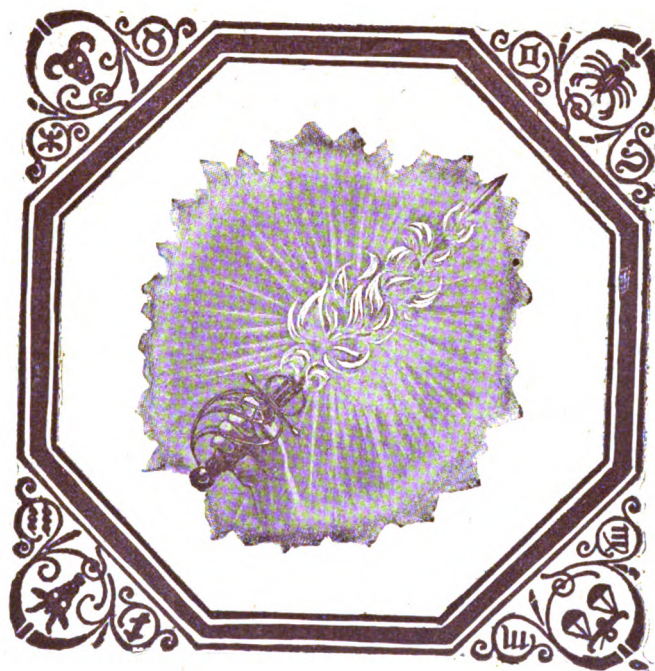


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The Flaming Sword



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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

The Three Phases of Organic Structure and Function, An Exact Analogy Between the Brain and the Universe

PART XXV.

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

THERE ARE THREE phases of organic structure and function to be defined as initiatory to an all-embracing concept of Universology. These are the individual microcosm, the alchemico-organic cosmos, and the organo-vital cosmos. The individual man when perfected is the universe in its least form. This is not imaginary, but a reality. By the universe in its alchemico-organic phase, we mean the Cellular Cosmogony with all that it includes, exclusive of mankind *en masse*. This is the shell, with sun, moon, planets, stars, atmospheres, etc. It is absolutely in the form of man not incubated. As an ultimate kingdom of organic perfection and righteousness, it bears the same relation to the universal man that the egg, before incubation, does to the chick after the process of incubation has developed and matured its animated product.

When humanity is complete in the perfection of its organic integralism as a universal government, in the condition foreseen through the prescient perspective of omniscient vision, it is the Grand Man, or the man in the aggregate and universal organism, with form and function like the individual structure, so much so, that in every detail of form and functional activity the correspondential analogy is unmistakable, absolute, and sublime. It is for this reason that we enter specifically into the detail of the structure and function of the individual and his parts.

We have defined the ethmoid bone as the pole of a given circuit of activity, occupying a location in relation to the microcosm, corresponding to the relative location of the north magnetic center or pole to the alchemico-organic macrocosm. Draw a circle representing the equator; intersecting this circle, draw another $23\frac{1}{2}^{\circ}$ oblique to the first, then extend an axis through both, perpendicular to the planes of each circle. The equatorial axis will indicate the normal poles north and

south, while the axis of the oblique circle, with a defined obliquity, will mark the eccentric or electro-magnetic pole.

The equatorial axis is absolutely perpendicular to the plane of the equator, while the axis of the ecliptic (the oblique circle) maintains an obliquity to the plane of the ecliptic, the causes of which are too subtle to be given in this present exposition. The relation of the vertical plate of the ethmoid bone to the origins of the falx cerebri and the dura mater, is correspondentially the same as that of the north electro-magnetic pole to its own circle (the ecliptic) and to the equatorial circle.

The periosteum is the covering membrane of the bones. It very generally adheres to the osseous surface. It enters into the formation of the general ligamentous system wherever there are tendinous and ligamentous attachments to the bones. It furnishes an internal and external covering to the bones of the cranium, the inner of which is the dura mater. Before the bones are deposited, the external periosteum of the cranium is contiguous to the dura mater, and together they comprise a double membrane. The bones are gradually deposited from their inner surfaces through the union of the various currents, not the least efficient of which is the electro-magnetic.

The internal periosteum, throughout its cranial relations, is conjoined with the external covering of the cranial surfaces through the sutures, the two forming a continuous sheath of every bone of the cranium, which sheath is also continuous with all the bones throughout the body. It is, as it were, a continuous river originating or having its source in specific little springs developing into tributaries, and finally into the periosteal river, the bones of the body constituting its bed as they are deposited through the periosteal currents.

The prolixity of our discourse is essential, because it is important for the student of Koreshan Universology

to become familiar to some considerable extent with the basis or groundwork of correspondential analogy. It is impossible to comprehend the functional character of the ethmoid bone, the crista galli of which is the electro-magnetic north pole of the periosteum, the pivot of the dura mater, without something of a comprehension of the location of its coördinate pole or zone, the sphenoid.

Office of the Tentorium, Sphenoid and Ethmoid Bones, and Glandula Vita

The great zone of attachment for the dura mater is the apex of the sphenoid,—the wedge bone of the head. The tentorium (the tent, one of the three fibro-serous processes of the dura) separates the cerebrum from the cerebellum. It is firmly attached, at its electro-magnetic zone, to the clinoid processes of the sphenoid or wedge bone of the cranium, anterior and posterior to the sella-turcica (the Turkish saddle). Seated in a groove at the apex of the sphenoid bone is the glandula vita or the pituitary body. This glandula is the terminal point of the internal or central laboratory of the brain, and at this point (the negative zone) is elaborated the magnetic essence which flows throughout the radiations of the tentorium, into the dura proper, at the equator of conjunction between the tentorium and the dura, thence converging to the terminal pole of the falxiform axis, the crista galli.

Let the student take a little mental refreshment by referring back to Hilton's axiom, and apply it to the relation of the olfactory nerves to the ethmoid bone. It should not require the application of any very extensive rational power to apprehend the fact, that if the ethmoid bone begins its development at three distinct ossifying points, the polarization of the spirit determining toward these nuclei depends upon centers of motion remote from these poles of deposit. It does not follow that, because there are three centers of ossification, there are likewise three cerebral origins of motion, though it does necessarily follow that the source of motion involves three distinct principles of activity. The right and left olfactory bulbs rest upon the cribriform or horizontal plate of the ethmoid, on either side of the vertical plate called the crista galli. They distribute filaments to the inner rows of foramina, which extend to grooves in the upper part of the septum.

The centers of ossification correspond to principles which exist as mental powers as well as physical, in the microcosm, and correlatively in the macrocosm. We may determine these principles in part, by an analysis of those functions of cerebration involved in the sense of ozonation. The ethmoid is essentially a meeting point of the functions of the olfactories with those of the dura mater, falx cerebri, and the superior and inferior longitudinal sinuses. The importance, then, of this pole of the osseous fabric becomes at once obvious.

The student ought to bear in mind the fact, first, that the centers of ossification are electro-magnetic nuclei; second, that wherever there are electro-magnetic centers in the material foundations, there are corresponding electro-magnetic sources of motion in the

metaphysical and coördinate poles of activity. The osseous deposits are made from the currents flowing through the periosteum, but the determination of the deposit at polar points is governed by electro-magnetic action. The poles of deposition are meeting points of the serum from the arterial circulation, the finer essence conveyed through the fibres of the periosteal tissue, and the electro-magnetic currents conveyed over the same channels of communication. These resources hold in solution the elements and principles which unite in the materialization of the bone, beginning their deposition at the nuclei of development. Remember that principles are as substantial as materialized substance. Principle is as much a substance and thing as the material deposit into which it ultimately subsides.

The Primary Function of the Olfactory Nerves

The ethmoid has its cerebral origin in one common center for the entire bone. This is primarily determined by the fact that its centers of ossification coalesce without sutures in the final completion of its development. The primary office of the olfactories is that of discriminating the quality of things through the sense of odor. It is the correspondent, in anthroposophy, of the subtle desire to know, and therefore to attain knowledge through the force of specific analysis and synthesis. It involves perception, reason, and understanding of a more subtle quality than is included in the sense of sight. It partakes somewhat more of the intuitive character than visual observation.

The olfactory nerve arises from three roots, which may be traced respectively to points of connection with the three lobes of the brain; namely, anterior, middle, and posterior, with deep communication with the tempero-sphenoidal lobe. The various points of origin of these distinctive roots, are the convergent centers having their primary sources in the general mass of the cortical area, every cell of both the cerebrum and cerebellum contributing somewhat to the olfactory function.

As "the same trunks of nerves, whose branches supply the groups of muscles moving a joint, furnish also a distribution of nerves to the skin over the insertions of the same muscles; and the interior of the joint moved by these muscles receives a nerve supply from the same source," it follows that to coördinate these functions, the various branches derive their coördinating power from a common union and center. This is a general law, applicable to every domain of existence and activity.

The ethmoid bone is the point of coördination to which arterial, sero-fibrous, nerve and electro-magnetic function conspire, hence there must exist a coördinating laboratory and center of mental essence, whence flow these influences of polarity and sequential distribution.

Once the mind grasps the form and function of the microcosm, it can readily perceive the character of the form and functions of the macrocosm; and from these as a basis of organic construction, insure the organization of the social fabric along the lines of the operation of the law of absolute organic unity.

A comprehension of the character and source of the currents finding their north polar point at the crista

galli, depends upon an understanding of the cerebral alchemical laboratory in which the alchemical juices and electro-magnetic essences originate.

Situated upon the upper portion of the corpora quadrigemina (the four twin bodies) is a small gland called the pineal gland or conarium. It constitutes the point of conjunction of certain terminal fibres of the cerebrum and cerebellum, and is therefore a point of union of nerve juices derived from the cells of the cerebrum and cerebellum. The juices from these diverse sources are so characterized by different alchemical reactions as to form, in their conjunction at the pineal gland, a deposit or precipitate of semi-solid material, involving a substantial basis of carbon. This gland (the conarium) is the terminal pole of the motion of the two brains (cerebrum and cerebellum), and is a principal point of rest. Its specific functions may be described as follows:

Elaboration of the Electro-Magnetic Essences

First, in that alchemico-vital activity through which the nerve juices are more completely materialized than in the nerve solutions themselves, and in which the semi-solid precipitate obtains, there are generated diverse electro-magnetic essences which move inversely to the nerve currents, passing out distinctively through the crura pinealis toward the cells of the cerebrum, and through the fibres of the corpora quadrigemina, passing through the *processus e cerebello ad testes*, to the cerebellum. These are fibres connecting the cerebellum with the testes of the corpora quadrigemina. Second, the conarium is not only the guard and custodian of the aqueduct of Sylvius, regulating and determining the flow of the juices of this alchemical retort, but through the coördinate contraction of the fibres of the crura and those leading to the cerebellum, the gland is longitudinally contracted and its deposit (precipitate) is discharged into the aqueduct, where it is dissolved ready for a further elaboration.

