mind in its effort to overcome death in the body. It is the first step in the new discipline.

Celibacy of the heart of the mind (circumcision of the heart) is essential to the salvation of the body. "Circumcise, therefore, the foreskin of your heart, and be no more stiff-necked." "And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live." "For the fashion of this world passeth away. But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord. But he that is married careth for the things that are of the world, how he may please his wife. There is a difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please her husband."

We find here a perfect agreement between the doctrine of Paul and the law of God as pointing out what is pleasing to God as distinct from what is gratifying to man's sensual nature. We repeat: the first step in the new discipline is continency in men and chastity in women. The second step is such an education and direction of the desires as shall conduce to the conservation and use of the force thus husbanded, and such as will appropriate it, to the new object of the affection—the incorruptible flesh with which we are to be clothed, thus changing the corruptible body and substituting the incorruptible one.

This second step implies the manifestation of an educator; one sought for; one sent of God; one skilled in the use of the Word; one trusted, heard, and obeyed as the Sign of the Lord's coming—the pointer, the indicator, to the world, of the Lord's purposes. Upon this educator, sent of God, must be centered every affection of those who look for the Lord's coming, and who desire his appearing, as he must necessarily possess every truth of the Word, by which the desire for life is to be disciplined and made effectual in the formulation of the new, the immortal structure.

The second step embraces a process of separation from

the world, of such as are entering upon the new life. This separation creates a demand for pivots, or centers, around whom shall group in societal fellowship, drawn together and united upon the principles of a common interest in all things pertaining to the new economy, (for all things that offend shall have been gathered out of the kingdom,) such as the Lord has thus prepared for his special service.

The first grouping must be the aggregation of the heterogeneous mass, moved together by one common impulse; namely, their separation from the world and aggregation for communal fellowship. At this point of ingathering must begin those processes of differentiation and distribution which will develop more completely, and define accurately the members of the various genera, and send them forth to their respective groups, every group or genus being presided over by its special angel or center.

The first group to be established is an order having a royal, a sacerdotal, and a secular degree. The secular degree will be presided over by those whose long experience and discipline have pre-eminently fitted them for the supervision of secular uses, as specially related to the kingdom of the Lord. Various industries will be established, so that those who enter into the new relation will at once step into the secular use best suited to the individual. The performance of use will be reduced to a medium standard, abundant time and opportunity being given for recreation and culture in all that pertains to the perfection of manhood.

The new gospel, to be effectively promulgated, must have a support and basis of operations as thus indicated, from the very fact that an entrance upon such a life as this gospel inculcates, enforces a separation from the ordinary society of the world, and impels men to seek relations compatible with the new state. The apostles of the new gospel are being fitted for its promulgation, and their active entrance upon the work before them is the signal for the literal tearing to pieces of the old institutions of the world.

The old church must soon crumble to dust; and the old state must soon hear its death knell and go to decay. Upon their ruins shall arise, from the ashes of the old dispensation, such a religious and secular economy as shall provide, by the equitable distribution of God's material and spiritual blessings, for all such as are now, by man's inhumanity, made to suffer the consequences of a poverty which will be unknown in the new kingdom.

There are two special objects for which the secular department of the divine economy must be established. The first grows out of a present exigency. The second arises for a future necessity of the world, for the provision of states or conditions which must succeed the coming harvest. The first, relating to the present exigency, is the provision for the period of transition; for the establishment of, and application to, industries for the body, while the mind and body are reaching after and attaining to those holy conditions essential to the final entrance into eternal life.

After the firstfruits of the harvest have been gathered the new external order will decline by degrees, until the dispensation now to be inaugurated will have reached its consummation in another fruition in ages to come. As an immediate result of the promulgation of the gospel of ever-

lasting life, there will obtain a suppression of the natural functions of reproduction in males and females, and a retention of the forces, in the minds of those who receive them, which would—if allowed to flow downward through the sensual tendency of the thoughts or desires—ultimate in males and females, as the reproductive fluxes.

The forces thus retained are essentially love and wisdom, and are as emphatically substance as are the above named products of the determination of sensual thought. The suppression of the functions of natural propagation in the female, by the intensity of an educated desire for the Lord's manifestation, (a desire educated to look for the Lord's coming according to the divine methods,) will provide the substance which must flow through the female will, as her supreme and interior love, from which the new body is to be formulated. We mean that the new incorruptible body, by which the present corruptible body is to be displaced, is to be the product of the suppression of the natural reproductive functions of the female, and the utilization of the substances over which those functions preside.

The spirit of the new body is the product of the suppression of the natural reproductive functions of the male. These changes are to be the result of the literal circumcision of the heart (the heart of the head), which is simply the burning out of the pineal gland of the brain through the intensity of desire moved in the new direction. That these changes of state or quality may be insured, the Sign of the Lord's coming must be known and acknowledged.

The demand for the location of the primary grouping or gathering together of the heterogeneous of the formulating mass is absolute. In no other way can there be an augmentation of that potency generated as the desire for the Lord's manifestation, and upon the regulation of which depends the Lord's appearing. The world demands the Lord's advent. The desire for His coming is not now generally centered upon him, because there is no knowledge of the divine method. The Lord will come through, and as the effect of desire; but for desire to be effective in the accomplishment of the glorious object of the genuine Christian's love, those who inherit this love or desire must be gathered into groups or communities, that through collation of this very flesh of Christ—the desire for the Lord's coming, the augmentation of power will be commensurate with the occasion.

Not only is there to be an augmentation of the potency of desire through the gathering together in communal relation of those who love the Lord, but the potency of desire must be energized through its education and discipline, by which it may be moved in a given direction and made to center in an absolute unit or pivot. The Lord will not come to his people until that people bring their love to a focus. That focus does not reside in a dualistic concept. It obtains only in the cognition of the unity of God in one person, and that person inresistent as the truth of the Word manifest in the natural humanity. The center of desire must rest with a visible and tangible object of affection, to whom obedience must be yielded.

God, in first principles, exists in the will; in last principles, in the understanding.—*Koresh.*

# The Indicia of Human Progress

BERTHALDINE, MATRONA

## THE NATION'S HOUSE-CLEANING

Many Reforms Needed to Make United States the Seat of the World's Empire

**I**F REPORTS from Washington of the Mulhall case are reliable, the terms "lobbying" and "lying" are about synonymous. It is declared that the result of the Mulhall investigations will make the old order of lobbying quite impossible in Washington. Even politicians can reach their limit as liars, when their sins find them out. Those aspiring to see every "refuge of lies" swept from the earth, rejoice in seeing each of the many known to exist, brought to light and destroyed.

President Wilson, the *New York Post* declared, has destroyed a very ancient industry, and smoked out of corners a horde of vermin, little and large. Some one has likened the process now going on to the washing of a dog,—the fleas are very much opposed to it. Nor does the dog like it very much; but he will be more comfortable afterward, and immeasurably more agreeable as a member of the family.

"Aunt Chloe's claring up days" are undoubtedly mercies in filthy private and national households;—without them the habitations would cease to be tolerable. Something must be radically wrong, with person or nation, to make such accumulations of filth chronically possible. The daily life regime cannot be of the best. It is singular how a nation calling itself Christian, can avoid a careful scrutiny of what its nominal Master calls "the root of all evil."

This love of a financial system making its medium of exchange a thing marketable for profits, without production through the performance of use, is demonstrably iniquitous. How can a nation hope to become worthy of perpetuity and advancement to the powers of a world empire, while hugging and in every way protecting, as its central seat of power, a sink of iniquity? This is the national mint for giving a fiat fictitious value, a marketable value to its medium of exchange, irrespective of the actual wealth of the nation as represented by its natural resources and powers of production for their universal uses. Fiat money continually controlled by usurers of all sorts, keeps the nation in perpetual misery. Fortunately, all evils work out their own destruction in the course of time, and evil doers perish with them. Evil shall slay the wicked, saith the Lord. The evil of usury will bring upon this world all the punishments it needs to make it rationally righteous as a new nation.

The universal revealing of the "man of sin" in his every last refuge of lies, is going to make him soul-sick of sin before he gets through. There is a remedy for sin-sick souls. The Lord Jesus demonstrated its value to his own satisfaction. He tried keeping the commandments of Moses, to do them. He left the world with the promise of coming again, to all men, as "the

knowledge of the truth," the science of the law as the will of God. Not only that, but He granted men an inducement of power, reproductive at a given time of ability to attain his own image and likeness.

The time was a fixed and knowable time to Himself, and to be announced by a clearly-defined Sign. That Sign is the Prophet or teacher of a Universology, whose premise may be demonstrated by the scientific use of a plumb-line. This use of the plumb-line has been made, and hundreds are ready to declare the truth concerning the earth, the Lord's declared inheritance, which he promised to share with all who confess him as their origin and destiny, their Holy Seed and Savior. Such will know that they must be saved, as was their Lord, by their love of the truth, that science of the law of his being which enabled him to do its commandments. Thus does the Lord himself maintain his right to eat of the fruit of the Tree of Life, and live from age to age, and enjoy eternal life.

The universe is the sphere of eternal life, because of its form and functions, and because of the interdependence of its center and circumference. A nation may live as such, just as long as it respects the laws of commercial integrity. This nation has not yet begun to respect them, and it began to die as soon as born. It may become immortal, and attain age-lasting life as such, on the same basis as every citizen of the New Jerusalem may. The United States can and will become the world's seat of empire, for the Golden Age, looked for by all nations. Before it becomes known as such, it must lift and follow the standard set up for personal and national life by the Science of the Decalogue, by CYRUS, Shepherd and Stone of Israel, to be the gospel of the divine kingdom in earth.

## Koreshan Eugenics

**E**UGENICS, the science of being well born and bred, is a study reported to be deeply interesting two of the great rulers of the world. The *Chicago Tribune* states that the Kaiser and the Mikado are pushing plans to make races healthier and stronger. The Mikado has concluded that squatting on their heels dwarfs the Japs. Baron Takaki, the Surgeon-General of the Japanese navy, calls public attention to the fact that all of his sons are six footers, and ascribes it to their having been required to sit, from early youth till grown, upon high chairs.

Chairs, forms, and desks of the American and European type are now installed in all the Government and municipal schools and colleges, also in well-to-do private institutions. The Mikado is particularly desirous of having the Japs become a taller race.

When those who really desire to improve the bodies of their descendants are ready to take up the study of eugenics upon the basis of an absolute science of the universal laws of form and function, they will turn for

light to Koreshan Universology. The study of the "Alchemical Laboratory of the Brain" will give them entirely new conceptions of the possibilities of the human race.

KORESH says in Part XVIII of the "Alchemical Laboratory of the Brain," that "Upon the correct use of the organ of form, as a mental and physiological center, must depend the form of offspring. This is both voluntary and involuntary on the part of parents. It is also general and particular. Every cortical area is comprised of specific zones or annuli of cortex, sustaining planes of relation to center and circumference. These cells are drawn upon according to the character of the thought which brings them into use. When the thoughts of the parent have no regard to creation, the faculty of reproduction being exercised merely for personal pleasure, the reproductive essence is drawn from the zone of the lowest plane of cells.

"If, on the other hand, there is the desire to create, (in the exercise of the faculty and function,) not only may the traction be made on specific cells, but, through the exercise of the voluntary purpose, essences of specific quality may be extracted and passed over to the cell of reproduction. To insure the most perfect results in the marital order, every sensual thought must be eliminated, not only at the time of inception, but while the reproductive cells (male and female) are in process of creation in the organism. This would involve immunity from intoxicants and unwholesome stimulants of every description. Human offspring born into the world is entitled to this respectful consideration of its rights."

The Koreshan standard for its higher marital order is way above and beyond any yet presented for the consideration of the thoughtful public. Its upholders await a great world awakening to the truth of the fundamentals of Koreshan Universology. Its scientific prophecies herald this awakening, and the evidences of its nearness multiply daily.

#### Prussian Women Take Righteous Stand

**A** CHICAGO daily furnished us recently with news of the stand taken by a body of Prussian women, in order to secure their civil rights. One of them was wise enough to present a resolution to the effect, that Prussian women shall be induced to refuse to bear any more children till the civil government of their nation shall secure to them their every human right.

Such an exhibition of wisdom is a sign of the times full due. The age of sensual profligation, under the dominion of sin, sickness, and death, has reached its nominal end. The stand due to be taken by all truly progressive women must bring it quickly to its actual end. Women are to learn, either from direct divine instruction, or painful experiences, that we are in a transition period or lapse of two ages, in which the meaning of the declaration, "woe to them that be with child, and to them that give suck in those days," is to be fully realized.

Those of Christendom who still take stock in Bib-

lical chronology and prophecies, should not be hard to convert to the idea that one of the best services they can render humanity, is to claim the right to safeguard their functions of procreation from misuse on all lines, and to begin the conservation of their life force for the resurrection of the Sons of God, prophetically declared to stand again in the earth in the last day, or end of the age.

Christians desiring to be of the firstfruits of this resurrection, were promised a prophet in whom should be made manifest to them, the secret presence or *parousia* of the Lord, to insure their quickening for rebirth as the Sons of God. This class of Christians were promised the science of the law of divine being, as a light to guide them into all truth. The use of this science, in application to all the divine uses of life, is to make them absolutely free, ultimately, from the law of sin and death.

The women of this particular time, as the daughters of Joseph, yet to be revealed as such, are to be the Lord's instrumentality for the ushering in of his divine kingdom of righteousness in earth. In this kingdom, the Lord's earthly inheritance, the functions of maternity on every plane of being will become so scientifically revered by men, that every man will become the sovereign protector of the human rights of every woman. Protected in these rights by every man, woman will attain a self-respect that will make her worthy of all acceptance as the holy of holies of the kingdom of humanity, and representatively possess the divine rights of a world Empress, fulfilling the prophetic declaration, "She shall be called the Lord our Righteousness."

Sex commerce is the seat of sin. To conceive in degeneracy is to shape in iniquity, graven images. To bow down from man's highest estate, in the image and likeness of God, is the sequence of the sowing of the holy seed. This fall kindles a fire,—divine in one aspect and diabolic in another. The sword of the Spirit cuts both ways, and is a savor of life unto life, and of death unto death. Many are caught up by it, and turned into hell, as to their tares, at the same time. With the tares burned out, *i. e.*, the lusts of the flesh and mortal pride and vainglory, men as wheat stand again, Christ-like in their mental and moral integrity; wheat, ripe for appropriation by the Gods, due to reappear, clothed with the new-born or materialized flesh of Christ, as the Lords of creation.

All mortals in the course of time are given a fair chance and sufficient inducement to learn to shun that which is evil, and to cleave to that which is good in the sight of God. True Universology presents no obstacle to man, in tracing the course of either the central physical or mental luminary. Light is sown for the progressively righteous, by the rising Sun of Righteousness, that they may become co-workers with God in the enjoyment of all his creative, preservative, and destructive activities.

**Vitellus of the New Era Divinely Indicated**

**A**MONG the things emphatically declared by KORESH, is the fact that Estero, Lee Co. Fla., was scientifically selected for the foundation of the new city, in which a people should be prepared for the reception of the New Jerusalem, which St. John saw descending at the end of the age, prepared as a bride for her husband.

The Lord Jesus was an advocate of putting new wine in new bottles; of periodically making all things new. The fact that the laying of the foundations has involved a most serious struggle, and that the new city will be built in troublous times, and serve as a city of refuge for those destined to be saved, does not militate against the wisdom of the selection. It was by faith in the promises of God, made through scientifically inspired human agencies, that Abraham and his whole household of faith "staggered" not in working out their salvation from era to era, till the present time of the fulness of the Gentiles, and the appearance of the Sign thereunto.

There are thousands of modern Christian zealots who are assiduously struggling to reform old cities, that like their mortal rulers were conceived in sin and shapen in iniquity. In their slums they establish missions, university settlements, and the like. These may well be compared to new patches on old garments.

The Lord's call to all who believe in his name, is to come out of Babylon, to separate themselves; to renew their covenant as co-workers with the Almighty, on a platform of civic righteousness. The Lord would have such identified with his sweeping away of the refuge of lies, which a long night's reign of fallacy and evil has made as tenable as truth to the world.

As the plot thickens, to enslave the world to a plutocracy whose god is the almighty dollar, a city of refuge will be needed for those of the primitive Christian type who are the elect, to become the saviors of the world to be made new. The Sign unto the Gentiles came when due, only to meet the fate of the lesser prophets before him. He heralded the restitution of all things, spoken of by all the holy prophets since the world began, before the world was, to which the Lord Jesus spake.

The law of reincarnation gives us, as co-workers with the God of Israel the Savior, the same people to whom he spake the promises, and for whom he met the primary conditions of their fulfilment. He sowed the seed of which he was the sole conservator, and he reaps the harvest as the Maker of all things new. His New Name and most ancient lineage were foretold by the same prophets who foretold his birth as the holy seed. Isaiah the prophet foretells the Prophet, Priest, and King, CYRUS, who is to perform *all* the Almighty's pleasure, "even saying to Jerusalem, thou shall be built; and to the city, thy foundation shall be laid."

The New Jerusalem (spiritual) is the new wine or doctrine of the new civilization, and the new bottle or receptacle is the city to be built on a location indicated by the Messenger of the new Covenant; and the movement of the Sign Aries is the guide to the vitellus of the new

earth. The universe being a great egg, laws governing the formation of the world, or ruling civilizations incubated within the confines of its shell, are known to their maker, whose Messianic men infold and vitalize them with the Spirit due for their progressive development to their fruitage. A zone for the habitation of the manifest God kingdom has been declared to have its initial point or gate of entrance at Estero, and the credentials of its Messianic vivifier challenge the faith and devotional services of every honest aspirant for the divine Sonship, begotten by the Lord Jesus at the beginning of the Christian era. They have only to be critically and dispassionately studied to command reverence.

The Lord Jesus Christ, voiced by his Disciple, declared the love of money to be the root of all evil. KORESH declares that the love of money "is to be destroyed by the abolition of the necessity for its use." With the destruction of the money power will come the downfall of the wage system. This is the root of human degradation. Industry and economy, namely, wise use, comprise the foundations of all genuine wealth. Koresheanism, teaching as it does the great law of seed-time and harvest, gives its disciples the knowledge of the fact that there are in this country today thousands of people ripening to do as the Lord Jesus taught them, and as they did during the beginning of the era, when those who had the firstfruits of the spirit, went and sold what they possessed, laid the price at the Apostles' feet, accepted their leadership, and had all things in common.

**Advocate Song with Labor**

A movement to increase the efficiency of workers by inducing them to sing while working, has been set on foot by Jacques Vernes, the well known French financier. M. Vernes argues that France's industrial decline, as compared with other nations, is largely attributable to the fact that modern Frenchmen have neglected the arts of song and dance. This theory has aroused lively discussion in the artistic as well as the industrial circles of Paris.

"What is chiefly needed in the industrial pursuits," said M. Vernes, "is a knowledge of rhythmical movement. As rhythm is the principal basis of work, I have decided to introduce music in all the industrial enterprises with which I am connected. I tried it in the Pyrenees, where we have built roads and bridges. The result is simply amazing. I do not mean ragtime music or tango dancing. I want to revive the times when every workman sang at his bench.

"The spirit of commercialism, as exemplified in Paris by American methods, has had a depressing influence in France. While it has taught us much, it is in direct conflict with our nature. A counteracting influence is necessary, and I believe that I have found it in songs for workers."—*Chicago Tribune*.



# For the Younger Minds

Bertha M. Boomer

## A TRIP TO THE GHETTO

Interesting Features of a Locality  
Having Attractions for the Artist

**I**T WAS a warm summer's day when a large class of out-door-sketch students left the Chicago Art Institute, under the supervision of the instructor, for the Ghetto. The last of them had just banged the exit door as we emerged from the Ryerson library, on the right of the hall, to learn how soon they would be leaving. We were evidently left behind; but, realizing how long it would take a caravan of about thirty art students to move through Chicago's busiest streets, laden as they were with painting kits, canvases, pails, and stools, we hurried to our locker to secure a similar equipment.

Upon reaching the entrance, and thence the street, we discovered no trace of the caravan in any direction. It had completely vanished from off the earth in an incredibly short space of time. Hastening to the nearest and most probable street-car line, we were again disappointed. Above, the elevated ticket agent had seen no sign of the described party. We did not anticipate invading the Ghetto alone, but it was evident that we would have to do so.

"The outdoor sketch class will meet at Jefferson and 13th Street," the announcement had read at the school; so, placing ourselves at the mercy of the street car conductor's directions (not always the most merciful), as to the best route to the Ghetto, we ventured forth to join the rest of the class. "Get off at 13th and Canal, and walk west two blocks," the conductor told us. At 12th street we saw a cross-town line that would save us walking a block in an undesirable part of town, but decision came rather too late, however, for the car started up with a jerk, landing us rather forcibly on the cobbled street, when we should have stepped gently down.

The conductor, with whom we had not worked in unison, scowled, and a near-by workman sympathized: "Were they tryin' to kidnap ye, lady?" We confess to feeling rather ill at ease in those parts; something like a looter escaping from the better part of town, with a new case of oil paints in one hand, and a camera case in the other;—the whole shaded by a very large panama.

As no car appeared on the horizon at 12th Street, we decided it was wiser to keep moving for three blocks, than obstruct a "Family Entrance" very long to save one; so we proceeded to move down 12th St., unmolested to Jefferson. There, the scene became a very different one, and we also became less courageous. We were in the Ghetto, where Father Abraham's children were herded together in magnificent numbers, for Jefferson was the emporium of the Ghetto. It was a confused but interesting scene. Stores of every description lined both sides of the street, while their abundant stocks leaked out, as from a spigot, upon the walks and the street, blending unrestrained one with another.

The fruit dealer's stock spilled upon the clothier's; the clothier's upon the hardware merchant's, and his upon the fish vender's. Bearded Yiddishers, aproned housewives,

and errand-commissioned youngsters surged back and forth, stopping now and again to plunk a melon; fit a garment; smell a bunch of vegetables, or barter noisily with the hard-working proprietor salesman. If the most fastidious believers in the germ-laden fly would take a little stroll through the Ghetto, which really lies quite close to their sterilized mansions, a restless night might ensue.

Our progress was necessarily impeded, on our way to 13th St., which, unluckily, we did not recognize as a thoroughfare; but we proceeded to 14th St., where a dealer in pink pop informed us (no police being in sight in the district) that 13th St. was back from whence we came. By this time we were becoming quite familiar with the Ghetto, and were enjoying the hubbub. We edged our way slowly back through the odors of baking dough, garlic, and whiffs from openings to dank cellars, where kegs of "Milwaukee's Best" came rolling out, nearly upsetting our progress to 13th St.

From between walls of brick and frame structures, there appeared no sign of the artistic element on that alley-like street. At this juncture we were overcome with a slight touch of homesickness, when a young lady, remarkable for her cleanly appearance, tending a novelty stand, encouraged us by saying, "Yes, I saw them go down that street," pointing to a continuation of 13th St., about half a block away.

Through the heat and dirt we trudged, and there at last we recognized, behind crowds of wondering natives, the art school contingent, trying to set up their studios. 13th St. possessed a few frame houses, and a number of markets that had turned in from Jefferson St. Thus there was provided the characteristic scenery of the Ghetto, in the stores, and a place from which to work on the steps of the houses near by.

Nearly every student decided to sketch Timken's store, just opposite a boarding house having a long flight of steps. Almost everyone in the Ghetto lived in that boarding house, judging from the constantly used passage through the center of the steps. Timken's store did not possess any marked features of distinction in itself, for it was only one story of red brick, supporting a frame cornice, once painted green and yellow. But Timken's stock presented unusually artistic features in the manner of its display. A pile of black patent, tau, and white footwear, selling at 75 cents a pair, formed a happy foreground for the painter. The pile extended upon the curb and street, some 20 feet in length, six in width, and possibly three in depth, and around it in picturesque groups hovered the gaily apparelled purchasers.

"Are you going to paint Timken's store?" asked one of the countless tots that scrutinized the new invaders of their district.

"Do you know where Timken's lives? Over there in that big white house?"

"Where?" (Where, very slow.)

"There," pointing to an old grey frame. "I know Annie Timken."

We decided Timken must be "some man" in the Ghetto.

"Does your father keep a store?" we inquired.

"Yes," meekly; "he only has coats in his store." We observed that Timken had both shoes and coats.

"What sort of people live around here?" we asked of our seven-year-old informant.

"Oh, mostly Polaks and Guineas."

"What are you?"

"I'm English," she replied faintly.

"You are not, you are Jew," contradicted a sturdy little German, overhearing.

"Well, I *am* English," she insisted.

The Germans, owing to their scarcity in this Russian Jewish neighborhood, posed as a very superior race, and never failed to assert it.

Fearing we should not obtain a very satisfactory sketch of Timken's store, over the heads of the little onlookers, and through the grown-ups, who appeared more curious and ignorant of the artist's calling in life than did their American-born progeny, we decided to apply the camera to the task. It was not a strategic move to dispel the crowd, for the sight of it seemed to inflame their imaginations to the wildest heights.