The five ventricles of the central laboratory are both receptacles and vents for the cerebral fluids. The juices of the posterior portion of the lateral ventricles are discharged through the posterior foramen into the aqueduct of Sylvius. In the contraction of the third ventricle and partial collapse of the aqueduct (*Iter tertio ad quartum ventriculum*), the fluids would tend to regurgitate into the lateral ventricles, but for the fact that the conarium is drawn down into the posterior foramen while discharging its contents into the aqueduct. The conarium is held in this position as a plug until the compression of the aqueduct is removed, and after it has delivered its surplus contents into the third ventricle, after which it again assumes its position of relaxation and rest. This gland is the initiatory point of osseous elaboration, as will be noticed in the further pursuit of this study.

The third ventricle discharges its contents into the tuber cinereum, through the contraction of its walls in the expansion of the cortical substance of the cerebrum in the respiratory motion of the substance of the brain. The fluid here passes through another phase of the proc-

ess of elaboration, the character of which is indicated by the name of the organ. The tuber cinereum (the ash tuber) is the elaborator of the ash which ultimately goes to form the solid structure of the osseous fabric, the ash of the bone. Modern anatomists tell us it is so named because of its color; while the fact remains, that it was named by the ancients because of its function. The ancients knew its function, while the moderns maintain supreme ignorance of the office of the organ.

The fluid reëlaborated in the tuber cinereum is discharged through the infundibulum (funnel) into the glandula vitæ, or pituitary gland, where the final elaboration is effected before the more refined essence escapes from the glandula vitæ, through various channels of departure and distribution. A most subtle magneto-electric substance is generated through the activity of the pituitary gland, and conveyed through radiation over the fibres of the tentorium, to the equator of union of the tentorium and the dura mater. These essences converge at the crista galli.

What Electro-Magnetic Essences Hold in Solution

The electro-magnetic essence generated at the glandula vitæ and converging at the crista galli (the apex of the vertical plate of the ethmoid), holds in solution the substances which contribute to the formation of the periosteum, bones, and muscles of the body. The glandula vitæ also secretes and conveys a refined lymph into the circular sinus, and discharges a refuse of a pituitous character through a sort of groove or channel along the course of the olfactory nerve. This is eliminated through the nares.

To more completely comprehend the character of the encephalic laboratory, a further study of the form and motions of the brain is urged upon the reader. The form, relations, and names of organs, but not their functions, may be found in any good work on anatomy. (Gray's is the best.) The cerebral substance is mainly composed of gray and white matter. The gray substance is composed of an aggregation of minute cells, and is called cortical substance; the white matter is composed of fibre, and these constitute channels for the conveyance of nerve juices and electro-magnetic currents.

The gray matter is respiratory, for every cell of the cortical substance of the brain expands and contracts coincidentally, or nearly so, with the expansion and contraction of the lungs in the process of respiration. The relations of the cortical area and the lungs are reciprocal through the medium of the pneumogastric nerve. In the act of pneumonic respiration there is generated electro-magnetism, which is conveyed immediately through the pneumogastric nerve to the primary brain centers, thence to the cortical substance, stimulating the cells to a general respiratory act, while they react upon the lungs inversely through the same channels of communication.

The arteries which supply the brain distribute minute ramifications to every microscopic cellule, so that each minute cell is the terminal point of an arterial capillary, which conveys to the cell the very subtle serum discharged into it from the arterial system. The

afferent fibres (fibres determining toward and terminating at the cells) convey a still more subtle essence to the cells. These two essential fluids meet and alchemically unite within the cellule. The difference in their alchemical reactions contributes largely to the cellular or respiratory motion of the encephalon, for both the cerebrum and cerebellum are moved to respiration by these combined sources of motion.

(To be continued.)

THE KORESHAN SYSTEM OF COSMOGONY

Definition, Signification, & Use of the Word Moon.
Its Correspondence to the Character of the People

By KORESH

PART XIV.

THE TERM *yareach*, or *yareah*, moon, is a Hebrew word derived from the root *yarah*, to be pale. The terminal character of the word moon signifies enclosure; that is, a fence, environment, limitation, circumference. The dependent consonant implies the front head, and the initial letter, the right hand, or hand of power. The word is supposed, by Hebrew lexicographers, to be derived from the color of the moon, therefore the root *yarah*, pale. The earthly life of a man terminates when his natural career is finished; therefore the dead man is paled; that is, fenced, environed, limited by death. So in fright the man turns pale through fear of being paled, or impaled.

In our investigation of the subject under consideration, we have seen fit to corroborate our conclusions from the signification and use of the Hebrew, because the word of every nation must correspond with the character of the people to which it belongs; that is, there is an exact agreement between the language, or word of the people, and the function of that people in the economy of righteousness. The supreme office of the Jew was to bring into being the Logos or Jehovah, the language, or Word, of God. Jesus, the incarnate Deity,—he whom all Christianity pretends to worship as God, at least with the lips,—was the product of the Jewish race. A people capable of bringing into the world the perfect Word of righteousness must be characterized by the possession of the perfect language of the age; therefore, we are safe in resorting to this language for corroboration of the testimony we give regarding the moon's position and function in the alchemico-organic economy of the universe.

We submit the following proposition: the moon, as it appears in the alchemico-organic heavens, is the reflection from the utmost limitation, or last environment of the cosmos, of all the laminæ, inclusive of the geologic strata and the surface of the earth. The picture of the moon in the heavens is an outline of the land and water of the earth's surface reflexed from the back of the silver lamina. Luna was the name given by the ancients and alchemists to the metallic substance which we denominate silver. The moon is also called Luna; this is why the silver men, or the bimetallists, are called lunatics; that is, silvertics. Those who hurl the epithet

at them are not aware of the origin of the truth of what they assert.

We have already compared the motion and current of the laminæ and disci with the alimentary canal in the human body. This is not merely because there is a similarity in their motions, but because the alchemico-organic universe is the correspondent of the Grand Man, or the general anthropotic world; and in the doubling up of the contents of the cellular cosmos, in the process of the incubation of the great egg or cell of the universe, that part of the environment of the egg becomes the alimentary channel of the dispensations, and these correspond to the alimentary canal of the vidual man.

The Moon the Belly of the Earth

The moon is the belly of the universe; that is, of the alchemico-organic cosmos, and its office in the alchemico-organic terminates where the function of the woman of the Grand Man terminates, namely in reconstruction. "Out of the belly of hell cried I," said Jonas, when in the belly of the great fish [the sensual humanity]; "and thou heardest my voice." This refers to the descent of the Messiah into the race by the operation of the Holy Spirit, Jonah, signifying dove; the dove being the symbol of the Holy Spirit.

The mind that conceived the Copernican system, arising in the dark ages, was so simple as to take an appearance for a fact, and to deduce a theory, which better thinkers of more modern times would very soon dispose of, were it not for the fact that they will not take time to think. We have shown by repeated illustrations, that the convex theory cannot be true; but the blind idiots, called astronomers and scientists, with their inconceivable bigotry, having gone crazy through the hallucinations of mediæval times, must lose their reputations as scientific men, (and their bread and butter also,) if they permit the world to be set right with regard to questions upon which they have built up for themselves names, and, through this, are honored as great lights and as educators of the people.

If any man with brains, having facts at his command, will give two hours' candid and unbiased thought to the investigation of this subject, with the application of the principles of foreshortening as set forth in the literature of the Koreshan Unity, he will be convinced of the truth of the Cellular Cosmogony, and of the utter absurdity of the so called "Copernican" hallucination.

We are told that we do not exhibit the spirit and principle of the Christ, regarding the blockheads called scientists, when we resort to language sometimes seen in THE FLAMING SWORD. What difference does it make whether we say, as did the Lord, "fools and blind," blind fools, blind idiots, or blind bigots and idiots. He told the truth, because it was the best way to exasperate people and set them thinking. Koreshanity has the truth, but the present humanity (steeped in tobacco, rum, and sensualism) prefers to meet the truth of Koreshanity with ridicule rather than to give it candid consideration. But as ridicule is always the strongest argument, and the one that usually has the greatest weight with the non-thinking mind, it is not surprising

that the so called scientist usually takes refuge behind it, when meeting a rational force that otherwise is irresistible.

How to Draw an Air Line

Extend a rail horizontally and in a perfectly straight line. We do not mean by this, on a line level with the surface of the earth; we mean an air line. Place over this rail, and parallel with it, a tube twelve or fourteen inches long, horizontally across the objective end and middle diameter of which is a hair line, and through the visual or subjective end a needlehole. Place this instrument about ten or twelve inches (it may be more or less) from the rail. Now, look through the middle or longitudinal axis so that your line of vision is from the needle hole across the hair line at the objective end. This line of vision—though exactly parallel with the rail—will seem to strike the rail on a level with your line of vision through the instrument, at a distance from the instrument determined by the distance of the instrument from the rail. The hair line of the instrument (if the rail is an air line) will appear to cross or strike the rail exactly at the horizon of the rail.

Place another rail curved eight inches upward, relating the instrument in the same way, and the hair line will seem to strike the sky a trifle above the horizon of the concave rail. Extend a convex rail curving downward instead of upward, placing the instrument correspondingly above the rail, and the hair line will cross the rail a little below the horizon. By this experiment we obtain three distinct visual phenomena.

If we place the same instrument over a level canal or smooth body of water long enough to make a corresponding observation and experiment, we find that the experiment reveals the same phenomenon as the concave rail curving upward eight inches to the mile, but unlike the other two experiments. This is proof positive that the earth is neither convex nor flat, but that it is concave.

Any civil engineer may demonstrate the concave theory by a simple experiment, even more simple than the one above presented. Start a line leveled with the spirit level or the theodolite, then continue the line, not leveled with the earth, but on an air line. It will be found in every instance to run into the ground. Or perform the experiment over an extended water surface; the line—we do not mean the apparent visual direction—started on a level and continued on an air line, will invariably strike the water.

Elevate a post ten feet in altitude. Place a spirit level so as to start an air line in either direction from the top of this post: it will be found that the two lines are at exactly right angles with the post. Now, if we extend these directions,—not with the spirit level, but with the instrument described above, placed by the side of the level chord,—an air line will direct the two air line chords from the post into the ground at the distance of about, or a little more than, three miles and a half. The chords would be extended to meet the earth or water surface at those points. We have then the chord, the arc, and the radius vector of ten feet. This will show a

concavity of ten feet in a distance of about seven miles. This argument is unanswerable.

The earth's surface is concave, as actually demonstrated by physical test. Its diameter is about eight thousand miles, as already fully demonstrated and declared through the literature of the Guiding Star Publishing House. We have taught this theory of the contour of the earth since 1870.

One Universal Substance with Two Universal Tendencies

There are two universal tendencies of substance; one is the constant determination of spirit to become matter, the other is the constant determination of matter to become spirit. By these correlate determinations, the equilibrium or balance of relations is maintained and perpetuated.