"She's going to take Timken's store, and put it in the paper," they cried.

"Oh, take my picture, lady, take my picture! Please take my picture, lady. Wont you take my picture?" immediately came from all directions.

We realized we had been most injudicious, and concealed the camera,—but the magical box was still in the neighborhood, and they would not forget it. To be "in the paper," seemed to be the acme of their ambitions.

One twelve-year-old vanished, to re-appear presently with the latest addition to the family.

"Oh, wont you take the baby's picture,—wont you, please, lady?"

We looked,—but our artistic sense was not impressed. However, the earnestness of the appeal, and the desire to celebrate the youngest before the neighborhood, did impress us, and we complied. In a very short time there were numberless infants in arms to be taken,—but the films were fortunately limited.

Among the adults, the attitude toward picture making and taking was varied. Some approved, while others glared suspiciously upon the artists, and at the camera. A few of the children were ordered away from the scene by parents, lest they should be kidnaped by the camera. Evidently, at some time their homes and personalities had been called into publicity in a disparaging way. We heard a tale of one little girl, who was distinguished by having her picture taken in the garbage can for publication. We manifested interest, and presently the notorious one was dragged before us for inspection. A shock of frowsy hair, round, roguish eyes, and grimy face, hands, and attire, made us quite envious of the former artist's spoils. All the children were very eager for this publicity, and were quite disappointed

to learn they would not appear in the morrow's paper, if taken.

In spite of dirt, heat, and congested quarters, these little urchins were most intelligent. The tiniest mite had a very extended acquaintance, and conversed about the concerns of the neighborhood in a mature manner. They had much to tell of their school life, and "teacher" was the most endearing term the children could apply. The instructor of the sketch class was pursued hither and thither during criticisms, and was much quoted and adored.

Throughout the afternoon's labor of painting Timken's store, daubing red, white, and blue paint on the ends of little fingers outstretched on every side, the persistent request came: "Take our picture, lady." For the sake of quiet, we consented to make a group picture. So down the street we went, in search of a suitable place, open camera in hand. The pursuing crowd of the younger element was so great that we felt not unlike the "Pied Piper of Hamelin Town." In fact, had we led the way out of the district, we believe the result would have been identical.

At length the afternoon wore to its close, and Timken left his boot and shoe sale in charge of his wife, and proceeded to pass judgment upon the merit of the work done by the students. He smiled approvingly upon them all, and especially complimented one student upon her efforts,—probably because she had not taken too much artistic liberty in rearranging his stock.

"Well, children we must be going," called the patient instructor, who annually conducts a class to this enlivening spot. It was with real regret that the thirty students left that never-to-be-forgotten scene of "life in the Ghetto."

### Drones Hustle in Waspland

No lazy folk in waspland. They are all of them most industrious and ambitious—quite as much so, in fact, as their more celebrated relatives, the bees and the ants.

Labor and effort are evenly divided up in a nest of wasps. For instance, some of them assume the duty of plunderers, going out in search of food, while others act as policemen and stay at home and guard the place. Their devotion to honey is well known by those men who keep bee hives, and constant warfare is needed to keep them out of the bee hives and prevent them from carrying off the honey.

Then the drones, too, of the wasp world are energetic and worth while members of the community. They keep the town in the best of order, and lead well regulated, quiet lives. Of course, with the coming of winter their end arrives, but until that time they are really most exemplary creatures.

In parts of South America there is a huge species of ant, looked upon as considerable of a pest, which really has in its midst a social and military discipline, a society in which strict order is preserved.

Close observers of these creatures insist they have seen certain fractious ants peuned up in holes and carefully guarded by watchful companions. And no one ant is allowed to kill another without having death inflicted upon him in turn.—*Chicago Tribune*.

# Light on Current Events

John S. Sargent

## EUGENE V. DEBS RESCUES A MODERN MAGDALENE

"Jesus saith unto them, Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you."—(Matt. xxi: 31.)

**E**UGENE V. DEBS has severely shocked Madame Grundy, and set all Christendom a quiver with indignation, for emulating the example of the lowly Nazarene, by taking a "scarlet" woman to his home and family. Helen Cox, a daughter of a Methodist preacher once prominent in Indiana, had been arrested on the street by the police, for immorality. Debs took her from the jail, and issued a challenge to the "Christians and hypocrites to come into the open in their true colors, to live up to the standard they have professed, or to admit that their charity is only a cloak." After which he announced that he would open his home to the girl, and that "she must be received by friends of his family as one of his children."

The story of the girl is, that recently she eloped with the son of a prominent family, and was married. Later, the young man divorced her and took her child away from her. Then she went to the bad, and had been in jail three days when rescued by Mr. Debs, who, in a public statement, declared that "This girl has been persecuted. Will Terre Haute help her, or will its organized force be used to drive her to desperation?"

"Let Terre Haute ask, What would Christ do? Our family has opened its home to her. The police have told her she must keep off the streets or go to the red light district. Do the police mean to get recruits for the red light district? If that is the police policy toward women, then to be consistent, the police should compel immoral men who stand on the streets, to stay in the red light district. The men who hunt girls are more dangerous to society than women. It is time for this pitiless cruelty to stop. Why not war on the immoral people in high life, instead of persecuting this penniless girl?"

Such is the well merited rebuke delivered to the Christianity of Terre Haute, and to the whole country as well, by one who is himself rather regarded by many supposedly Christian people, as a kind of moral pariah on account of his somewhat reckless attacks upon long established social institutions. This modern Magdalen might have rotted in jail, or she might have been kicked out into the red light district, to become a festering miasma of moral and physical pollution to the whole community, yet not one of these so called followers of the Christ would have offered a hand to save her, though professing to be in the business of saving souls. Had they been extant at the time of their *professed* Leader, they would have been of the Pharisees, and drawn their immaculate skirts aside from the repentant outcast, and rejected Him who intimated that publicans and harlots would go into the kingdom before them.

They too would have been of those who had to slink away, when instructed to "let him who is without sin

among you, cast the first stone," for the "white slave" traffic can rightly be laid at the door of Christianity. Its degeneracy, its loss of real saving power, its bigotry and persecution of the unfortunate victims of the lust fiends, while taking the fiends themselves to its bosom as honorable members of society, affix its guilt. If it had the virtue to turn the tables, and vent its scorn, its persecution and contumely, upon the man, while taking his victim into its protecting care, the white slave traffic would soon languish and die, and the red light district would be no more. But the church cannot do this; its own immorality forbids; it is prostituting the marriage bed to its own lusts, and populating the world with unhappy accidents. It has elevated sensual marriage to a sacred institution of the church, right in the face of the fact that the family tie is the most selfish thing on earth, and that Jesus taught that it must be forsaken to enable one to become his Disciple.

This noble deed of a non-professor ought to show the Christian world its own delinquency in this matter; and if it really wishes to save the women, as it pretends, let its people follow this example. Let them quit hunting such sinners with hymn books and long-winded prayers, but lay aside their sanctimonious air of superior virtue, and take these unhappy victims of human depravity into their own circles, and see that they have a chance to redeem themselves.

## The Political and Financial Outlook

**T**HE FINANCIAL compass is getting a bit wobbly under the combined influence of tariff revision and the new currency legislation. The howl of the protectionists against cutting down the schedules, is being almost drowned out by the plaintive refrain from the bankers at the proposed currency reform. The reconstruction of the whole tariff schedule is a pretty serious matter, but the remaking of our whole banking system is still more serious. It is trimming pretty close to the purse strings, which is only another name for the heart chords of our financiers, and may sever some of them, hence the outcry. But more serious than either is the disconcerting readjustment going on in the relations between the government and large industrial enterprises. It is the surprises from these changes that are springing upon us week after week, that are giving the stock exchanges chills and fever, and which moved Charles M. Schwab, who employs 20,000 men at the Bethlehem steel works, to wire back from Berlin last month, saying, "that at the rate union labor is now marching in this country, he will consider himself lucky if, fifteen years hence, his property is intact and his life spared." All these uncertainties, caused largely by legislative influence, have brought business, it is asserted, to a nervous wreck."

*What About the Trusts?*

Just what or how the new administration is going to prescribe for the trusts, is still a matter of conjecture,—not that the trusts are hankering after a course of treatment from the new practitioner at the White House;

rather, like the urchin expecting to have his nose held for a dose of castor oil, they feel pretty sure that it will be a nauseous dose when it comes. Several distrustful things have already come to light. The Attorney-General's move to re-open the case against the tobacco trust, by imposing a graduated excise tax on any company doing more than a certain amount of business each year, was looked upon at first as incredible, and then denounced as intolerable. The clause in the sundry civil appropriation bill, forbidding the department of Justice to use any of this appropriation for the prosecution of labor-unions, or agricultural organizations, for violations of the Sherman law, elicited protests equally empathic. The crookedness and flagrant violation of the law, in the West Virginia labor troubles, as elicited by the Senate Committee, was a bewildering development. The indictment by the Federal grand jury of the same state, of the labor-union leaders for conspiring with the mine owners of other states to restrain the trade in West Virginia, in violation of the Sherman law, was another astounding piece of news. Then the Minnesota rate decision, following closely the failure of the Frisco system with its 7,500 miles of railway, was still more shocking; all these things piling up, one after another, well-nigh gave Wall street a bad case of the horrors. "The wearied business man," said the *Wall Street Journal*, "toiling to make a living for himself and family and his work people, wishes he could have something like finality in the never-ending assault upon efficient business conditions."

*The Supreme Court  
Takes a Hand*

Taking it all in all, the rich man is beginning to see some of the trouble predicted in Holy Writ as being in store for him. The successful business man is being made to feel that if he is not a criminal before the law, he certainly is before public opinion. Even the railroad magnates, who erstwhile assumed a "public be damned" attitude, are becoming suppliant to the powers they once despised, to an extent that they are exciting a degree of sympathy for their woes. The decision of the Supreme Court in the Minnesota rate case, fixing the rate of two cents a mile as legal within the state in regard to two roads, for the reason that those two roads could afford it, but illegal as to a third road, because it could not afford it, is meeting with a variable lot of comment, both of approval and disapproval. The reason given for this difference, is that the latter road proved that the rate would not give them any profit, therefore was confiscatory, while the other two roads failed to prove that they would lose at that rate. Thus of this decision, it is complained, that efficiency in railroad management will be penalized, while offering a premium to inefficiency. The decision, however, is likely to give rise to a great diversity of rates all over the country, as it gives to each state the right to regulate the rates within its own borders, so long as they do not conflict with the Federal interstate law, regulating the same between states. The decision in effect implies that Congress has the right to regulate all railroad rates that even indirectly affect interstate traffic; but in the absence of any such regulation by that body, the states are privileged to do so, each in its own way. The court's decision opens the way for Congress to act in the matter; but

Congress, with its usual dilatory tactics, is not likely to do anything until the complaints get so rife as to begin to cut down majorities, or maybe transform them entirely; so that the question of railroad rates may get back into national politics again.

*State Rights*

Now that the democratic party has come again into power, the question of states' rights, like Banquo's ghost, is bobbing up in many different directions; it may be to torment that party for its unwise championship of that policy which so nearly wrecked the nation fifty years ago, or maybe, in sailor's lingo, it is "Mother Cary's chickens coming home to roost." The leaders of that party are now realizing how troublesome that question can be, with the Japanese almost ready to make war upon us on account of California's reckless assertion of her prerogatives; the Webb liquor bill, giving states the right to exclude interstate shipments of that fluid, likely to become a bone of contention in the courts; the question of state and interstate regulation of railway rates, precipitated by the court's decision in the Minnesota case; and the flagrant and outrageous violation of both the state and the United States Constitutions by the authorities of West Virginia, in the coal mine war of Paint and Cabin creeks.

"Every question," says *Current Opinion*, "that arises nowadays, in national politics, seems in one way or another to impinge upon that 'twilight zone,' where the end of the powers of state, and the beginning of the powers of the nation, merge more or less indistinctly." And it is requiring the most assiduous attention and the exercise of the whole machinery of government, including the Executive, and his cabinet, the Senate and House of Representatives, and the Federal judiciary to inquire into, regulate, adjust, and settle these delicately balanced questions,—with none of them settled so far. Neither are they likely to be settled soon; for with a government professedly in favor of states' rights, the selfish and petty interests of states are apparently going to overwhelm it with their encroaching demands, until there is practically no government at Washington, or else the powers, wisely becoming disgusted with its championship of that disintegrating policy, will take old Hickory's cue, and threaten to hang somebody. The steps taken in regard to West Virginia look as if they were about to take the latter alternative. "It is the first time in the history of the country," according to the *News and Courier* of Charleston, S. C., "that Congress has ventured to undertake an investigation of the official acts of the executive authorities of a sovereign state."

*Is our Dual Government  
a Failure?*

Senator Bacon, opposing that investigation, lamentingly declared that "if the official acts of a state through its courts, can no longer be depended upon to do justice and maintain order; if that particular function which the Supreme Court, times without number, has said to be the function of the state, can no longer be left to the states, then," said he, "we have reached the sad period when our dual system of government is a failure." But the appeal of Mother Jones prevailed over the Senators' arguments and the Senate's probe was inserted into a sovereign state's af-

fairs, finding that in declaring martial law and subsequently setting up a military tribunal, which tried and sentenced civil offenders, that the state Constitution had been summarily put aside, and a military despotism set up in the mining region of Paint and Cabin Creeks.

There was a reign of terror in these regions, and the then Governor Glasscock declared that he considered martial law an "absolute necessity," which it appears was declared at the request of the miners, and also continued under Governor Hatfield by the same request, to protect the union miners and their organizers from being beaten up and abused by the Baldwin-Feltz thugs (mine-guards) in the employ of the mine-owners. Thus far the action of the two governors may have been justifiable, but the Constitution declares that the writ of habeas corpus shall never, under any circumstances, be suspended, either in war or in peace, and that no citizen, not in the military service, shall ever be called to answer before a military court for a civil offense, even under plea of necessity.

But here men were denied the right of trial by jury for civil offences, and were given sentences beyond the maximum of the criminal code. There was no opportunity to get a new trial on the discovery of new evidence; no opportunity to get bail; no possibility of a stay of execution. The most surprising thing of it all is, that the state Supreme Court upheld the legality of the Governor's course. It is conceded that in case of rioting and insurrection the militia may be called in, and if the civil officers cannot serve warrants, the soldiers should do it; but martial law should stop at the door of the court-room. Troops may run down, arrest, and hold criminals, but the civil court alone has the right to ascertain their guilt and fix their punishment. But instead, we have two governors setting aside the civil powers, and setting up a military despotism, and the court itself assenting to this flagrant usurpation of its powers. If to set aside the state Constitution at the will of its officials is one of the rights to be claimed by a state, and to be permitted by the general government, then we are not far from anarchy, to which the doctrine of states' rights, in its last analysis, inevitably leads.

#### *Anti-alien Land Bill*

That phase of the states' rights question which is likely to involve us in trouble with a foreign nation, does not down. On the other hand it grows larger, and assumes wide proportions. The Californians themselves are not satisfied with their alien land bill, in that it gives the Japanese the right to make three-year leases of agricultural lands, and to renew them perpetually. To settle this they want to fan the flames anew, through a "sandlot" agitation for a referendum vote on the matter.

The governments at Washington and at Tokyo still continue to shoot diplomatic paper wads at one another, with no decisive results so far as the public is aware. The Japanese government has protested to our state department, that the "equal protection of the laws" guaranteed by the fourteenth amendment of the Federal Constitution, to "any person within its jurisdiction," is violated by the California alien land law. The question raised involves not only the relations of our Government to the states, and the international relations between Japan and the United States, but

assumes still wider relations between the two great races. This form of the question is recognized in Europe, and especially in England, as a world issue of the largest possibilities. "California," says the *Baltimore American*, "has opened a Pandora's box, and the world will have to bear with the ills let loose." "The magnitude of the question," says the *London Times*, "is out of all proportion to the immediate dispute."

#### *The Gravity of the Issue*

The gravity of the situation may be apprehended somewhat when, as was seen last month, the subject of renewing the twenty-five arbitration treaties made during President Roosevelt's administration, with nearly all the civilized nations of the world, was up in the Senate. The "bitter opposition" developed to the renewal of these treaties, led to the expressed opinion by many Senators, that the treaties "were all doomed together." The opposition was due partly to the fear that we might have to submit this question of the anti-alien land law to The Hague Court, and also to the apprehension that the Panama Canal tolls might have to be argued before that tribunal. The combined opposition on these two questions is likely to result in placing the leadership of the United States in the matter of international arbitration in jeopardy. In addition to this, Japan's protest raises three issues, which will likely be carried to our Supreme Court; namely, the alleged violation in spirit of an international treaty; the alleged violation of the Federal Constitution, and the rights of the Japanese, as belonging to the "white," and not to the Mongolian race, to citizenship under our present naturalization laws. Thus says the *Atlanta Journal*: "A problem that was relatively simple in the outset, that was limited to one group of facts, and that might have been diplomatically solved without provoking other and complex issues, has become manifold and profoundly disquieting." The *Baltimore American* considers the issue "undeniably the gravest that the United States has had to meet in a generation."

#### *How and by How Much is California Profited?*

That California has found, or will find, any substantial gain or benefit from her inconsiderate haste, in pushing this question to the fore, is very much doubted, even by some of her own prominent citizens and newspapers, as well as by many outside of the state. The *Los Angeles Times*, which fought the anti-alien legislation bitterly, has since come to the conclusion that a matter "of little or no consequence legally" was given unmerited importance by the dispatch of Secretary Bryan to California. "The Japanese," says the *Times*, after studying the new law, "will not lose a chance to buy an acre of land by the law, and California will gain nothing by it except the ill will of a people who have not been obtrusive, and who, so far from exercising their legal right to colonize here, have for years lessened their incoming and increased their outgoing." Theodore A. Bell, the democratic candidate for governor of the state in 1906, instead of viewing the law as an injury to the Japanese, objects to it for a directly contrary reason. It is, he says, "worse than no law at all," because it not only confirms the Japanese in all their treaty rights, but extends



their privileges so as to permit "a perpetual leasing of lands." He considers, therefore, that if it is "not an invitation to the Japanese to come here and settle upon our lands, it at least gives an implied assent to their immigration into California; besides giving Japan provocation, if not justification, for the abrogation of the 'gentlemen's agreement' against immigration that accompanied the treaty of 1911."

*Ethnological Discussion*

The scientists have taken up the subject, and are discussing the question pro and con, whether the Japs are of Aryan or Mongolian origin; while history, language roots, racial traits, and habits of thought are all being raked over, ransacked, and scanned, as with a microscope, with little hope other than that such refinements of genealogy will keep the scientists splitting hairs till doomsday, with no very decided results. It is a query as to why these learned men do not resort to the lancet and the microscopic tests of blood, as the most certain and expeditious method to determine the racial affiliations of the so called "Oriental Yankees." If there is anything in the claim of the chemists that they can detect the difference between white and Negro blood, and also of the various tribes of monkeys, they ought surely to distinguish between white and yellow blood.

The Japanese utterly repudiate the theory of their Mongolian origin, claiming to be as white-blooded as any Caucasian; and having gained political equality by military prowess, they now demand social equality, with a ready disposition to fight for it if not peaceably accorded them. They have no mind to be classed as Negroes; and as our own Federal Government has already, in the bill of complaints filed against the Board of Education of San Francisco in 1907, committed itself to the statement that they were not Mongolians, it is difficult to see how our courts are going to deny them the right of citizenship.

*Admission of Japanese  
to Citizenship*

Whether or not the Japanese are Mongols, there is a strong impression among prominent persons well acquainted with these people, that the simplest and best method of solving the problem, would be to give them the right to become citizens. It does not follow that we should allow them unrestricted immigration; and it is believed that for economic reasons their government would not desire it, and would be quite willing to continue the "gentlemen's agreement" to restrict the migration of its subjects to our shores. As this would be allowing them the shell, while we reserved the milk and meat of the cocoanut, our own high caste people ought not to object.

There are those who would go still farther to placate our little friends at the antipodes. They would have our Government tender Japan the protectorate over the Philippine Islands, thus binding them to us in grateful friendship. A writer in *Harper's Weekly*, Victor Rousseau, says that whatever we do or don't do, the Japanese are bound to obtain the Philippine Islands, soon or late. The issue between the two nations, he claims, is not due to sentiment, but necessity. Japan with a population of fifty millions, on an area of about two thirds that of California, and two thirds of that mountainous land valueless for agriculture,

"must expand or die of inanition." The Philippines, with a larger area and only eight million inhabitants, is about the only territory where she can adequately settle her surplus population.

As we propose to set the Philippines free in a few years, which, without our keeping a standing army there to maintain their independence, would simply leave them a prey to some predatory nation, the proposition seems worth considering. But it is not likely that our people will prove sensible enough to do anything that would be effectual in averting what is predicted to be an approaching "irrepressible conflict," which Koreskans have reason to know, is to be the "scourge of God" upon the Christian nations.

Ever since the Japanese so successfully drove the Russians out of Manchuria, there have been sinister predictions coming from remote corners of the earth, that the next great conflict for prowess in the Pacific would be between Japan and the United States. The idea that these two nations, which were apparently so friendly, should ever find cause for war, seemed far-fetched. Still, the world kept talking about it; and while both nations denied any hostile intent, the prognosticators were seeing a *casus belli* in every political move upon the international checker-board. This attitude of the outside world has seemed to work like auto-suggestion, a kind of "christian science" diabolic treatment, which has brought the two peoples to look with suspicion upon one another, and, despite the protests of the utmost friendship and amicable relations of the two governments, the people doubt their sincerity, and seem to scent the battle from afar.

The American people as a nation do not want war, but they seem to be drifting helplessly into it; and now that this alien land bill is added to an already delicate situation, with the almost inextricable complications of racial and social equality, of world-wide interest and importance, the capitals of Europe are watching the progress of the discussion between Washington and Tokyo, with increased apprehension that the matter is not alone between these two capitals.

"Official London," says *Current Opinion*, "has become gravely concerned;—is even injecting itself into the dispute, cautiously and tactfully, to be sure, but definitely." Indeed, it further states there is not a power on earth with Asiatic possessions, which is not involved, or rather, which does not deem itself involved in the issue. "Never were chancelleries so active in a dispute, and never did a rain of despatches descend from so many capitals." This, according to the *Paris Temps*, "has been disconcerting to the Japanese government. It finds itself isolated in an unexpected fashion." The British press, siding at first with Japan, now reflects a new attitude of the British Foreign Office to the Anglo-Japanese alliance. Official London has been hearing from the British dominions since the California land bill, with pertinent suggestions that a severe strain would be placed upon the loyal sentiment in Australia, New Zealand, and even in Canada, were England to side with Japan in a controversy involving such sore spots throughout the Pacific countries. So that Tokyo is likely to find the British alliance a broken reed. Such is the prospect of a world-wide trouble with the "white man's

burden" taking up arms against him in a racial war. The arising of the long-dreaded "yellow peril," for some reason not yet apparent, is making our own country the pivot upon which it turns.

*Secret Preparations for War*

Despite the assurances of friendship between the two governments; the tokens of friendship that have lately passed between them and our people; and despite the fact that the parliament at Tokyo only a few days ago appropriated some \$600,000 for an exhibit at the Panama Exposition at San Francisco, the New York *Journal* of July 11 makes the astounding statement that Japan and the United States have both been secretly preparing for war since June 1, and gives a long detail of covert naval and military activity of both nations,—of the United States in the Philippines, and Japan in the Eastern Pacific, knowledge of which has accidentally come to light.

The Japanese fleet, it is stated, is mobilized near Formosa, an island possession of the Mikado, in the south-eastern Pacific, only two days' sail from Manila. A Japanese gunboat has been ordered to Manila, ostensibly on a friendly visit, but maybe to watch proceedings there. The information states that the island of Corregidor, the principal defense of Manila harbor, and surnamed the Gibraltar of the West, has been put into complete readiness for war; Fort McKinley has been dismantled, the regulars and the heavy guns moved to Corregidor, leaving only native scouts to garrison that fortress. All the field artillery has been called in from the various ports in the islands and mounted at Corregidor; barbed wire entanglements are being erected against a landing force; Government reserve funds have been removed from Manila to the fort for safe keeping; communication from Corregidor is prohibited under penalty of court-martial; all mail is censored, and no passes allowed; under rush orders a number of heavy mortars were shipped from Boston not long ago, and others are in preparation.

Such is the story. We do not know how much credence to give it; undoubtedly there are some extensive military improvements going on at the Philippines, but some months ago it was authoritatively announced that they were carrying out plans and measures that had been projected, and were in preparation long before the California imbroglio developed. Certain it is that the perfecting of the defenses at Manila is something that should have been done long ago, whether a war threatened or not; and it may be that the apprehension of it is hurrying up matters somewhat.