In the purely alchemico-organic domain, the various forms of matter have their correlate conditions in corresponding substances; these are called physical. If, for instance, we take the sun as the source of supreme emanation toward alchemico-organic circumferences, we find the primary elements of substance to consist of heat, light, and gravity; these are emanative products of waste, incident to the sun's activity. Were it not for a counter flow of substances generated at circumferences and constantly returning to the sun to re-supply its wastes, it would rapidly exhaust itself. The material form or condition of substance constitutes one pole and extreme of direction; the sun, the other and force condition of substance, constitutes the opposite pole. Without the correlation of these two poles, neither could exist. It therefore follows that the great battery, composed of these two correlate extremes and all their essential intermediates, such as atmospheres, stars, etc., has had a perpetual existence.

The center of determination—the sun, being the terminal point and center of all the substances generated at the circumferences and reflected toward the center, becomes or is the perpetual savior, because it gathers into itself, transforms or converts, and re-transmits its essences again to the circumferences. Corresponding to the alchemico-organic macrocosm is the biological macrocosm. Its center is the Lord God; its circumferences are composed of the humanity.

As the sun constantly eliminates its *debris* or waste, it is still perpetuated as a central and focal point. This is also true of the biological Sun. While the emanations from the alchemico-organic sun are alchemico-organic substances, those from the spiritual or biological Sun are spiritual entities. As the eliminations from the alchemico-organic sun have received a material impetus and determination, and can only begin to return to the sun at some terminal extremity where there is a transformation from the alkaline or resinous to the acetic or vitreous determination, so must the spiritual entities, transmitted from the biological Sun, descend until the terminal extremity of descent is reached, where there will be a re-transformation and a diversion of the tendency.

The biological Sun is not outside of, but within the

human race. The essences transmitted from that sun toward its circumferences, the human race, are transmitted from atmosphere to atmosphere, or sphere to sphere, from one star (biological) realm to another, until the final atmosphere, the lowest realm of spiritual existence, is reached, when it comes in contact with the sensuous human. As at the circumferential extremity in the alchemico-organic domain are found the elements and principles of transformation, so in the biological domain, at the very circumference and extremity of the outward determination, must be found the wisdom capable of reversing or turning back the tide of fluxion, from its peripheral determination to a central tendency.

(To be continued.)

CHARACTER OF THE LORD'S COMING

The Messiah Comes from the Anglo-Saxon Family, and Is the Forerunner of the Sons of God

[From the Writings of KORESH]

THERE IS no subject before the world today of more importance than that of the coming of Christ. It constitutes the central conception of the Christian system; and without the doctrine of what the church has called the "second coming" of Christ, there is nothing in the Christian religion to attract the attention of the modern mind. Almost the final enunciation of the Lord to his Disciples was to the effect that "I shall come again."

It is well that we study the character of the Lord's coming, not merely from a Biblical point of view, but that the scientific aspect of his appearance in relation to the progress of the human race be systematically analyzed. The great mass of professing Christianity prefers any subject for consideration to that of the Lord's coming; and in fact, the man whose mind is given to the contemplation of the Biblical view of the coming of Christ, is regarded by the nominal Christian as a deluded fanatic. Christians do not want the subject discussed, because it is distasteful. There are various reasons for this attitude of Christians generally. The paramount reason is that the subject is not at all comprehended, and mainly because there has been no scientific consideration of the subject apart from a Biblical view, and this always from false conceptions and misinterpretations.

There are certain laws of being which, comprehended, throw all necessary light upon the question of the coming of the Son of man. The laws of the relation of spirit and matter must be known before there can be any true conception of the time and character of the Messianic manifestation. The foundation law of the coming of the fruition of the human race in that perfection of character toward which every phase of development determines, is that of propagation from the perfected germ of creative function. There developed, through the laws of generation, the creation of the perfect Man as the firstfruits of the gestative functions of universal creation.

This Man came to the world at the only time in the

history of the nations, definitely marked in the position of the sign on the ecliptic of the movements of the cosmic organism. The sign Aries was culminating its own constellation. The God-Man came at the appointed time, the time designated by the indications of astronomical data. He came in the fulfilment of every sign and indication of the advent of such a character as the world demanded for its restoration from the calamity of the fall of the human race. The distinctive law of polarity fulfilled its function in the manifestation of the Son of God.

Before one can comprehend the planting of that Son in the race for its redemption, the law of the dematerialization of the physical form of the man having reached the fruition of human development must be thoroughly analyzed. Does man finally attain the point in his career in which he overcomes the corruptible tendency, and instead of passing out of the world through the corruption of the body in what is called death, pass out the new and living way through dematerialization of the visible and tangible form? We have the record of such a culmination in the character of Elijah the prophet, and also of the Christ, who declared beforehand the character of his passing. Is it a fact that there is such an attainment as overcoming the mortal tendency and reaching the state of absorption? There are millions of people in the world, aside from the professedly Christian nations, who pretend to believe that a man may reach the state of having overcome, and that his final hope is in absorption. This is the foundation of the Christian belief.

Jesus taught, before he was taken from the world, that he would be absorbed into his Disciples; for he said unto them, "It is expedient for you that I go away: for if I go not away the Comforter will not come to you; but if I depart, I will send him unto you. * * * Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; * * * and bring all things to your remembrance; * * * and he will show you things to come." When we consider that he was the Truth, as he declared himself to be, we must infer at least that to receive the Spirit of Truth was to receive him. He said, "I will come into you, and will sup with you." And as "I am in the Father, and the Father in me, * * * I in you and you in me."

The Doctrine of Absorption, as Taught in Scripture. The Law of the Cross, or Crossing, Transmutation

What are the facts? The Lord was dissolved in the presence of his Disciples; his body became spirit, and that spirit, which was the substance of his person, was absorbed into his Disciples. Thus He was eaten, as he said he would be, by his church; and that it might not be forgotten or misinterpreted, he instituted the Lord's Supper to demonstrate the fact, that as oft as they repeated the symbol they did show forth the great truth that he was eaten and was dead in the church, until he arose again in the resurrection of his people.

Is the law of the cross (or of transmutation) a fundamental law of being? Was the crucifixion of the Lord a sign or symbol of the existence of such a law as

that of transmutation? Is it possible to transmute spirit to matter, and matter to spirit? The law of the cross means this and nothing more. The personality of the true and living God, who demonstrated his humanity by the manifestation of his personal form in the character of the visible manhood, personality, and individualism of the veritable Lord God, is the central truth concerning the character of Deity; and the confession of the humanity of Jehovah is the supreme confession possible for the human being to make. The Lord Jesus was the Creator of the universe. The Creator of the universe is the Man, the Man-God. All else that is called God is a delusion and a snare of the devil.

What became of the Lord after his resurrection from the tomb of Joseph? He was translated, which means simply that his body was dissolved in the presence of his Disciples, and the spirit of that dissolution was absorbed by his church. This was the planting of the Lord Jesus in the race which he came to save. This is the scientific solution of the great question, not only of *where* he went when he was planted, but *whence* he will arise in his resurrection.

The Christ will come in the soil in which he was planted as the seed or germ of reproduction. Was his life primarily planted in that race of people which finally became the Anglo-Saxon? Will the highest form of the Messianic character come with a people in which the Christ of nineteen hundred years ago was planted, or will he come forth from some foreign soil in which the seed was not sown? Shall we look for the crop in the soil where it was sown, or in some other soil? These are questions we ought to consider, when trying to solve the problem of the Lord's coming to his chosen people.

Through the Law of Ethnic Infiltration the Ten Lost Tribes Have Become the Germanic Race

The Lord Jesus was sown in the people prepared by the processes of racial infiltration and development, the people who constituted the soil of his planting in the race. Who were these people? The house of Israel, the ten tribes, were to become the chosen people of the Lord. This nation constituted the vineyard in which the seed of the regeneration of the Sons of God was to be planted. The ten tribes of Israel were carried away into Media by the Assyrian power, and lost by their infiltration through marriage with the Medians, Persians, and Assyrians. By this ethnic infiltration they became the Germanic race. This was the posterity of Joseph; and it has been declared that from this posterity will come the Shepherd, the Stone of Israel. Ten of the tribes were called by the name of Ephraim. It was said of Ephraim, the "younger brother shall be greater than he [Manasseh], and his seed shall become the fulness of the Gentiles."

The name of Ephraim, the younger son of Joseph, was named upon the ten tribes, and these were carried into Mesopotamia and intermarried with the three nations by which they were absorbed, and thus, being cut off from the house of Judah, they became the Gentiles which it was declared they should become before

their restoration. The Germanic race now includes not merely the Germanic people, but all of the modern phases of the Latin race. The Christ of nineteen hundred years ago was planted in this race, and from this race will come, first, the Son of man, and thence the Sons of God. In the utmost projection of the Germanic family; namely, in the ultimate projection of the Anglo-Saxon, *there comes forth the Son of God, as the forerunner of the coming of the Sons of God. This is He who was dead, and is alive forever more.*

There is nothing more certain, and nothing more consistent, than the statement of this great truth; namely, that the Lord was absorbed by his church, and that by this absorption the processes of reproduction will multiply the Sons of God through the metamorphosis of the human race from its corruptible to its incorruptible state. It is the doctrine of the Bible, the doctrine of common sense, and the natural deduction of scientific exploitation. The Shepherd, the Stone of Israel, will arise from the posterity of Joseph through the house of Ephraim, as it has been prophetically declared; and every other claim of Messiahship will fall at the disclosure of the science of immortality and the coming of the Sons of God, through the appointed and declared Shepherd of this dispensation.

The world is rapidly (and in a ratio of acceleration) approaching the vortex of its final dissolution. The love of money, which is the root of all evil, is the dominating momentum of the forces of modern civilization; and there is no tendency of the present age to enter upon any reformation which promises to change or modify the current of human activity. It is one mad, headlong rush to accumulate wealth by any means through which the penalty for the violation of law can be escaped. The modern Christian church and Christian nations have made the love and accumulation of money the initiation into all that the world holds respectable. A man's reputation does not depend upon his honesty, but upon his ability to secure his obligations through his bank account.

KEY TO THE LAW OF JUDGMENT

**An Elucidation of the Prophecies of Daniel,
On Their Relation to the Culmination of Time**

(From the Writings of KORESH)

PART II

BECAUSE this thing occurred in the third year, its significance pertains to judgment in the heavens, which judgment must necessarily precede the judgment of the church in the earth, which is the fourth degree. Years, in this connection, pertain not only to states but to cycles. When denoting the literal degree they pertain, historically, to common years; but symbolically, to long cycles of time.