*The Mexican Situation*

The Mexican situation in its relation to the United States is growing more and more acute every day. Foreign investors are still losing heavily by the interference with business, and the stoppage of railway transportation, but lately the rebel banditti have been showing a growing disregard for the lives and property of the foreigners themselves, including our own people, toward whom they seem especially spiteful. The Huerta contingent, too, is suspected of fomenting some of this animosity toward Americans, because President Wilson does not see fit to recognize the Huerta government. Spain, France, Austria,

and England have given recognition to the usurper, and the hesitancy at Washington, it is complained, is giving encouragement to those in rebellion against him, and giving aid to them by preventing the full consummation of the \$100,000,000 loan which has been negotiated, but a large part of the cash withheld, dependent upon the attitude of the United States toward the provisional government of Mexico.

The question of so much as giving countenance to the murderous regime of the Huerta government by recognition, is almost if not quite as troublous to the Administration at Washington, as the Japanese matter; and, too, there are some suspicious indications that the two may become allied troubles. One of these is that the Tokyo arsenals have supplied Mexico with 50,000 Mauser rifles, and that Felix Diaz has been sent to Tokyo as special ambassador to express the thanks of Mexico to Japan, for the latter's participation in Mexico's centennial in 1910. Mexico no doubt needed the guns to keep up the killing regime, and it is claimed they were cheaper and of better quality than could be obtained of Germany; and it is also intimated that Huerta wished to eliminate Felix Diaz from the presidential campaign, the election for which takes place in October. But even these excuses do not allay American suspicion that there may be something more going on behind the scenes.

At any rate, ere this gets into print, we will likely know definitely what is to be our treatment of Mexico, as the President has summoned our ambassador, Henry Lane Wilson, to return to Washington to consult with him on Mexican affairs, with a view to deciding upon a policy to pursue, as it does not seem possible to avoid the dilemma any longer. Either we must recognize the provisional government of Huerta, giving moral support and some aid to his murderous regime, or be forced by Europe to intervene, with all the nasty guerilla warfare that will entail.

*More Trouble in the Balkans*

The dove of peace does not yet find any place to set her foot among those little principalities. No sooner are we assured that peace is made between them and Turkey, and that the powers are going to award the spoils, than the allies themselves fall to fighting over their division, engaging in some of the most sanguinary battles of the whole war,—thousands being slain. But what is still more to be regretted is that, according to reports, the Bulgarians have been guilty of terrible butchery of non-combatants,—sparing neither women nor children, nor the aged of both Musselmans and Greeks, subjecting them to the most fiendish cruelties and outrage, and looting and burning of houses.

It is also to be stated that King Ferdinand denies these charges; making counter charges of atrocities on the other side. Some of the powers are sending investigators to ascertain the truth. The victorious Greek and Servian armies are pushing the Bulgarians out of Macedonia, and declare they will humiliate her by treating for peace only in her capital city. While the Roumanian army from the north was within a few miles of the capital, the Turks took heart, and, making common cause with the other enemies, have retaken Adrianople. So that Bulgaria has not only lost

(Continued on page 248.)

# Literary Review & Comment

N. C. Critcher

## BOOKS AND MAGAZINES

"All that is human must retrograde if it do not advance."—  
Edward Gibbon.

**W**E HAVE received from the Central Howard Association a pamphlet entitled, "Teaching Men to try Again," being the twelfth annual report of their organization. It deals with "prevention" in preference to "cure," in a very convincing manner. There is no doubt that they are doing good work as a palliative, which is all that can be done until the basic facts of the cause of evil are recognized. There is always hope that those who see the evil may awake to the knowledge that it is the curse of the competitive system, against which they are directing energies that can only prove to be patches upon the old garment. The address of the Association is 1245 Monon Bldg., 440 Dearborn St., Chicago.

The book, "King Desire and His Knights," which has been sent to us for review, contains much of merit and practical value, but we would call attention to the two points with which we must take issue, from a Koreshan standpoint,—the essentially New Thought ideas of "natural good," and the practice of entering the "Silence."

Koreshan Science, sustained by the Bible, declares that evil is as real and inherent a factor in human life, as is good. Without the knowledge of both, we would have no means of discrimination between them, through which man becomes the "tree of the knowledge of good and evil," which is the same as the "Tree of Life;" for through that knowledge applied to life, man attains to immortality in the body, or the divine Sonship.

The Bible gives two direct statements bearing on this subject; one may be found in Isaiah xlv: 7, the other in John viii: 44, in both of which the inherence of evil in the natural man is shown. However, this does not affect the value of the author's suggestions for the cultivation of the good, aside from the fact that only upon a true and rational premise, as a foundation, can be reared a permanent superstructure.

The author's advice in regard to directing the last conscious thought before going to sleep, to preparation and desire for the best and highest life on the morrow, is so valuable and inspiring that one feels a hesitation in lessening its appeal. There is no question of the importance and value of the suggestion, but the danger involved in opening the mind to esoteric influxes must not be ignored. This is the age of exoteric, scientific attainment; the divine Personality has been manifested, and it is to that point our thoughts and prayers must turn. Such polarization will bring the needed answer.

The author presents very forcibly the power of thought and "substitution," both of which are distinctively Koreshan ideas, having been taught by its Founder for over forty years,—on the platform and in his writings. With the above-mentioned two reservations, we would most heartily commend the book to the consideration of parents for their own personal benefit, and for their use in the training of children. The book is written by Edith U. G. Painton, and can be obtained from R. F. Fenno & Co., New York. Price \$1.00.

The first page of *The Scientific American* of July 5 has interesting illustrations of submarine photography; a contest with three prizes of \$150, \$100, and \$50, "for the ten greatest inventions of our time, and why?" is announced; "Some Novel Uses of Compressed Air;" "The Genealogy

of the Motor-Cycle, from 1868 to 1913," by J. J. O'Connor. In July 12 is an illustrated article on "Carrier Pigeons in the French Army," by Lucien Fournier; "Battleship Drill Indoors;" "The Reflector,—The Telescope of the Future," by E. A. Fath, Director of the Smith Observatory, Beloit, Wis.; "Shooting at Moving Pictures," in issue of July 19, shows a harmless substitute for the killing of game; Seivert method of blowing window glass is illustrated. On first page of July 26 is illustrated proposed system of elevated sidewalks to relieve traffic; there is an interesting editorial on the "Mercator Projection," also a two-page article on "The Scientific Employment of Men," by Herbert Newton, with portraits of well-known men as types illustrating the system of Dr. Katherine M. H. Blackford. Each issue has Inventions, etc. New York.

The *Woman's Journal* of July 5 has fine editorials on its specialty, notably "Unrecognized Genius," an enumeration of good work done by women; "A Personal Motive," a story by Charlotte Perkins Gilman; "Chivalry Should Take New Form," being the views expressed by a Louisiana legislator upon the laws of his state. In July 12 issue we are told of factory rules in North Carolina; women and children go to work at six, and men an hour later! George Creel says "Policeman" Josephine Roche "is the best man on the force." July 19, Mayor Harrison of Chicago recommends appointment of ten patrol women; Miss Agnes Wayland is elected President of Alumni Association of the University of Chicago; women filling many important public offices with credit. July 26; efforts to discredit Judge Ben. B. Lindsey of Denver, Colo., are investigated and proved unfounded. We cannot give space to notice many valuable articles which should be read by all interested. Boston, Mass.

Special features of the August *Review of Reviews* are "Distress Following War in Greece," by George Freeman; "Gettysburg Fifty Years After," editorial; "Some of the World's Coming Monarchs," with portraits, editorial; "What Americans Talk in the Philippines," by Maurice P. Dunlap; "Research Work in the Minneapolis Juvenile Court," by Mrs. Frederick W. Reed; "Progress of the World" and "Leading Articles of the Month" cover a wide range of subjects. Cartoon pages are timely and significant. New York.

*Health Culture*, July number, attacks "Fletcherizing," giving many reasons and proofs of its inutility, if not injuriousness. "When doctors disagree," what then? Very good article on "Science of Healing," by Samuel Saloman. The editor gives praise and condemnation with impartiality, and receives in like measure. New York.

*Correct English* for July-August has letter on "Usage of the Best Speakers," as a criterion of language; "Queries and Answers;" "Helps for Writers;" with its special articles on "Punctuation," "Vocabulary," etc. Evanston, Ill.

*Our Dumb Animals* for August is as creditable in typography and illustration as usual, with much of interest to lovers of animals. Boston, Mass.

The *Nautilus* for August continues "Sunshine Jane," a very good story, and has its usual varied contents along new thought lines. Holyoke, Mass.



## Topics of Interest & Importance

### THE INCREASE OF INTEMPERANCE

#### Inability of Modern Statesmen to Cope With the Iniquitous Liquor Traffic

BY MADISON WARDER

**A**LTHOUGH the various agencies now engaged in the business of human uplift are fairly unanimous in the opinion that the world, as a result of their efforts, is constantly growing better, and that America especially is in the vanguard of progress, they can hardly wax enthusiastic over the latest figures on the consumption of tobacco and intoxicants in the United States. According to press reports, tax returns to the Commissioner of Internal Revenue indicate a phenomenal increase in the sale of these potent factors in racial deterioration. Notwithstanding the general belief among the uplifters that the tide of accomplishment along their particular lines of effort is running high, accentuation of the abnormal desire for things that make for human degeneracy is becoming daily more apparent. No period in American history has approached the past fiscal year in point of demand for the inebriating products of the liquor and tobacco industries.

We are continually being reminded, in these closing days of the Christian dispensation, of the marvelous progress that has been effected in every phase of racial development. The church solemnly rejoices in our great moral advancement; the educational fraternity boasts of our stupendous intellectual attainments; and our statesmen ecstatically proclaim the supreme efficiency of modern governmental systems; yet with all these evidences of a civilized state, the result of centuries of cumulative effort on the part of the uplifting agencies, our high moral courage, our vaunted intellectual capacity, and our superior statecraft cannot, in combination, even check the ravages of a race-destroying desire. In other words, civilization in its highest known stage of development is helpless before the encroachments of racial decay.

In the presence of this state of affairs, about the most charitable thought we can be expected to entertain is that the uplifters have been distressingly incompetent. The church has had nineteen centuries in which to set forth the moral excellencies embodied in the doctrines of the world's most perfect Man, and to make practical application thereof in its own life. Now that the world is nearly Christianized, and the United States acknowledged as the foremost Christian nation, it would seem that the church should have accumulated sufficient influence to successfully combat the drink evil. On the contrary, we find it more disposed to cringe in abject fear of the liquor interests. Only a small percentage of the church membership can be depended upon to do effective service in the temperance cause; the remainder are kept silent by fear of adverse economic effects. Thus the church as a body, while making a great show of opposition to the organized liquor forces, is in effect a passive ally of the iniquitous traffic.

As to the influence wielded by the schools and other educational forces upon the general intellectual advance-

ment of the race, there are probably few educators willing to admit gross incompetence in that respect. The great mass of scholars would doubtless share the belief that their efforts have greatly increased the power and quality of the human intellect during the age now closing. This, however, is the situation. In addition to the plain "horse sense" naturally inherent in us all, which easily cognizes, through the faculty of observation, the evil effects of indulgence in narcotics, our educators have had the advantage of much scientific knowledge regarding the nature of narcotics, and the results of their absorption into the bodily organism. Moreover, they have had to deal with childhood's plastic mind, upon which impressions are easily made. And the result of their influence in the matter of helping young America to avoid these pitfalls, is a constant net decrease in the intellectual stamina of the nation.

When we come to consider statesmanship and its relation to the liquor problem, there is little upon which to base a charitable opinion. The proper function of those who occupy seats of governmental authority, is evidently to safeguard the welfare of the state. Whenever a condition arises wherein the social welfare is placed in jeopardy, it is manifestly the duty of those in charge of the social organism to correct the abnormality. Failure to do this is proof of incompetence. Yet the weight of the liquor incubus has hung upon the state for centuries, and for an equal amount of time, statesmen have done nothing but talk to remove it. Worse, our modern statesmen are, for the most part, elevated into places of power by the liquor interests, and live to do their bidding, except when driven by popular clamor to do otherwise. The fruits of modern statesmanship are manifest in a nation dominated by the drink craze, and becoming more helpless in its grasp, year by year. Such statesmanship is not merely incompetent; it is criminal.

Of late a new force has arisen, claiming to revolutionize old methods of social effort. The socialist movement recognizes the inability of church, scholars, and statesmen to cope with present-day problems, and is seeking to substitute the mental power of the proletariat. With such a program, we would naturally expect some effective work against the drink evil; but here the socialist party lays down completely, and shares in the cowardice of the more "cultured" classes. Every intelligent socialist should realize the impossibility of getting sound economic thought out of an alcohol-soaked brain; and unless the liquor curse is overthrown, they will be compelled to depend upon that sort of brains to help inaugurate the socialist state. Of course the socialist is going to solve the liquor problem,—with the theory that the fangs of any social evil can be drawn by the elimination of profit. But the socialist is a bit careless in his classifications. He forgets that whereas evil comes from productive industry only under competitive conditions, the liquor traffic is evil under all circumstances.

The great cause of the failure of modern reformers to get results, is the fact that they have been impelled by self-

ish motives; they are in the reform business for personal gain. Only true and unselfish devotion to the cause of human welfare can be effective in removing the world-wide curse of the liquor traffic. In fact, there was never any really effective work done in this direction until KORESH precipitated the great battle of Armageddon. The liquor forces seem to be gaining ground, but there is meanwhile a coördinate gain of power in the opposition; not manifest, however, in church and state and cultured circles, whose potency is rapidly dying away, but in those who have been found responsive to the influence, direct and remote, of Koreshan teachings.

The lines of conflict are being swiftly established, and there is manifest on both sides the augmentation of determined purpose. The elimination of evil entities from those who are arising along the lines of genuine progress, naturally intensifies the evil desires of the hosts of antithetical determination; which accounts for the greatly increased demand for narcotics. Many years ago, KORESH predicted that the next great issue to occupy the attention of the American people would be the liquor problem. As usual, his prophecy is being fulfilled to the letter, and the final solution of the problem is not far away.

### "Christian Science" a False Religion

BY O. FREELAND.

#### Part III.

**R**EADERS interested in this series will understand that we are not presenting an exhaustive analysis of christian science, but, owing to the necessity for brevity, are merely exposing, in a brief and condensed manner, the falsity of the salient teachings of that cult.

Koreshan students know the significance of the personality named Elias; that it is Elijah, who is KORESH, Messenger of the Covenant, and that upon his science and theology the writer bases his comments. We now quote Mrs. Eddy's definition of the word, "Elias: christian science. Elias shall come to restore all things." It will be seen that she announces to the world that her "science" and philosophy (?) stand for Elias. Comment on this audacious claim is superfluous. We know who is the Elijah of the present age by divine right.

The philosophy of "christian science" is clearly pantheistic, as will appear when its doctrine concerning God is examined. Its slogan, "God is all," is the categorical and *a priori* affirmation from which Mrs. Eddy derives her metaphysics and so called theology. If "God is all" and not personal, the idea so expressed is as vague as that underlying pantheism, which holds the universe as a whole to be identical with God, who is the universal, impersonal, creative force. "Science and Health" further offers this: "God is all. God is good. God is mind. God, spirit, being all, nothing is matter and life; God, omnipotent good; deny death, evil, sin, disease." Evidently, Mrs. Eddy evolved such an amazing proposition from her own peculiar consciousness, and rejected Biblical statements which might contradict her vagaries. The Bible says (Isa. xlv: 7), "I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things." The essence of

this verse is the necessity of good and evil as a cosmic law. Good and evil exist, and together they are necessary according to Koreshan Science, which sets forth that there are progress and retrogression, a rise and decline of humanity in the recurring cycles of time. The existence and reality of matter we have shown in part one, of this article.

By virtue of his involuntary powers, God creates evil and causes death, for we read in the Scriptures, "the soul that sinneth, it shall die." KORESH teaches: "If in the highest type of created form and function, we find both voluntary and involuntary attributes to be expressed, then in the creative origin of such combination there must obtain both voluntary and involuntary powers. The light and peace are under God's voluntary control."

Mrs. Eddy reasoned *a priori*, a method which led beyond the limits of absurd logic. *A priori* is the method whereby definitions are laid down, and from these we deduce consequences; it infers effects from causes previously known; but these causes must be not merely assumed. Reasoning *a posteriori*, we generalize from observed facts, and so infer causes from effects. But what she did was simply to observe a few phenomena, take a peep into the Bible, and send forth her book. So it escaped her that man is a fallen being, a compound of good and evil, and that the race has been brought to this state by active causes which were adequate to such effect; for as God has both voluntary and involuntary power, when he, by his voluntary power creates good, by a reflex or involuntary action, evil is manifested.

The Bible is God's best written expression of the cosmos and himself; it cannot be in error. KORESH has declared it to be the most scientific of books. "Science and Health," on the other hand, is a veritable witch's cauldron, believed by its admirers to be the very ultimate of profound truth. It is noteworthy that it contains no references to the future life; its contents treat wholly of means and ways for the keeping of physical health, while immortality and eternal life are tabooed subjects. Why is this? For the simple reason, that a single line referring to the future life would have compelled the admission that death is real. "Metaphysical" or "mind healing," then, such as it is, is principally taught in her book; but subtract this from its teachings, and "christian science," as a church or religious system, would drop into oblivion—where it belongs.

The Eddy brand of healing is the magnet attracting the crowds to the cult. They fear, they sin, and are sick and die, yet their denial of these evils (evident on every side) is an evil in itself. We know of "christian science" healers (practitioners) who have watched patients die while giving them mental treatment, and stubbornly refused to call in a physician in spite of the weeping loved ones, who were too timid to demand medical (material) attendance. Healers have fallen sick themselves, and have died under the same conditions, when a skillful physician might have saved life. This feature of their healing practices is an evil; it cannot be reconciled with the laws of God and man.

Is there a personal God? We quote again; "Mind: the only I or Us: the one God, Deity; the divine principle, of



whom man is the full and perfect expression." When man was created in the image and likeness of God (Gen. i: 27), he was "the full and perfect expression," not of a divine principle, but of the invisible God, who is spirit, becoming personal by the creation of man in his own image and likeness.

Man fell (Gen. iii), and for twenty-four thousand years humanity has been in the fallen state. This long period is the cycle of time called Mazzaroth, soon to close and a new cycle begin, when the immortal manhood will appear in the state and condition man held before the fall. Of man in his present state Paul writes: "There is none that doeth good, no, not one." (Rom. iii:12.)

We present another Eddy definition of God. "God: Principle, mind, truth, substance." Since she denies the reality of matter, how is the word "substance" to be understood? Is it used after the manner of the philosophers—Locke, Fichte, Schelling, and others who speculated on the imperishable quality of the "ego" of man, and by extension of the thought, wished to find "the soul of the universe," the substance of God?

We have shown by the Bible that God is personal; also, how "christian science" denies the Divinity of Christ our Lord. Concluding, we repeat: Jesus was the perfect man; he was God incarnate. By this personal God all things were created. KORESH says: "God is a spirit, and as such is invisible. When God comes into visible expression, he is material and can be touched."

(Concluded)

### The Political and Financial Outlook

(Continued from page 244.)

what territory she conquered, but also a part of her own, to Roumania. The deplorable condition of Bulgaria, brought on largely by her excessive greed and overconfidence in her prowess, very forcibly reminds one of an old and well-known cartoon of the devil going out after wool and getting sheared.

The "concert of Europe" does not seem to have a very soothing effect on these pugnacious little principalities. Bulgaria is begging for peace, and the powers have tried to get Greece and Servia to cease their advance and agree to an armistice. They forbade Turkey to advance beyond a certain stated line, but she paid no heed to it, and went on to Adrianople, which Russia says she will defend for Bulgaria. No one can foretell the outcome; but if the conditions there were renamed the "discord of Europe," it would fit the situation much better.

*Uncovering the "Invisible Government"*

This disquisition upon the political outlook, necessarily incomplete, cannot well be dropped without some notice of those remarkable disclosures known as the "Mulhall confession," wherein the political activities and extensive corrupting operations of the National Association of Manufacturers are shown up, as at least one powerful branch of the so called "invisible government." The people have long been aware of some powerful and sinister influence that was moulding legislation inimically to the public good. For years men have been sent up to Washington, with every promise

that they would do something of benefit to the people; but almost invariably whatever they did, if they did anything, turned out to be in the interest of "big business." Naturally, we laid the fault at the door of predatory wealth, though we did not know how, or by what method, it managed to beguile the people's trusted servants into the betrayal of the people's interests. But this unexpected and far-reaching revelation opens up such a seething mass of political corruption in and about Washington, that but few have managed to entirely escape its besmirching influence.

This association, chiefly through a subsidiary organization, it is stated, raised some \$700,000, to be used mostly to corrupt legislation; not, it appears, by direct bribery, but to be used in electing those who were friendly to the interests of the Association, and defeating those who were unfriendly. Their ability to do this pretty successfully, with the large amount of money at their command, constituted a very effective club with which to frighten others into line. So powerful had they become, that the two preceding presidents felt it necessary to bow somewhat to their interests, and they were accorded representation in the national convention, as well as considerable dictation of its policy, and also a promise of representation in the Cabinet.

It is not clear whether or not criminality can be fixed upon any of their deeds. They would doubtless claim it legitimate campaigning, although in effect it was downright bribery on the part of these long-nursed and ungrateful infant industries, to thwart the will of the people, their benefactors.

### Retribution Inevitable

[From the Writings of KORESH.]

The day of retribution approaches by stealthy strides, yet none the less inevitably. "Thy kingdom come; thy will be done in earth, as it is in heaven," is the fulfilment of a prayer yet to meet accomplishment. The divine kingdom lacks something of fulfilment, yet the signs of the times portend retributive justice. The money-changers were driven from the temple of old by the great Socialist and radical Reformer, the God-Man, in type of a greater overturning of tables of iniquitous exchange about to be accomplished.

Great danger threatens the liberty of the American people through the combines of monopoly controlling the country's wealth, but this is not the only, perhaps not the greatest danger. A monopoly of labor—moved by the same spirit of competitive greed which actuates the thief who robs the masses of millions without moral rectitude or religious restraint except, perchance, that of bigotry—contends through conflict for mastery.

We labor for the time to come when the rich and poor alike shall see the law of equity, and when both shall become conscious of the fact that, through the equitable adjustment of capital and labor, the animosity existing between the contending factions of a great controversy will have become reconciled; but we are consciously aware that the reconciliation will never mature except through the leveling process.

Commercial equation is the only basis of social adjustment. This implies revolution; and why not, if the spirit and genius of the age have progressed beyond the light of nineteen hundred years ago?

## Miracle or Science?

BY N. C. CRITCHER

**K**ORESH has stated many times that this is not the age of miracles, but of science. What constitutes the difference between these two methods, which God uses to work his purpose in the development of mankind?

Miracles, which are commonly regarded as supernatural, *i. e.*, above the law, he has shown us to be simply above the natural law, that with which we are familiar in our every-day life. Not contrary to it in any way, but *super*, above, belonging to the higher domain,—the spiritual. The force used by the Lord Jesus, the Christ, in performing his miracles, was a spiritual force, purely psychic. When he healed, raised the dead, changed water into wine, etc., he brought into action those powers usually dormant, but always potentially present. On every hand, at the present time, we see the effort to actualize and exploit these potencies, dimly perceived and empirically used.

All of the new movements for healing, mental and physical, have for their foundation this partial perception of the latent forces of Nature. It is very important that this subject should be made clear, because it has always constituted an active weapon in the hands of unbelievers in Christianity, and through their persistency and apparently logical arguments they have, at last, succeeded in making a serious breach in the faith of the church. And now, not a few ministers and professed Christians are prepared to abandon their belief in miracles altogether, notwithstanding the fact that without question they were used by the Lord as a proof of his mission.

He was constantly astonishing his enemies, and even his Disciples, by his works, so far beyond the power of any other man. When He commanded the waves to be still, and they obeyed him; when he fed the multitude in such abundance that baskets full were gathered after five thousand and were satisfied; when he raised Lazarus and the daughter of Jairus from the dead, it was done for the purpose of confirming in a way, impossible to be evaded, his divine power.

At that time humanity was only developed to the condition where unusual and apparently supernatural things were convincing to them; and even those miracles which Jesus constantly performed, failed to reach any great proportion of the witnesses. They were amazed; they questioned; they tried to tempt Him to commit himself in some way that would enable them to discredit him, but without success. Failing to do this, they cavilled at His presuming to forgive sin; at his failure to observe the ritualistic washing of hands and vessels used in preparing food; but he silenced them always with the word of truth, too penetrating to be disregarded.

And so He lived his life of divine beneficence, teaching the philosophy,—the law of love, and came to the end he knew awaited him. He laid down his life for the race, by taking upon himself their life with all of its pollutions and sufferings. Down through the Christian age, of Pisces, He has "borne the sins and carried the iniquities of the race; has become the 'man of sin,' because only by this terrible sacrifice could humanity be redeemed.