The judgment consummated in the type, but to be consummated, or at least defined in the antitype, is the judgment of God's own house, because it is the judgment of that which he himself had set up, (verified in the significance of the name Jehoiaquim,) that which God has established; for it was in the third year of the

reign of Jehoiakim that the judgment occurred. Nebuchadnezzar was the instrument of this judgment. To understand the full force of this judgment, it is important that the name of this king of Babylon be fully and clearly defined; for an unfoldment of the significance of a name reveals much of the arcana hidden in Daniel's prophecies.

The word Nebu-chad-nezzar, as a whole, signifies the prince of the gods. It has been explained to mean Nebo, the protector against misfortune. Gesenius says: "The signification of the name seems to be, *Mercurii rex princeps*; compounded of *nebo*, *khodna*, or *khodan*, gods, and *zar*—prince." The word *nebu* is from the primary root *naba*, "to boil up, to boil forth as a fountain, thence to pour forth words. To speak under divine influence, as a prophet; to prophesy." Nebo was the Chaldean and Arabic object of worship as the celestial penman or scribe. He was the interpreter of the gods, and the same as Mercury. It is from the root *naba*, from which the word *nabi*, prophet, is derived.

The word *chad* signifies bucket or pail. It is from the root *chodad*, to beat, to pound, to strike fire, to burn up, to toil hard, to draw water. The significance of this last may be better understood when studied in the light of correspondence. Water is produced through the burning up or the combustion of hydrogen and oxygen through the influence of aboron. In other words, the union of the elements of the three physical (heavens) results in the production of water, which is precipitated. This is catastrophe. Corresponding to this is the union in one of the three biological heavens, resulting in the manifestation of the prophet who always precedes judgment (catastrophe).

The word *nattsar* or *nezzar* interpreted, means to watch, guard or keep; especially to guard or keep a vineyard. The Lord says: "Israel is my vineyard, and the men of Judah my pleasant plant." The preservation of Judah depended upon their captivity in Babylon, and the instrument of this preservation was the king of Babylon. Second, it signifies to shine, to be in full verdure. *Netser*, from the same root, is shoot, sprout, branch.

There are four "senses" of Biblical interpretation. These four senses correspond to the four degrees of the Word or Logos, of whom the Bible is an exposition. In the adulteration of the Word or Logos there is a corresponding adulteration or falsification (perversion) of the four senses of the Bible. The lowermost or most natural being the complex and letter of the three superior "senses," is subject to a great variety of interpretations, none of which can be correct without the true key of interpretation, which is the law of the cross itself. This key is totally and absolutely lost to the world, and cannot be known only as it is communicated by the discoverer, who is at present its sole possessor.

The present exposition of the true law of judgment is founded upon doctrine derived from the fourth or lowermost degree, in illustration from the three superior degrees as they flow down (out) and permeate the

fourth. The interpretation of the literal "sense" of the Bible, which agrees with the literal degree of the Logos, is distinctly and manifestly diverse from any of the false interpretations, all of which are made through ignorance of the law and without possession of the key.

Swedenborg's interpretation of the spiritual "sense" of the Word was made for the spiritual heavens, and the great mistake of the so called New Church, is that it attempts to rationally receive this interpretation of the spiritual "sense" through and into the natural mind, without transmutation to the literal sense.

Let us understand, then, that the fourth degree, and therefore the genuine literal degree in its unfoldment, is distinctly diverse from and diametrically opposed to all other expositions. Every step in the true opening of the Logos is a departure from every other attempt at His manifestation to the world.

The king of Babylon was a true type of the channel through which the coming of the Lord is manifest at this age of the world. This significance though obscure now will appear more perspicuous as this opening progresses. If we analyze the word Babylon, unfolding its true etymological significance, we will find that the word itself implies the very center of divine perception. The word Babel (Babylon) is derived from three primary roots, the first of which, *nabob*, is to make hollow, to bore through. A secondary root derived is *nabah*, to be high, exalted, prominent, hence capable of a long range of vision, therefore *babah* for *nebabah*, entrance to the eye; that is, the gate or pupil of the eye.

The second root is *balal*, to pour over, to oint, to wet, to moisten, to baptize, to pour together, to mingle, to commingle. The word *nebo*, of Nebuchadnezzar, is derived from the first of these roots as already shown. The word Baal or *bel* is the third root. This root baal, Lord, is really a derived root from *biah*, an entrance, from *bo*, to enter, and *El*, God. *Baar* is derived from this, and signifies to bore, to dig in, to engrave as on stone; to expound, to declare, to dig out and explain.

The names, then, of both the city and the king of Babylon would signify the vision or eye of God; and this is confirmed by Daniel's interpretation of the dream which Nebuchadnezzar dreamed and related to Daniel. "Thou art this head of gold," was Daniel's declaration to the king of Babylon. (Dan. ii: 38.)

Before proceeding to expound some of the more important points of the prophecies of Daniel, most important as bearing directly upon the Lord's manifestation in this age, I will premise the following statement: the Lord in his second advent must be born in a polluted sanctuary or tabernacle. In His first coming he came as a priest of the order of Melchizedek. In His present coming he must be manifest through the Levitical order. This is the order of the conjunction of the fallen or sinful man with God, by the restoration.

In the Levitical order, as shown by the type, the tabernacle (which was composed of the holy and most holy places) was the container of the two tables of stone upon which were engraved the ten principles (words) of life. This Decalogue was the symbol or type of the interior or central Logos or Dabhar (Word), concealed under the mercy-seat or chariot of the cherubim. Upon this chariot or mercy-seat were the two cherubs (both male) through whom the Word was communicated to the high priest, the sacrificer for the people.

(To be continued.)

The Indicia of Human Progress

BERTHALDINE, MATRONA

THE LORD'S "NEW NAME"

In Koresh All Prophecies Are Fulfilled. He Is the Righteous Branch

THE BELIEF that the Lord Jesus Christ is the Alpha and Omega of all creation is demonstrably true. It is also demonstrably true that in becoming the Omega, He had to conform (as the Holy Seed of all creation) to all the laws of seed-time and harvest, involved in the reproduction of his kind. The nature of this conformity is well defined by illustrative analogies in different domains of existence, and in the existence of the universe itself.

Seed has to fall into the ground and die, as to its form and visible functioning, in order to reproduce. In the reproduction various well-defined stages of being are apparent to critical, instructed observations, and may be foretold by such as are in rapport with the spirit of the form of life to be reproduced. Such have been called the Lord's own prophets and apostles, and are ordained as such, invariably by the Lord himself. They are usually such as would pray, "keep back thy servant" from the presumptuous sin of any self-appointment; any self-aggrandizement; any self-exaltation. Such would glory in the Lord only, and exalt his Name above every name, as that of the King of kings and Lord of lords.

It has been foretold by Apostolic prophets that in the time of the end of this age, the Lord would come as a thief in the night, and serve his day and generation as a faithful martyr or witness for the truth in the form of knowledge, or genuine science in its ultimate or systematized form. Believers in the name of the Lord were foretold that they should ultimately know the truth. They were to know it, not as Paul, in the beginning of the age, declared he did, "in part," but perfected as the *summum bonum* of "all things," by which every good and perfect gift might become theirs.

In coming as a thief, the Lord must have condescended, or descended into men of very low estate. Such as are reckoned by themselves and others as the lost; lost to the passing world or order of things, as apples are lost to the tree from which they have fallen; lost as were those ripe-ready for the Lord Jesus, to the Jewish church, which they had outgrown through their hunger and thirst for a righteousness it no longer infolded.

The Lord Jesus himself had infolded all the aspirations for a holy church and state that it had ever harbored. Moreover, He fulfilled them all in his own life, and started out from the old Alma Mater of Judea, to make all things new by the newness of his own conceivable form of life, as the basis of an ultimating form of sociology that would formulate in a new world as a new heaven and a new earth, wherein should dwell righteousness as a kingdom of heaven in earth.

To obtain the wisdom of experience, gathered from

an abode in the hells, having the consciousness of His God-hood in the heavens, as seed sown in the world now passing, he descended into hell. The antitypical third day, marking His ascent into the heavens of the Aquarian age, is now come. A few have marked the Sign of His coming as a thief in the night, and his ascension to the dominion of the intellectual throne of the new age, as CYRUS his Anointed (Jehovah's Anointed). It is for such as have marked this Ensign, to exalt this name above every name, as the Lord's foretold new Name, the name of his one righteous BRANCH; of himself, the sown in Babylon.

"And I, if I be lifted up from the earth, [into which the Lord knew he was to fall as seed] will draw all men [the men of Israel whom the Lord came primarily to save] unto me." This business of lifting up and exalting his Name belongs primarily to those who noted the Sign. In his going to and fro in the earth, many, in one sense, and few in another, marked the Ensign and said: "Lord, I believe." Where are they all today? This world is sin-sick from head to foot, with the bites of its fallacies. It is looking for a deliverer from sin, sickness, and death. It was promised the truth that should make it free from all these things. The truth came in response to the world's cry for deliverance, as Moses came to the children of Israel, to whom he was "as God."

What has this present crying, evil world done with the sacred Spirit of Truth in the elect personal form of its promised Prophet? What it has ever done with its greatest prophets,—despised and rejected him. Nevertheless when he came, "a few noted the Ensign," and with them as members of his primary nucleus, he opened a fountain yielding to all who would drink and live by it, the pure river of the Water of Life in its scientific degree.

The "sound doctrine" of the Lord of life eternal in the heavens is derived from an absolute knowledge of the truth,—genuine scientifics. This doctrine the Prophet of life applied to his own life for his final absorption into Deity, that the Spirit of Truth might quicken the mortal bodies of every begotten son of God to newness of life in obedience to the science of the law of life; the law requiring our supreme love for the truth made personal by the obedience to it of its most high Prophet.

The old cry must again ring through this land: "How shall we escape if we neglect so great a salvation," as the knowledge of the truth? It was fully and freely given to the world for the salvation of the body, soul, and spirit of every one receiving it, for its righteous use. Its righteous use has both a social and a personal aspect, absolutely interdependent.

As Moses lifted up the symbolic brazen serpent in the wilderness, offering life for a look of restored faith in the humanity of God; so must the Lord's Prophet,

the Son of man, Sign of the ascending and descending life of the Lord, be lifted up in the esteem of men, by all who now believe in him as the Lord's "New Name."

The secret of the Lord's presence, in his coming as a thief in the night, is made known to the few, to be proclaimed by them to the many. No other sign of the Lord's coming, to all the begotten but unborn Sons of God, was promised them but the Sign of Jonas (dove), which the prophet John saw; the Spirit of Truth as a dove passing from himself over to the Lord Jesus. Jesus was the seed-Man of a great harvest of men and women to be quickened by Elijah the prophet (the Abrahamic father of the great multitude), to newness of life, and to be transformed by the renewing of their minds. The Prophet of this age came fully credentialed by genuine science and Biblical prophecy. He will come again to all who believe in his name as that of "CYRUS the Anointed," or Christos. The self-sacrificing Messiah has passed into the invisible realms of life, to be seen again by all who aspire to be like him in ultimates.