Now he has been born through sensual generation, even as are all men, and has given his life again for man's

redemption. But he has left a legacy, which is to transform the world; to bring immortality in the body, *now*, and in the earth. As was said in the beginning of this article, he taught and demonstrated beyond question, that this is the age of science, of rational knowledge, through which the truth given by the Lord Jesus is to be made practical, and lived by all who accept his teaching, and are developed through successive embodiments to the condition of receptivity.

This, as has been shown in all of the writings and teachings of KORESH, is only possible to those who received the divine seed at the time of the theocrasis of the Lord Jesus. Through this knowledge and consequent life, vivified by the baptism resulting from the theocrasis of KORESH, the Golden Age,—the age of Aquarius, will be inaugurated, made glorious by the second coming of the Lord, in the Sons of God. This is the great consummation, the epoch dimly foreseen for ages by poets and seers of all nations, but now made known as a scientific fact by the greatest of all prophets, KORESH, the Lord's Anointed.

It is impossible to study candidly, with unbiased and open mind, the evidences of the divine commission of KORESH, confirmed by the credentials demanded by Holy Writ, and doubly substantiated by the self-evident truth of his teachings, without confessing that this man, as was said of the Lord, "speaks with authority."

Rent as is the church, within and without, by contention and doubt, the time is indeed ripe for a greater knowledge, upon which humanity may rest with the confidence inspired by a science resting upon a demonstrated premise, the basis for an understanding of the universe. The wonderful and soul-satisfying revelations of Koreshan Science, including all Nature, up to "Nature's God," harmonizing science and religion, showing them to be one, and of divine origin, leave no debatable ground upon which cavillers may found their unending debates. It is so self-evidently true as to condemn doubters out of their own mouths.

No body of people in the world have so good reason for hope and confidence as Koreshans. May it be exemplified in our lives, to the glory of our great Master.

## Performance of Works by Law

Jesus performed his miracles after his baptism by John. Koreshans will perform their great wonders when the baptism comes, which is now shortly to be shed forth. Let not the inquirer mistake the miracle of the devil for the power of God. The image of the beast has power to perform wonders in the sight of men, and to call down fire from God out of heaven in the sight of men, and to deceive men by the miracles which he has power to perform. God is not come in miracle now, but to perform works by law known to himself, which he cannot disclose to the people, but he comes to declare the science, and to remove the wonder or astonishment through a revelation of the principles of spiritual life and their scientific unfoldment.—*Koresh, in Guiding Star.*

"The law of Nature is, Do the thing and you shall have the power; but they who do not the thing have not the power."—*Emerson.*

## WHAT ABOUT GOD AND THE DEVIL?

**Koreshan Science Demonstrates their Origin to Be one and the Same**

Question. 157 "I would like a plain solution of the lineage and amalgamation of God and the devil."

**I**N "THE Mission of the Messiah," April 27, 1900, KORESH says: "The pneumo-psychic center of the human race, the focal point of all consciousness, where converge all the love and all the wisdom, where also converge all the hate and all the fallacies of human ignorance, is the abiding place of the Creator, the preserver, and the destroyer. At the center of combustion, where the fires of love and wisdom burn, are generated the energies of evil and fallacy. Where God resides, there the devil and satan make their habitation."

KORESH has often explained the fact that while God generates the forces of love and wisdom by his voluntary action, he at the same time generates, by his involuntary power, the forces of evil and fallacy, the one being the reflex of the other by an immutable law. Correspondingly, the sun of the physical universe has a light and a dark side; the darkness, contrary to the accepted theory (which teaches darkness to be the absence of light), being as actual and necessary a factor in the economy of the universe as light itself.

It is said that God made man in his own image and likeness; consequently whatever qualities are to be found in man, must have had their origin in the Creator or Cause. Koreshan Science teaches that God is the perfect and final product of the evolution of the humanity; the sequence of a previous involution.

The great fallacy called christian science, which is neither Christian nor scientific, had its origin in the belief that "all is good," denying the existence of evil, in plain contradiction to the teachings of the Bible, on which "Science and Health" is claimed to be founded. The equilibrium of the universe depends upon the existence of opposing forces. This is equally true of both the physical and the biological universe. By the experiences of good and evil, the human race develops to the state of ripeness for the final harvest of the firstfruits of the new kingdom—the Sons of God.

These wonderful knowledges are the result of analogies based upon a perfect comprehension of the form of the physical universe, without which man must remain in ignorance of his spiritual life. This is plainly seen in the groping of both the religionists and the scientists after some definite light on the future existence of man, which the one is inclined to deny entirely, and the other to locate in a hazy atmosphere of palms and harps, borne by ecstatic crowned beings, continually singing songs of praise.

### The Divinity of Jesus

Question 158. "When did Jesus become divine?"

**I**N "The Planting of the Christos in the Beginning of the Christian Age Is the Only Hope of the Present," by KORESH, we find the following statement: "He (the Lord)

was the fruition of the past operation of the creative power working in man to involve the germinal beginning of the new age. The center of all spiritual life was clothed upon with the center of all natural life. The Lord Jesus was the heart of humanity in the natural as well as in the spiritual. He came into the world as the product of the life of God planted in men, as the seed-man—or the promised seed. He was the firstfruit of a higher—the highest, genus. He was the Son, the offspring of God. \* \* \* He was spiritually and humanly divine. The two natures—or more strictly speaking, the two characteristics—of His being were the divine animal life of God (the descending life), and the human life (the ascending life) of God. \* \* \* When the Only Begotten is produced, God the triunity is reproduced in him. God the Lord stands out from the previously invisible, completely in the visible. The central Divinity, then, has no existence but in the visible, who contains within himself the invisible." (*The Flaming Sword*, Sep't., 1897.)

In "The Divinity of Jesus, the Messiah," July 7, 1899, KORESH says: "The man Jesus, inclusive of his pneumatic, psychic, and somatic being—hence the entire man, was the Lord God, Jehovah Elohi. He was the composite product of human will (desire) projected into material form and manifestation. He was the Son of God because he was the aggregate life of the human race, projected forward and into the Supreme Center of universal consciousness. He was the material clothing and outward form of God, who is the Supreme Man. The Lord Jesus was the person of the Almighty God."

### The Second Coming of Christ

Question 159. "Have you any light on the time of His coming?"

**I**N "THE Mystery of Messiah's Coming," may be found a very clear and detailed explanation of the second coming of the Lord, now, at the end of the Piscatorial or Christian age. The chronology as well as the character of that event is explicitly stated, upon the authority of the illuminated Messiah of this age. The article is too long to be quoted, and the subject of too great importance to be cursorily treated, so we will refer the questioner to *THE FLAMING SWORD* of March 9 and 16, 1900, where he will find a satisfactory answer. There are many other articles covering the same subject, but none more comprehensive than these.

### The Origin of Meteors

Question 160. "Please explain how meteors are formed."

**I**N NO way is the superior knowledge of KORESH more clearly shown than in his treatment of these dark subjects, over which astronomers have theorized blindly for so many years. In a few trenchant words he elucidates what their countless speculations have failed so completely to solve. The origin of comets and meteors has been discussed

times without number, leaving it still among the "unknowable" things.

In the concluding paragraphs of "The Self-Perpetuating Cosmos," to be found in *THE FLAMING SWORD* of Dec. 1, 1899, KORESH says: "The solar boundary or shell (the earth) to which man in his present stage of development is specially related, has a circumference of 360 degrees, each consisting of a little more than 60 metres (measures), nearly corresponding to the English mile. At the center of polarity there are generated six potencies, forming seven strata in electric solution, in a partial solidification of matter forming a circular quadrant of seven lenses, which revolve at a short distance around the absolute astral point,—the helical center of the solar system. This is the correspondent in the physical system, of the sea of glass in the celestial system.

"The boundary of solid matter projects electric and magnetic "energies" into the atmospheres, forming points of conjunction with the effluent potencies from the pivot. At these points of focalization, correlations are developed from the union of the magnetisms with the substances supplied by the atmospheres, until the change wrought in the concretion becomes so like the center itself, that the law of attraction consumes and absorbs the substance of the concretions convergently into the center, at the same time dissipating and positing toward the circumference, divergently, the descending elements of the dissolving concretions. Comets and meteoric stars are the product of this complex relation and function of both the center and the solid circumference of the system."

#### The Koreshan Idea of Sex Generation

Question 161. "Is the Koreshan idea of sex generation different from Butlers's or Hanisch's?"

THE question is somewhat vague; it does not specify whether it is the method or the purpose, to which the questioner refers. Koreshanity deals with the sex relation from the standard of absolute purity; the use of the procreative function in the marital order to be solely for the purpose of propagation. In the celibate or higher order there is required perfect continence of both male and female, which, when polarized in the Messianic center, constitutes the basis of the possibility of the attainment of immortality in the body;—the hope of the most aspiring souls of the present age.

It is said that both of the cults referred to above have a "secret doctrine" dealing with this relation, which is given only to "initiates." Koreshanity has no secrets; its science is open and free to all who seek the highest life, based upon the rational comprehension of the laws of the universe.

#### How Heat Is Transmitted from the Sun

Question 162. "Is the heat of the sun transmitted directly from the central sun?"

IN THE article on "Cosmogony," Aug. 5, 1898, the following statement is made by KORESH: "That the reader may not labor under any false impression regarding the transmission of the solar "energies," it may be well to state here, that what we have denominated a thermal ray be-

comes the energy of heat only when a descending energy of one kind meets an energy of the opposite kind. The heat is generated at the point and time of meeting. No two energies can meet and produce their effect, except as they form their conjunction and correlation in the form of matter adapted to the union and transmutation to be effected.

"Let us take, for instance, the process of the formation of chloride of sodium in the ocean. Sodium in minute quantities is constantly conveyed to the waters of the ocean, or any inland sea having no outlet, and transformed to chloride of sodium through the descent of solar energy. While it may not properly be called chlorine energy, the descending energy, seeking a coördinate ascending energy, does, in its union in the atom of sodium, produce chloride of sodium; and because there is no outlet to the ocean or sea, the solution accumulates."

#### Koreshan Science Reverses All Other Teachings

Question 163. "Are there any books or pamphlets that teach the same doctrines as Koreshan Universology?"

CERTAINLY not! In the first place there is no Universology outside of Koreshanity. Universology is the science of the universe, physical and biological, comprising all of the functions and relations of all that is contained therein. Koreshan Universology reverses all previous knowledge, beginning at the *form* of the cosmos, and from that fundamental point explaining all that is embraced in the universe. The concavity, proved to be the form of the universe by a practical demonstration, shows the "illimitable" theory to be a wild vagary founded upon an hypothesis, which its originator, Copernicus, admitted "not to be considered with reference to absolute truth." Form, according to a Koreshan axiom, necessarily implies limitation, and could not exist without it; the delusion of an illimitable universe is responsible for the "unknown and unknowable God," which has brought the world to its present chaotic state.

These are but a few points upon which Koreshan Science differs from all other teachings, as may be found upon investigation, which will well repay the seeker after truth.

#### The Twenty-four Elders & the Four Beasts

Question 164. "Who are the twenty-four elders? Why do the meridians represent elders?"

IN "The Beginning of the Great Judgment," in *THE FLAMING SWORD* of July 17, 1903, may be found the only explanation of this subject given by KORESH. \* \* \* "And the four-and-twenty elders and the four beasts fell down and worshiped God that sat on the throne, saying, Amen, Alleluia." Who the four and twenty elders are, cannot be known except through the science of natural correspondences. The alchemico-organic (physical) universe in all particulars is a type of the organo-vital field of active being. Because of this, the alchemico-organic can be taken as the pattern of the progress and final structure of organo-vital existence.

On the circle of the earth defined by the equatorial division, there are represented twelve distinct principles

coördinated into six pairs of particular function. These twelve are Aries (Ram), Taurus (Bull), Gemini (Twins), Cancer (Crab), Leo (Lion), Virgo (Virgin), Libra (Balance), Scorpio (Scorpion), Sagittarius (Archer), Capricornus (Goat), Aquarius (Water-Carrier), and Pisces (Fishes). These twelve symbols represent twelve distinct principles, and because of this the twelve natural divisions are defined by twelve circles drawn parallel with the axis of the earth through the north and south poles, at the places on the earth where these circles cross the equator and the ecliptic. The twelve circles give twenty-four points of contact on the equator, dividing the equator into sections of 15 degrees each. These circles represent, in the alchemico-organic, what the elders signify in the anthropotic.

"Of course it will be said: Why do these meridians represent elders? Because the Presbuteroi were elderly men nearly completing the cycle of life, and because the meridians are not full cycles, but extending from the south polar zone through the north pole, back to the polar zone again at the south. \* \* \* Upon the basis of the inside theory, the circle curves down to the equator; therefore, they fall down, and such falling down corresponds to the falling down in worship of the elders.