Self-aggrandizing messiahs are springing up everywhere, as his self-appointed successors; dark stars seeking to obscure the glory of the only name, by detraction of polarity in it, as the only name. Verily, they shall have their reward, unless they repent and become as little children in the ranks of the humanity to be saved by cognition of the one Man anointed by his birth, in 1870, into the Spirit of the Almighty, the individuality of the Lord.

Need of Education on All Lines

THE *Independent* of Jan'y 12 publishes an article by one Christopher Crowell, a Texan. It bears the title, "The Worm Turns," and the subhead is "An indictment of women and a defense of men." In publishing the article the *Independent* states that it is "printed, not because we agree with it, but because we feel sure many of our readers will not agree with it." Readers are invited to reply to it. Doubtless they will, and from many differing view points.

It is a deplorable fact of unwise policy that numerous women in the zeal of their endeavor to attain the ballot, have resorted to vindictive language in sizing up men in general. They have resorted to the portrayal of all the evils common to mortality, irrespective of sex, as being peculiar to males only. There is hardly a vice or a virtue known to humanity, circumstances and degree of development being equal, that women will not display equally with men. According to Kipling, "The female of the species is more deadly than the male." There are very important social services to be rendered today by society's every factor, for the welfare of all humanity, irrespective of sex, race, or religion; and any interference with their being rendered on account of these distinctions, reacts forevil upon society as a whole.

Such citizens of this nation as claim to be Christian, nominally at least, take the Lord Jesus (in his doctrine and life) as their standard of ethical integrity; in applying the law he at least fulfilled in all the affairs of life,

and the educational uses of church and state. When a woman condemned to be stoned by men, for her shortcomings, was brought into the presence of the Lord, he addressed himself to those indicting her for crime, with these words: "Let him that is without sin among you cast the first stone." The accusers left the accused woman alone with her Savior. The Savior then dismissed her, impulsed for a better life, with the never-to-be-forgotten words: "Neither do I condemn thee; go and sin no more."

Now it would seem to us well, since both men and women are known by all to be mortal, and therefore sinful, (the wages of sin being death,) to quit calling each other black. Let both cease their contemptible meannesses to each other, right here and now. We have reached the crisis of the grandest period in the history of the universe; the set time for the birth of the fifth kingdom, a kingdom of men, male and female in one form in the image and likeness of the Lord their God.

It is now the time of times for men and women having the living hope of becoming of that kingdom, to brace up as "one new man," and face intelligently, in the light of the science of the law of immortal manhood, every vital problem of their day and generation awaiting the universal solvent. It is the time for the truly progressive class of men and women to serve their own well-being, in serving that of every race and nation, not alone with the ballot, but with every resource at command.

If the present be the long foretold "harvest time" of "the wheat and tares" of a sinful world's regeneration from the holy Seed of the Lord Christ, it is well for all to remember that the "wheat and tares" were foretold to be found, in the time of the end, in the field of the seed of the Lord's own planting. It is also well for all to learn from the sure word of prophecy, that the Sower and Reaper are one Lord, to be known by names or personalities suited to the two specified functions.

Every vidual of the field who would stand revealed unto the Lord as *wheat*, now presents the appearance of tares; this is because of his still unredeemed body, produced by the will of the mortal flesh. These tares or mortal bodies are foretold to be gathered into bundles, *i. e.*, incorporated commonwealth social organizations for the burning of the tares. In such "bundles" viduals are to lose their viduality of mortal selfishness engendered by the lusts of the flesh, and the pride of what they erroneously call their individual life. They are to overcome in these "bundles," by the application of the science of the laws and principles of immortal manhood, which condemn all the sins of the flesh so carefully enumerated to the primitive Christians by the Apostles of the Lord.

The destruction of these tares destroys the mortality of the body, leaving it ripe for the incorruptible dissolution of all who, by the works of right uses to their community, have kept their faith alive in the name of Him who so scientifically delivered to them the message of the truth he served at the cost of all a man can give.

In this culminating period of the universal adultery of all things, of church, Christian and state, pagan; of commerce and industry on all life's lines, the only deliverance from the evil fruits of evil is social reorganization on a platform demonstrably righteous, erected on a demonstrable premise of the fundamental truth of absolute science. This premise the foretold prophet, "the man with a plumbline in his hand, has furnished this world. It is so firm a foundation for a system of universology yielding all truth to every man according to his need, *i. e.*, for his best uses to society, that all the powers of heaven and hell cannot prevail against it.

Logical deductions from it, place every vidual being squarely in front of the throne of the man Christ Jesus, in his "new Name," with his every sin accounted for and forgiven, if rationally confessed and forsaken. The kingdom of heaven instituted in the Lord Jesus, still inheres somewhere in the heart of the human race. The sphere of its inherence can be located reliably by no power under heaven save that of a demonstrably heaven-sent, genuine science of its being, revealing this secret place of the Most High, who occulted or hid himself in humanity until the due time of his revealing to them, by the science of their Lord's "new name." By this light, if faith is lost in sight, and they choose to go in and out by a way eternally new and living, they can do so.

The Virginal order of beings, biune in sex potency, having the woman power, as a vision of their God's glory, within the shrine of the neuter form of man, has powers and executive constructive and destructive abilities unknown to mortals. Of such an order of beings were the shepherd kings, who built the pyramids and wrought the feats declared by mythologies to be the "work of the Gods."

In their final passing in, to go no more out till the reappearance of their high priest or seed man, they give gifts unto elect mortals, the exercise of which prepares them from generation to generation, in churches incorporating states suited to the education of the genus to be developed. The final development is for their absorption into the eternal whole (or holy) House of Israel, *i. e.*, eternal in the heavens or intellectual and affectional interiors of perpetually existing orders of men, in the process of being created in the divine image and likeness of the holy Seed. For such highly developed viduals as the maturity of the fruit of the tree of the knowledge of good and evil supplies, the truth in its ultimate science of the being of the universe becomes the power of life from the dead. For them sin, sickness, and death (breaks in the continuity of consciousness) will cease to be.

The viduals whose mental conjunctive unity is once made with the central mind, will cheerfully choose God's way, God's truth, and God's life, and, living in conformity with the same, will walk with God till absorbed (like Enoch) by the proceedings of his eternal order of being. Viduals still in the sex forms of mortality called of God by their appropriated science of his immortality and eternal life, will be finally cut off in their inclination

even, to the sinful tendencies of the mortal flesh. They will have no desire to descend into the hells of mortality through the channel of conceiving in sin and shaping in iniquity, or to be obedient to the lusts of the flesh. A better way of inheriting the thrones of all forms of life has been opened to them, and by this new and living way they elect "to go in and out and find pasture."

In this new sphere of being, males and females have, as one, every conceivable functional right to be divinely used without fear of sin, sickness, or death. In this sphere, in which men and women become as the angels or messengers of the Most High, they in honor prefer one another, crying, "grace for grace," and glorying only in the Lord their God as the Savior of all, "every man in his own order."

The Call for Woman's Emancipation

THE Woman Suffrage movement of the United States has finally headed up in a new national organization having its head-quarters in Washington, D. C. It proposes to have all its aggressive dealings with the Federal Government. This wholesale move, meaning "big business," is commendable. If one is about to slay to make alive, it is well to make the best-directed, fell stroke possible,—if you know what it is and how to make it. It takes Koreshanity to tell the world's womanhood this bit of an appeal to reason. Really, one to whom this wisdom has been imparted grows weary of dealing with ignorant militancy, and the still more ignorant self-satisfied suavity of the "bill and coo" variety.

The Almighty has said to his begotten, "come, let us reason together." On a really very familiar basis of righteous sociology, both men and women may enjoy all the liberty of the Sons of God,—politically and every other way. A platform of righteousness has been published, broad enough for whosoever will to stand upon, and move the world into all lines of righteousness. It requires courage for the clinging vine sort of women to take the first step, as it necessitates quitting the clinging. They must assume their right to their own bodies, and protect them from that lust of the mortal flesh commonly called love. This sex passion, resulting (when normally exercised) in the perpetuity of mortal embodiments, is the source of mortality.

The Lord Jesus has, within historic times, revealed the fact that there is such a thing as an immortal embodiment, that, when it has reached its fourth dimension (the limit of its duration in time) as to its form and functions, vanishes into the domain of eternal life, which has no breaks in the continuity of mental consciousness.

"The Almighty calls upon the standing men and women of his regeneration, though still in their graves (gravic states of mortality), to arise from the dead, and receive the light of life from his elect Messenger. This light will enable every mature woman to end the prostitution of her life in the flesh. The education of women, in regard to their duties for ending the de-

(Continued on page 56)

For the Younger Minds

Bertha M. Boomer

AN AMERICAN GENIUS

An Example that Young People Might
Follow With Profit to Themselves



VERY BOY and girl knows by heart the poet Longfellow's oft-repeated lines:

"Lives of great men all remind us
We can make our lives sublime,
And departing leave behind us
Footprints in the sands of time."

It is natural, though not necessary, that we should turn to the pages of history to inspire our own walk in life with the nobler deeds of men who have lived in the past. It is right to honor and immortalize the great and good who crown the past, but it gives life to observe, appreciate, and appraise the lights of one's own age. We have often heard it said, such or such a one was in advance of his age, and failed to benefit the people of his time in consequence. Undoubtedly he lived, and did his work at the proper hour, but the majority of his fellow-men were dragging the time. It behooves one to keep an eye on the baton. There are certain periods in the great cycles of time when there is but one wielder of the baton, or rod of progress; but at all other moments the truest beat rests with the progressive, aspiring thinkers who have not fallen behind, or who anticipate to a fault the proper pulsation of their day. In every line of activity these achieving and original thought-producing personages may be found. They are not alone the scholastics, philanthropists or inventors. The Burbanks, the upholders of the fine arts, and the industrial organizers contribute to the maintenance of a higher civilization, which we hope to have realized in its fullest development in the present and succeeding centuries.

We say this man is an able engineer; he is doing something for his fellows; or that one is an author who reveals to his readers new beauties, and larger horizons of life; this one, we will say, is an artist who says, "Come, see what I saw," and we look upon his interpretation of Nature, and learn to appreciate and enjoy a picturesque side that our dull eyes and intellects never realized before. Again, here is a lecturer who comes into communication with us in the most direct and simple way, and awakens one ambition after another to dedicate to some task worth while to humanity. But where is the man who has the power of expression, and the thought to express so well developed, that he speaks to us in these several ways? Such a man is Francis Hopkinson Smith, engineer, contractor, artist, author, and lecturer. He is an indefatigable worker, and he is an American. Now, all Americans cannot bequeath the fruit of their life's activity through four or five different languages by any means; but as indefatigable activity is beginning to distinguish our race, let us be encouraged by this splendid example, and increase our own efforts to achieve, and as an outcome give more, if it be in but one line of useful accomplishment.

With seventy-five years of strenuous work in the past, Mr. Smith appears to have as many, and as strenuous ones,

yet before him, if such a thing could be. To be sure, his centrally parted hair and his generous mustache are seventy-five years white, but his figure is still twenty-five years erect and active. He deems it no over-exertion to dictate the paragraphs of his next novel to his stenographer every morning; deliver several lectures on art during the week; and attend the opera at the rate of seven times in two weeks, besides many dinners and social affairs. The latter includes naturally being immensely pleased to have a word with every one. All this he does when he has left his regular work in New York and is out on a lecture tour.

Mr. Smith was born in Baltimore in 1838; he received a good academic education, and then became a clerk in the Baltimore iron works; subsequently he studied engineering and became a successful contractor. He contracted for a number of Government works of importance on the Atlantic Seaboard. Among these were the construction of the seawalls at Block Island, and Governor's Island, New York. The erection of the Race Rock Lighthouse, New London, Conn., and the foundation of the Bartholdi Statue of Liberty, in New York Harbor, were also among his contracts.

He gained distinction as an artist many years ago, and among some of his well-known works are: "Old Man of the Mountains" (1874); "In the Darkling Wood" (1876); "Under the Towers—Brooklyn Bridge" (1883); "A January Thaw" (1887), and many more. He is well-known for his work in charcoal and water color, or liquid pastels, as some choose to call his water colors, owing to his manner of using that medium. He was self-taught as an artist, and has a somewhat original, or individual method of treatment. If the subject be a distant tower in a misty atmosphere, he does not hesitate to pour a bucket of water over his day's labor to give it the desired effect it may have lacked. Mr. Smith is very free to describe his own methods in charcoal and water color, with a hope of aiding others in their efforts to obtain good results. His illustrations, for which he is better known than for his paintings, are usually done in charcoal. In this medium he uses a rough gray paper, and resorts to chalk, crayon, and even Chinese white for his high lights. He commences his water color as a charcoal drawing, fixes it thoroughly, and then tones the drawing with color. The result is very charming. He particularly likes to paint Venice, and Venetians love to have him.

When Mr. Smith arrives in Venice, he establishes himself in a hotel, and within twenty-five minutes is seated under a white umbrella, busily recording some spot he loves. There is no difficulty about finding proper models, every Venetian knows him, and he always rewards them liberally. If there are too many boats in the canal, it is straightway cleared for him. A story is told of traffic over a bridge being held up until four o'clock in the afternoon, while Mr. Smith found pleasure in painting some Venetian women who posed on the bridge, holding some potted flowers sent up from the green-house for the occasion. He carries about with him tapestries to hang from windows, and other

accessories to add to the color and picturesqueness of the scene he has chosen to paint.

But the man as an author, it is thought by some, has eclipsed the engineer and the artist. He has written over a score of books, a few of which are the following, "Well-Worn Roads"; "Peter"; "Fortunes of Oliver Horn"; and "Caleb West, Master Driver", etc. His experiences have been rich and full, and his books are accordingly full of human interest.

As a lecturer he usually talks on subjects of art. He has many clever stories to tell of, or on, some of his artist friends. The eccentricities of Whistler; the length of Sorolia's brushes, and the many miles George Inniss runs up and down his studio while painting a picture. He is an interesting and lovable character withal, and if any young person has an opportunity of coming in touch with his invigorating spirit, they can not fail to be benefited.

The Sermon on the Mount

"OF the preaching of Jesus, the Gospel preserves numerous fragments, but no lengthened abstract of any single discourse except that of 'the Sermon on the Mount.' It seems to have been delivered immediately after the choice of the Twelve, to the disciples at large and the multitude who thronged to hear the new Rabbi. Descending from the higher point to which He had called up his Apostles, he came toward the crowd which waited for him at a level place below. There were numbers from every part—from Judea and Jerusalem in the south, and even from the sea-coast of Tyre and Sidon; some to hear Him, others to be cured of their diseases, and many to be delivered from unclean spirits.

"The commotion and excitement were great at His appearance; for it had been found that to touch him was to be cured; and hence all sought, either by their own efforts or with the help of friends, to get near enough to him to do so. After a time, however, the tumult was stayed—all having been healed—and he proceeded, before they broke up, to care for their spiritual, as he had already for their temporal wants. * * *

"Seated on some slightly elevated rock—for the teacher always sat while he taught—the people and the disciples sitting at His feet on the grass, the cloudless Syrian sky over them; the blue lake with its moving life on the one hand, and, in the far north, the grand form of Hermon glittering in the upper air—he began what is to us the Magna Charta of our faith, and to the hearers must have been the formal inauguration of the new Kingdom of God.

"The choice of the twelve Apostles, and the Sermon on the Mount, mark a turning point in the life of Jesus. A crisis in the development of His work had arrived. He had till now taken no step toward a formal and open separation from Judaism, but had contented himself with gathering converts whom he left to follow the life he taught, without any organization as a distinct communion. The symptoms of an approaching rupture with the priests and rabbis had, however, forced on Him more decisive action. He had met the murmurs at the healing of the paralytic by the triumphant vindication of the language which had given offence.

"The choice of a publican as a disciple immediately after, had been a further expression of the fundamental opposition between His ideas and those of the Schools and the Temple, and his justification of the disuse by his disciples of the outward rites and forms which were vital in the eyes of the orthodoxy of the day, had been another step in the same divergent path. He had openly sanctioned the omission of fasts and of mechanical rules for prayer, which were sacred with the rabbis. He had even set the old and new order of things in contrast, and had thus assumed independent authority as a religious teacher; the sum of all offence in a rigid theocracy.

"The choice of the Twelve and the Sermon on the Mount were the final and distinct proclamation of His new position. The Apostles must have seemed to a Jew the twelve patriarchs of a new spiritual Israel, to be instituted for the old; the heads of new tribes to be gathered by their teaching as the future people of God. The old skins had proved unfit for the new wine; henceforth new skins must be provided—new forms for a new faith. The society thus organized needed a promulgation of the laws under which it was to live; and this it received in the Sermon on the Mount.

"The audience addressed consisted of the new-chosen twelve; the unknown crowd who heard Him with pleasure, and were hence spoken of as His disciples; and the promiscuous multitude drawn to Him for the time by various motives. Jesus had no outer and inner circle for public and secret doctrines like the rabbis; for though He explained to the Twelve in private any points in His discourses they had not understood, the doctrines themselves were delivered to all who came to hear them. This sermon, which is the fullest statement we have of the nature of His kingdom, and of the conditions and duties of its citizenship, was spoken under the open sky, to all who happened to form his audience. In this great declaration of the principles and laws of the Christian Republic—a republic in the relations of the citizen to teach other—a kingdom in their relation to Jesus—the omissions are no less striking than the demands."—*Cunningham Geikie*.

The Warning

BEWARE! The Israelite of old who tore
The lion in his path—when, poor and blind,
He saw the blessed light of heaven no more,
Shorn of his noble strength, and forced to grind
In prison, and at last led forth to be
A pander to Philistine revelry—
Upon the pillars of the temple laid
His desperate hands, and in its overthrow
Destroyed himself, and with him those who made
A cruel mockery of his sightless woe;
The poor blind slave, the scoff and jest of all,
Expired, and thousands perished in the fall!
There is a poor blind Samson in this land,
Shorn of his strength, and bound in bonds of steel,
Who may, in some grim revel, raise his hand,
And shake the pillars of the commonweal,
Till the vast temple of our liberties
A shapeless mass of wreck and rubbish lies.

—*Longfellow's Poems on Slavery.*

Light on Current Events

John S. Sargent

A SCIENTIST TAKEN TO TASK

"Behold, I will set a plumbline in the midst of my people Israel." (Amos vii: 8.)

THE READER is doubtless familiar with the name and fame of Professor Edgar Lucien Larkin, of the Lowe Observatory on Echo Mountain, California, who sits in his mountain eyrie high above the madding throng, both mentally and physically, letting rivulets of wisdom and erudition, both of the occult and physical sciences, trickle down to an admiring populace, as water trickles down to the thirsty plains below. Few men can compass the wide range of mental exploitation indulged in his cerebral cavity, and fewer still would adventure the dizzy heights of so called scientific speculation to which he affects an undaunted and unabashed familiarity. Training his telescopic vision on the midday heavens, he looks "old Sol" in the eye and notes the sunbeams blackened by the motes (sun spots), and measures the transpiring time, just eight minutes and nineteen seconds, when the electrical disturbances occasioned thereby, are flashed to earth through 93,000,000 miles of intervening space! All the while he is tossing from off his pen point a most fascinating description of that solar hurricane and brilliant display on the face of the fiery orb, and reckoning the area of these Titanic disturbances in units of the earth's magnitude, or in hundreds of thousands of miles. Or, still more wonderfully, he is poisoning the orbs of day or night upon the point of his Faber, and taking their avoirdupois as the apothecary sizes pills.

But after flinging out these colossal figures, like a boy shying pebbles into the brook, and launching magniloquent, admiring phrases of description, as thistle-down to the winds, he stumps himself (and all other scientists) with the query of whence "the source of supply of the enormous output of heat and light and energy" from the sun? What fuel feeds its flame, he knows not. How is the mighty fallen; and what a fool theory it is that falls down upon the threshold of its own structure, and cannot tell how it is sustained. With all his boasted knowledge, which assumes to fathom the limitless universe, and with an imagination that rides the misty nebula, and points out forming worlds and the solar systems of a hundred million suns, with their moons and planets, he yet cannot solve the enigma of the sun's heat; cannot tell from whence is the fuel that feeds those fiery flashes he so ardently admires and so eloquently describes. What is a system of knowledge worth, that is so woefully lacking in the most essential factor of its existence?

We, who do not let our minds soar in the imaginary and unfathomable depths of an illimitable universe, can console ourselves with the humorist, who remarked that "it was better not to know so much, than to know so much that isn't so." Though we can tell from whence the fires of the sun are fed, we would first remind our contemporary of Davy Crockett's advice, to "be sure you are right, then go ahead." It would be much better for him to come back to

earth and prove his premise before wandering off among the stars, with "guess-so" theories; and some one, unawed by his stupendous assumption of knowledge, has attempted to pull him down to a consideration of that humble but necessary factor of all true theories. But his reply shows it to be altogether too "small potatoes" to engage his serious attention. Here it is, given in "Science Questions, by Edgar Lucien Larkin," clipped from some unnoted periodical, and sent us by a friend:

Q.—"You are doubtless aware of the theory believed by some, that the earth is a hollow sphere or shell, and that the ground under foot is the concave or inner surface of the supposed shell. Could not the experiment be repeated without bungling?"

A.—The experiment made on the coast of Florida in 1897 could be repeated without bungling, but it would be sheer loss of time. Not one scientific man from any part of the world, visiting the Exposition, would have a thing to do with it. The deductions made from the Florida surveys by the Koreshan people, violated every law of mathematics that can be brought to bear on the case."