"But let us enter further into the details of this falling and worship of the elders. In the literal and external degree ("sense"), the twelve Patriarchs and the twelve Apostles were the twenty-four elders. The falling down of the Patriarchs was their descent to the Christ, in whom they were and whom they worshiped. Worship is supreme love, and such love is conjunctive unity. The twelve Apostles fell down through time to a corresponding unity, thence worship; and because of this John was permitted to see the twenty-four elders fall down and worship. The four animals (beasts) are the Lion, the Bullock, the face of a man, and the Eagle. These are Leo, Taurus, Libra, and Scorpio. In this presentation is defined the exact time of the specific manifestation of the Messiah. The reason of this is because the Revelator has thus defined the relations of these constellations to their signs, at the closing period of the dispensation."

### Is Astrology a True Science?

Question 165. "If astrology is a true science, what are the best books on the subject?"

**A**STROLOGY, or the word of the stars, is, or rather will be, a true science when it returns to that knowledge possessed by the prehistoric astrologers. We have many evidences of their knowledge on those lines, among which is the naming of the signs of the Zodiac, and the orientation of the Great Pyramid of Gizeh.

To be an exact science, its readings must be predicated upon the four planes of solar, stellar, planetary, and terrestrial aspect. As no astrologers of the present day have this knowledge, it cannot be said to be an exact or true science, although readings approximately true are given by them.

This will be one of the developments of the new age, and will be the basis of the improvement of the race, through an understanding of the relations existing between the physical and biological or human universe.

### When Will Koresh Return?

Question 166. "When do you look for the return of KORESH from his present condition?"

**T**HIS question is practically the same as question 158, also answered in this issue; but we will say in addition, that in the last sermon preached by KORESH before he left us to go into the island retreat, in accordance with the statement made many times by him, that he must be insulated, and to a degree separated from his people, he especially and very forcefully warned us against speculation. He did not specify upon what that speculation might arise, but immediately after his death, it became only too evident what he must have had in his mind.

He has so often said that times and dates were of comparatively little significance, the *manner* of the "second coming" being of paramount importance, that it would seem much wiser to be making ready for his appearance "at a time when they know not," than to be impatient about the time. It truly requires great fortitude and an abiding faith to maintain that attitude; but "Therefore be ye also ready: for in such an hour as ye know not the Son of man cometh. Who then is a faithful and wise servant, whom his lord has made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall be found so doing." (Matt. xxiv: 44-46.)

In none of his writings has KORESH made any reference to this time of suspense, and so we must conclude that there was a divine purpose in his reticence. In an article on "The Coming of the Sons of God," he says: "It would not be wise nor scientific to declare at this time the hour of the full fruition of the Sonship." (FLAMING SWORD, April 25, 1905.) We can well understand that this will apply with equal force to the time of his personal absence from us.

We know that the fundamental doctrines that he has left for our guidance, if loyally applied in our lives, will assure the joyful recognition of his presence, *whenever* and *however* it shall be manifested.

### The Fate of Koreshans Who Die

Question 167. "What is your view concerning those who die as Koreshans? Do you look upon such as having fallen short of the goal?"

**T**HOSE who "die as Koreshans" have reached the "Door" of the new age, which is the acceptance of the Messiah,—KORESH. Their death must indicate the failure to attain the highest state of progress, which would insure their "going out by the new and living way" of incorruptible dissolution. But if they die in the full belief of his mission, and looking to him for salvation, the faithful spirit will find its rightful place in the Guiding Star of the New Jerusalem.

Nothing is more plain than that the Christ was planted by the operation of the Holy Ghost, as it is called, and the church in which it was planted will be brought into the resurrection as the product of the planting, and the conjunction of God and man procured through such procedure.—*Koresh*.



# The Publishers' Department

## The Flaming Sword

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

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### Interesting Reading and Announcements

IN "The Cleansing of the Sanctuary," Jan. 4, 1900, and "Mystery of the Messiah's Coming," March 16 and 24, of the same year, KORESH brought to the minds of his readers the significant and important events which were simultaneous with his illumination in 1869-70. He reminded them of the perfectly natural way in which these events (startling as they were) fitted themselves into the life of mankind, leaving them entirely unconscious of their cyclic aspect.

As we so rapidly approach the year 1914, "about which time (he has told us) there will occur those special events, agreeing in this age with the destruction of Jerusalem some seventy years after the birth of Jesus the Christ, and about thirty-five years subsequent to his crucifixion," it will be wise for us to scan well the passing events of the time. It does not require prescient vision to recognize signs of the near approach of catastrophe in the world of church and state, and (the physical universe being the type and model of the biologic) catastrophe unprecedented in this realm, also.

Added to these wars and rumors of wars; degeneracy recognized by all observing men; the money power, fast approaching, if not already in, absolute control of governmental and individual existence, the head of the Catholic church is to announce the "Assumption of the Virgin Mary," as a dogma of the church, the final spectacular closing of his pontifical career. To Koreshans this, as a type of the divine Motherhood, cannot fail to awaken ardent hope of the near advent of that great consummation to which we look with longing hearts.

The following excerpt from the "Mystic Circle," makes very clear the connection between the illumination of KORESH, and the momentous events so disastrous to the Catholic church, not only in its temporal power, but inevitably leading to its loss of the spiritual dominion so long maintained by it. By that illumination, and the establishment of the divine kingdom effected by the revelation of the laws of the universe involved in it, will be accomplished the fall of church and state, and the making of all things new:

"As this culmination of events denoted the fall of Rome's temporal authority, and with its downfall the consummation of that ecclesiastical dominion by which the subjects of priestcraft had been so long chained in darkness, so also by a reflex indication, it designated the termination of that cycle of time called the Christian dispensation, and the hour for the spiritual illumination of him who should become the real infallible and imperial head of the new divine establishment."—Mystic Circle, 1890.

We would again express our appreciation of the prompt response of many of our subscribers to our appeal, but would urge upon those who have not already renewed their subscriptions, the urgent necessity for so doing, as we are not allowed by the Post Office Dep't. to carry

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names beyond a definite period, and we dislike exceedingly to drop any of our friends from our list.

### The Florida State University Catalog

"The new catalog of the State University at Gainesville, Fla., is now being distributed. This is a book of 256 pages, and sets forth in interesting detail the opportunities offered to the Florida boys, free of any cost save that of the actual expense of living. The catalog describes eleven commodious university buildings, and the university domain of over six hundred acres, the library and laboratories, the wood and machine shops, the college farm, the horticultural gardens, the Experiment Station farm, etc.

A very noteworthy matter in the catalog is a complete outline of courses in Bible studies. Courses in Old and New Testament History; the English Bible as Literature; Old and New Testament Greek; and the Bible as an Ethical and Religious Guide are offered at the University with a view of preparing young men for service in the Young Men's Christian Association, for welfare work in mills or social settlements, for service in Sunday Schools, and the like.

With the advantages here offered at such low cost to the boy, and with the delightful winter climate of Florida, permitting out-door recreations the year round, an advantage which the institutions of the more northern states do not possess, it would seem that the Florida boy has but little, if any, excuse for leaving the State for a college education."

### Forest Notes

Canada's forest area is about 800,000,000 acres.

Mills in British Columbia are shipping considerable paper pulp to Japan.

On the best German forests the annual expense is \$13 an acre, but the gross returns are as much as \$24; thus they yield a net return of \$11 an acre each year.

Four launches are used in patrol and transportation work on national forests in Alaska, which include many small islands and inlets.

Motion picture companies are making films of all the activities of the federal forest service, including planting, cutting timber, patrol, and lookout work. Al-

## ADVANTAGES OF "HOW TO READ CHARACTER Or the Science of CHEIROLOGY"

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ready at least two fire-fighting "movies" are being exhibited.

Application has been received by the Government for a summer home colony on the Shoshone national forest, Wyoming. The plan is to have a central assembly hall for community gatherings, and separate cottages for the several families of the communal recreation center.

The Balkan War has brought about a rise in certain lumber prices in Europe because of the big demand for wood for ammunition boxes.

Dogwood, the principal source of shuttles for use in cotton mills, is growing scarcer year by year, and various substitutes are being tried, but with no great success.

The officials of the Yosemite National Park are co-operating with the forest officers of the Stanislaus and Sierra national forests for fire prevention and control in both the park and the forests.

Experiments with a tree planting machine at the Utah Agricultural Experiment Station indicate that it may be used to advantage in reforesting old burned areas on the national forests.

The leading forest schools of the country not only have their own forest tracts for continuous experiments, but give their students actual experience in the woods by having them take part in big lumbering operations.—*From the U. S. Forest Service.*

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This machine also prepares the vegetables for soups, etc.; even the bread is also made by machinery on a battleship. A motor-operated dough-mixer is used. The flour and other ingredients are merely poured into a hopper, and electricity does all the work. When the dough is thoroughly mixed, it is cut into loaf sizes and baked in an electric oven.

The bread for the tables is cut into slices with an electrically-driven knife. It takes nearly seventy gallons of ice cream to treat the jackies on Sunday, and all this is frozen by electric motors. Numerous other motor-driven devices are used in the battleship kitchen. The dirty dishes left by the hungry diners are mountain high. It would take half a day to wash and dry them without the aid of electricity. The mechanical dish-washer does the trick quickly. The dishes are placed in suitable racks in the device. Hot water and live steam play over the dishes, which are rotated by an electric motor. The dishes are so hot that they dry immediately when taken from the washer, and so do not require to be wiped.

All the cooking on a modern battleship is done on electric ranges. The electric ranges are very efficient, operating at high heat and without the bother of maintaining fires, removing ashes, etc. Of course, each ship carries its own machinery for producing electricity.—*Electrical News Service.*

### Off The Electric Wire

California has a trackless trolley. Motor-driven pumps were in demand in Dayton after the recent floods.

Fourteen submarine cables now connect America with European points.

The island of Java is equipped with a complete automatic telephone system.

Permits have been granted for the development of 700,000 horse power within the national forests of California.

The merchants of Chattanooga have raised \$26,000 for the building of a "Great White Way" half a mile in length.

The French language is more easily understood over the telephone than the English language, providing you understand French.

The smallest commercial electric motor weighs less than two pounds. It is used where a little power is required, such as for dental drills, etc.

The world's largest electro-magnet is being built in Paris at a cost of \$40,000. The magnet will be placed at the disposal of all scientists for experimental purposes.

Some railways use electric power for heating trains. Part of them use the current directly in the heaters, as they do in

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trolley cars in some cities. Others use an electric boiler.

After seventeen years of continuous service electric meter No. 1 is still in use by the New York Edison Company. This meter was installed in 1896. Previous to its installation the old chemical meters were used.

There are in Canada 4 telephone lines owned by provincial governments, 27 owned by municipalities, 368 owned by corporations, 133 owned by co-operative companies, 31 owned by partnerships and 113 private lines.

Twenty years ago there were about 9,000 telephone stations served by seven central offices in Manhattan and one in the Bronx, and the rate charged subscribers was \$240 per annum. The lines were largely grounded circuit. The equipment was entirely magneto, and the distributing plant mostly overhead wires strung over house tops. At the present time there are in Manhattan and the Bronx alone more than 350,000 stations, and nearly 850,000 stations in the states of New York and part of New Jersey.—*Electrical News Service.*

### Definition of Energy

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and the phenomenon of motion is the energy of matter. When its co-ordinate spirit or essence is in motion it is in work; therefore, we have the in-work or the energy of spirit. It requires these three to constitute a constantly active primate cycle of being.—*Koresh in Flaming Sword, Vol. XIX, No. 16.*

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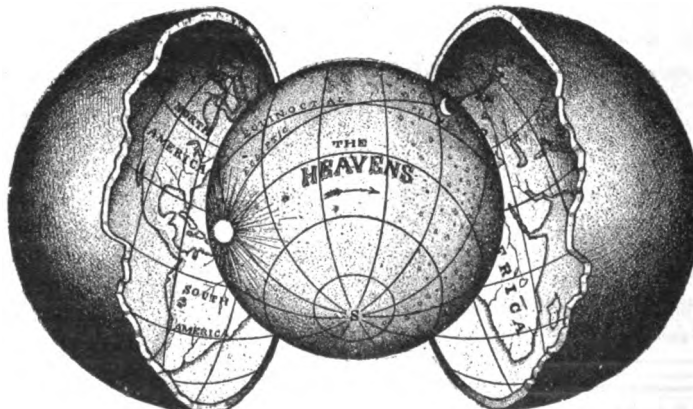
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