Well, if such a survey should be attempted by the so called scientists, and accomplished "without bungling," it would be about the first undertaking they did not bungle. Every survey of the heavens that they have ever made is a bungling job, for the very good reason that they made it without first proving their premise. They simply guessed at that, and have guessed wrong; for that reason, their conclusions are all fallacious. But what makes it worse, and so impossible of correcting their error, is that they are so bigoted and fanatical in their assumption of superior genius, that of course, just as the Professor asserts, "Not one scientific man visiting the Exposition would have a thing to do with it." This attitude of these learned (?) gentlemen has been demonstrated over and over again in our experience with them. They all know very well that the premise of the earth's convexity is assumed, and that it never has been satisfactorily proven, yet they refuse to take the only means, or to even fairly consider, the only means of absolutely demonstrating the truth of their premise;—that is, a geodetic survey of a section of the earth's surface.

Could bigotry and fanaticism go farther? And what better are they in this respect, than the priests who refused to look through Galileo's telescope? One would naturally think that they would grasp at every means to prove their theory and thus strengthen their belief. But no, they are either secretly apprehensive of what the test will reveal, or are so "cocksure" that they have all astronomical wisdom patented in the name of their school, that no one outside has a right, or the ability to discover anything in their line. We venture to assert that Prof. Larkin has not given the deductions made from the Florida survey, sufficient investigation to enable him to prove that they violated any law of mathematics. If so, we would be pleased to have him point it out.

It is not at all expected that the Professor will condescend to accept the above invitation; but that will not hinder us from pointing out some violations of law, mathematical and otherwise, that he and his school have been

perpetrating for the last three hundred years, and palming it off on a confiding public as superior erudition. When surveyors undertake to run a level line, they find that the earth apparently falls away some inches to the mile from the line of vision, as defined by the theodolite. This is attributed to the curvature of the earth's surface; and astronomers claim it as proof of the convexity of the earth. Well, if an absolutely straight rail should be erected and extended one mile, and the theodolite applied parallel to all four sides, that is, above, below, and to the right and left side, it will be found to apparently curve the same number of inches all four ways at the same time. They have taken an appearance for reality without proving it. This apparent falling away from the line of vision is explained by the law of foreshortening, or perspective, as it is known by the landscape artists. Now, if that is not a case of bungling, what is it?

Next, when a ship sails out of sight to the naked eye, these learned (?) men tell us that it has gone down over the bulge, or convexity of the water. But what becomes of that convexity when, as all seafaring men know, you can take a marine glass and bring the whole ship (hull and all) back into view? Also, often times lights have been seen at sea as far as sixty miles from the observer, when, if convexity were a fact, they should have been hundreds of feet below the horizon. Then again, they estimate the depth of air above us to be anywhere from fifty to five hundred miles;—pretty accurate for a science that aspires to be called exact; but what medium is above they do not tell, other than the supposition that it is ether. But whatever it may be, it must be less dense than our atmosphere; and the scientists well know that, on account of refraction of light, upon looking from our own atmosphere into a medium of less or greater density, vision will penetrate only a comparatively short distance; and even then the objects seen will not be where they appear to be. Any fisherman who catches fish with a spear well knows that fact; yet the astronomers, in the face of this knowledge, will attempt to take the parallax of heavenly bodies which they claim to be millions of miles beyond the limits of our atmosphere.

They get these "magnificent" distances by calculating their parallaxes from perpendiculars, supposed by them to point downward toward the center of the earth; whereas the reverse is true. These perpendiculars point upward to the center; and if they made their calculations with this knowledge as their datum line, the heavenly orbs would be found to be something less than one thousand miles away. That is, their reflection would be seen at the surface of our atmosphere, for that is what they see, and not the real orbs, which are too far beyond the limits of our atmosphere to ever be visible to us. Then again, they claim that everything (including the sun, moon, planets, earth and stars) is held in place by (à la Newton) gravity, which any tyro in science ought to know would pile everything up into one solid mass immediately, if such a law were operative.

Despite the fact that they observe that air and water separate and maintain a strict line of demarcation, above which water will not rise, except as forced, and below which air will not descend very far of its own weight; and also observe that hydrogen, if liberated, will ascend; and

that rocks and other heavier substances will descend, if free to do so, they still do not, in spite of all this evidence, discover that everything is emplaced according to its specific gravity. We can see that the emplacement of water is at the surface of the earth, and, if not prevented by the upheaval of solid earth (of greater specific gravity) into islands and continents, the water would spread out and cover the whole surface of the globe. That would be the water stratum, superimposed upon which is the stratum of air. This extends upward until it reaches a point above which its specific gravity will not permit it to rise, the same as water at its surface. The same law also limits the descent of water below its specific limit.

As hydrogen is lighter than air, we must conclude that it comes next in the order above. The geologic (or earth) strata is all mixed up, and thrown above its natural position by volcanic and seismic action, aided by the restless action of water; but below that, in orderly sequence, are the various mineral and metallic strata, emplaced according to their relative specific weight. The shining orbs in the heavens have no such weight as our seer on Echo Mountain assigns to them in his penciled mathematics; they are there because of their great levity; they are the points where the out-going and in-coming energies (the gravic and levic energies on their way to and from the center and circumference) meet, and by their friction produce combustion. Thus Newton's law of gravity constitutes another most egregious blunder, another bungling of the so called savants.

Now we come to their strongest proof of the earth's convexity. The dark disk that obscures the moon in an eclipse is circular, which the scientists claim to be the shadow of the earth cast upon the moon by the sun shining upon the opposite side of the earth. This would have to be accepted as conclusive evidence, if the learned gentlemen could explain satisfactorily to us how the earth's shadow can be thrown upon the moon when the sun and moon are both above the horizon,—a phenomenon which not infrequently happens. Until they can do this without violating the laws of mathematics, this phenomenon will have to be regarded as affording no proof whatever of their claim.

This practically comprises all the so called proofs of the earth's convexity worth while noting, and which have been adduced by three hundred years of laborious study and research, not one of which would be competent testimony in a court of justice. And now it is pertinent to ask: Are the men who, upon such flimsy evidence, have foisted this theory upon the public and take pay for teaching it, sufficiently competent and unbiased to be trusted to prove up the Koreschan geodetic survey, "without bungling"? If there are any "blue sky promoters" in reality, these scientists must be the original and simon-pure representatives; for instead of getting down to determine the earth's contour, to prove their theory, they set people to star gazing, and to ignoring the only possible proof of the truth of their claims. Are they not to science, what the Christian priesthood is to religion,—blind leaders of the blind?

Now we come to still another blunder of those who pose as dispensers of scientific wisdom, though the chemists and not the astronomers are responsible for it; that is, the indestructibility, or the eternity of the atom of matter.

Notwithstanding the fact that they daily see matter disappear as matter, and remanifest in action as spirit, or so called energy, as heat, light, electricity, magnetism, etc., they have insisted for a hundred years that matter was always matter, and that there never was any transformation of matter to spirit, or of spirit to matter, or of one form of matter to some other form of matter. The action of the newly discovered metal called radium has somewhat disconcerted their "cocksureness" of this claim; and they are now floundering about between atoms, ions, and electrons, in a somewhat ludicrous endeavor to find out just where "they are at," with a gradually more and more defined apprehension that they will yet have to acknowledge their egregious mistake, and that the quest for the "philosopher's stone" by the ancients, was not such an *ignis fatuus* as they made themselves believe. Or, in other words, that the science of alchemy, as believed in by the sages of thousands of years ago, is no idle dream, but a grand reality, and performs a most important part in all the functions of Nature.

Now, then, having shown the fallacy of all the so called proofs of the earth's convexity, and suggested the interchangeability of matter and spirit, or of one form of substance to another form of substance; and with the further assertion that the deductions from the Naples Geodetic Survey are substantially correct, Mr. Larkin to the contrary notwithstanding, we are prepared to show where "old Sol" gets his fuel, and that it will never fail so long as the world stands,—which will be forever. It is an axiom absolutely irrefutable, that there can be no object without a center and also a circumference, characteristics which do not belong to the popular theory of the universe; for being illimitable it can have neither. The energies which radiate outwardly from the sun,—the center of the universe, we call gravic energies; but as everything has its opposite, creation could not be sustained without the reciprocal interaction of opposing or antithetical forces. Hence gravic energy has its opposite, which is levic energy. These two forces meet at every point or line of demarcation; that is, at the line of cleavage between one stratum or plane and the next, and the friction (like that of the opposing currents in the arc-lamp) causes combustion, by means of which there is an alchemical transmutation through which new matter is deposited, while the waste is transformed to ascending and descending substances. This combustion is what forms the stars and planets, and is also constantly going on in our domain at the surface of the earth, from which combustion we derive our heat of the atmosphere. The thermal ray from the sun only develops as heat, by friction with the returning antithetical levic force it comes in contact with here at our surface. This phenomenon is repeated at every recurring line of demarcation between the various mineral and metallic strata or planes that comprise the earth's shell. These fires in the bowels of the earth constitute its digestive apparatus, by which its material substance is being constantly renewed and the wastes disposed of, just as is done in the human body. As the material grows more dense, the fiercer the fires necessary to consume and transform it to its corresponding energy. This will account for volcanic action; the method by which this process of digestion is relieved of waste matter.

At the last or outside metallic plane is the point of reaction; the final transformation takes place here, wherein the gravic ray is completely changed to levic force, and takes its way back to feed the fires of the sun, where in due process it again becomes the gravic ray. This reciprocal action between the center and circumference is constant, perpetual, and equilibrious, consuming the waste and recreating the supply to every degree and plane of the universal formation, from the center to the circumference. Thus each domain gets its supply of necessary material, adapted to its quality and degree, in due season, and their waste goes back to the sun to supply fuel for its flames, and to be renewed, as the venous blood is carried back to the heart and lungs to be worked over for the arterial circulation. For the earth (the universe) is a living, breathing structure, with the necessary functions for its maintenance and perpetuation. If this were mere theory founded only upon hypothesis, as is the Copernican system of astronomy, it would still be eminently superior to that, in that it is a unique whole, has no discrepancies, or inconsistencies, and is brought within the reasonable comprehension of the natural mind. But it is more than this; it is based upon absolute proof, and it is no fault of the system that the advocates of convexity haven't brains enough, or honesty enough, to give it an impartial and comprehensive investigation, and to perceive the truth of it.

The instability of these scientific theories is shown by the fact that new discoveries often compel a revamping of long-accepted conclusions. It is just now announced from Lick Observatory that a new discovery of the relation of the stars as sources of light and its transmission through interstellar space, is likely to establish a new law of physics and overturn the foundation of observational astronomy. Nothing of that kind can ever happen to Koreshan Science. New discoveries will confirm it more and more.

Our Political and Financial Outlook

THE TARIFF reduction is going into effect with no very appreciable decrease in the cost of living; the national banks are now rushing in their applications for membership in the new banking system, and after a short rest at Pass Christian, Miss., from the moil and turmoil of getting those two measures through Congress, the President is back at Washington, busy in his indefatigable efforts to put through further legislation, along the line of party promises made at the Baltimore convention. In the promotion of this end, he has delivered an address to Congress in his usual urbane and apologetic manner, indicating his ideas of the best methods of dealing with the trusts. The gist of his address is set forth in seven concise statements as follows:

1. The effectual prohibition of interlocking directorates of great corporations, banks, railroads, industrial, commercial, and public-service bodies.
2. A law to confer upon the Interstate Commerce Commission the power to superintend and regulate the financial operations by which railroads are supplied with money for development, and to improve transportation facilities.
3. To decrease the debatable area of the Sherman law, by definition of "the many hurtful restraints of trade," by explicit legislation supplementary to that law.
4. The creation of a commission to aid the courts, and to act as a clearing-house of information in helping business to conform to the law.

5. Provision of penalties and punishments to fall upon individuals responsible for unlawful practices.

6. Prohibition of holding companies, and a suggestion that the voting power of individuals holding shares in numerous corporations be restricted.

7. Giving to private individuals the right to found suit for redress upon facts and judgments proven in Government suits, and providing that the statute of limitation should run only from the date of the conclusion of the governmental action.

These suggestions are characterized by Geo. W. Perkins and Victor Murdock, leading lights of the progressive party, in the absence of Col. Roosevelt, as altogether too mild and ineffective; and by Senator Cummins as "beneficent sunshine." The President himself gives the assurance that there is no intention of uprooting, or of unduly disturbing business, but simply to guide it in ways of equity and justice to all. Wall Street, which is regarded as the barometer of business conditions in this country, and which has been in a state of pessimistic apprehension for some time, seems to take these assurances encouragingly, as it responds with general bullish tendencies on the Stock Exchange.

The people generally seem to be pleased with the President's views of trust regulation; and Congress is urged by him to take it up and carefully and deliberately consider it, with the earnest conviction that neither he nor they have been sent up there by the people to originate ideas for public action, but to enact the people's will into law. This the present Congress seems quite willing to do, as already five bills, embodying the above suggestions, have been, or are, ready to be introduced into the lower house.

The Alaska Railroad

WHATEVER may be thought of the Government policy now being carried out at Washington, the officials there are to be congratulated upon the unanimity of action of the administrative and legislative branches in putting that policy into execution, in happy contrast to the republican regime for many past years, when there was a crying need urged, promises were made, yet the effort to fulfil them was frittered away in mere talk, or "jokers" deftly inserted to make the enactments of no avail. No wonder there was a growing estrangement between the party leaders and the rank and file that finally split it wide open. The people were demanding certain radical departures from long-accepted policies. The moneyed oligarchy wanted no change, and the politicians wanting to hold favor with this oligarchy, thought to fool the people by "masterly inactivity."

As an illustration of the change which we are experiencing, it is only necessary to call attention to the years of imperative demand that something be done for the development of Alaska. Some policy was demanded by the people, by which its resources should not be gobbled up by the greedy monopolists. Manifestly, that could not be done if private capital were permitted to control the means of transportation. Here was a dilemma so sharply drawn, and the two sides so antagonistic, that the party in power feared to take either horn, lest the other turn and rend them; so they kept it hanging up in the air. But a democratic Senate, with the help of some of the more radical republican and progressive party members, as soon as they could get to it

from more urgent legislation, has passed a bill authorizing the President to purchase or construct 1,000 miles of railway in Alaska, at a cost not to exceed \$40,000,000.

This bill carried by a vote of 46 to 16; fifteen republican and one progressive (Senator Poindexter) supporting it, showed that it had an overwhelming majority in the most conservative house of our Government. The lower house will undoubtedly endorse it, and it will be such a radical departure from all our former policy as to mark an epoch in our industrial history, the inauguration of which we owe largely to the lesson of the Panama Canal, and its successful construction under the management of Col. Goethals. By the way, the Senate took occasion to recommend Col. Goethals to the President, to be put in charge of the work of building the Alaska railway.

The Mexican Muddle

WE ARE tired of the chronic persistency of the Mexican situation, and could almost wish something decisive would happen, even if it was the worst. Huerta is still riding for a fall with his usual bravado, but he does not go down, probably for the reason that his career has so nearly reached bottom that there is no room to fall farther, and he will just gradually flat out. He has defaulted the interest on the foreign loan, and the impecunious bond-holders are prodding their respective governments to ask the United States Government to take some measures to secure these Shylocks their portion, even if it took the alternative, probably, of not only a pound, but tons of human flesh. Gen. Villa has driven the federal contingent at Ojinaga across the Rio Grande into Texas; Some 2,500 soldiers, and 1,500 civilian refugees are now being held at Ft. Bliss, near El Paso.

Relieved of this force in his rear, this victorious rebel is turning his attention to the taking of Torreon, after which he has announced his purpose to advance on Mexico City. This will be a more serious undertaking than has hitherto taxed his genius, as the march will be through some two hundred miles of desert country, where provisions will have to be carried along, while the campaigning will be among inhabitants that are not likely to be so friendly as in his previous operations.

President Wilson is said to be seriously considering lifting the embargo upon arms and munitions of war going across the border to the constitutionalists. It is being represented to him that it is hardly fair to maintain the embargo against the rebels, while the federals can buy freely both here and in foreign countries, and bring them in through her seaports. But the rebels having no such ports, they are compelled to depend upon what they can smuggle over the border, and capture from the federals. This is a serious handicap to them, as they are said to have more money than Huerta, and could get more men to arm if they could only obtain the arms. Perhaps the President will now become more favorable to lifting this embargo by the news filtering over the border, that Gen. Villa has borrowed a book of some of our officers, on the Rules of International Warfare, and has announced his purpose to hereafter carry on the struggle according to those rules, executing only for crimes and for violating parole.

Philosophy and Science

Dr. J. Augustus Weimar

THE DIVINE & BIBLICAL CREDENTIALS

Of Cyrus (Koresh), the Son of Jesse, the Messenger and Messiah of the Aquarian Age

(Continued from January Issue)

Twelfth Credential—The Messenger of the Covenant

“**B**EHOLD, I will send my messenger, and he shall prepare the way before me: * * * Even the Messenger of the Covenant, whom ye delight in. Behold, he shall come, saith the Lord of hosts.” (Mal. iii: 1.) Mark, God calls the Messenger his Sent-One. “I will send.” Thus he is not a self-styled, self-appointed messenger, or a successor of some one. He comes with the highest authority of the Almighty. He need not beg acceptance, or use underhanded means to be accepted; he comes to declare the message of the science of immortal life in the body, the unity of God; for God is one in person, in whom inhere the Fatherhood, Motherhood, and Sonship.

He is the genuine or true Messenger of the Covenant of this age; the High Priest of the Levitical Order, in contradistinction to the Order of Melchizedek, of which Jesus the Christ is forever the High Priest. The Hebrew word “Levi” means conjunction, and the word “covenant” signifies the same. He is the Messenger of the Covenant; that is, the one who will conjoin man with God. Thus, the message that he brings and announces is the very Science of Life, and this science makes it possible to effect an anatomical change in the brain, and thence in the functions, whereby life immortal obtains, and also conjunctive unity of God and man.

The covenant or conjunction (conjunctive unity of God and man) embraces three fundamental factors: First, a conjunction of God with the “man of sin,” through and in whom God comes; second, conjunction of this man’s external with God; and third, conjunction of God with his church through final sex unity, or conjunction of the male and female into a unistic state, where they will be neither male nor female. (Gal. iii: 28.)

“He [the Messenger] shall prepare the way before me.” How many are in readiness, in a mental state of obedience, to accept what God’s Messenger has prepared? The great mass of Christendom will not accept “the way” which the Messenger has prepared. He comes to his own and they will not receive him. It is only a “little flock,” who have ears to hear, and a heart, a prepared mind, to accept. History repeats itself. The Messenger has announced his message, the message of God, since 1870. How many have accepted his prepared way? However, whether there are now, at the present stage of development, few or many, a definite number will be reached. These will accept the Messenger’s prepared way. And it is stated that they will “delight” in him. He will be their Shepherd and Master (Teacher), Leader and Deliverer.

“The great central truth upon which are founded the hopes of the world,” says the great Scientist, “is the unity of God and man. * * * He who looks for the coming of

the Lord and desires his appearing, yet cannot behold through an illuminated perception the humanity of God, looks in vain; he is still an infant in his swaddling clothes.

“The Hebrew word which is rendered ‘covenant,’ is *berith* or *beriyth*, and has direct reference to the mutilation of sacrificial victims on concluding agreements or compacts. The root word is *bara*, to cut up or divide, especially in preparation of food. The word literally means to eat together, and, as having reference to a covenant between God and man, signifies a correlated (reciprocal) appropriation of the two natures, that the two become absolutely no more two, but one *Theo-Anthropos*, the God-Man or Man-God.

“In the ratification of the first covenant or eating together, God and man were one in Jesus; and he, being the Sign of the first covenant, was the living bread from heaven; and when his body was dissolved in his translation and appropriated by his Disciples, the covenant was effected; that is, the eating or appropriation was performed.

“That, however, was not the perfect covenant or conjunction, because *it did not save the body of the church*. When the body is redeemed [Rom. viii: 23], then will be consummated the perfect covenant, eating or appropriation, and God will be manifest in his outward structure, his Angel, in whom he resides as his everlasting habitation.

“The Sign of the second covenant or conjunction is CYRUS (KORESH). Jesus, in reply to the question urged by his Disciples, ‘what shall be the Sign of thy coming,’ etc., said: ‘Then shall ye see the Sign of the Son of man in heaven.’” In heaven signifies in illumination of the truth. Koreshean Science of Universology is the fruit of it; consequently, all others who claim to be specially chosen as successors of KORESH, are false, being deceived and deceiving others.

“The perfection of the covenant is consummated when the intellect is so amplified and exalted as to comprehend the great truth that God and man are one, and this truth is manifest when God and man are made one in the perfect or everlasting covenant. * * * For two covenants, according to Sacred Scripture, were to reach their consummation respectively through Judah and Joseph. To Judah was promised the chief rulership, being fulfilled in Jesus; but to Joseph was promised the birthright, to find its fulfilment in CYRUS (KORESH), the Messenger of the New Covenant.” The word “Behold” signifies that we should observe; “I will send you my Messenger, and he shall prepare the way before me.”

Thirteenth Credential—The Lord

This credential will appear sacrilege to all antitypical Pharisees, scribes, and elders of Christendom. What! another Lord? The text reads: “And the Lord, whom ye seek, shall suddenly come to his temple.” (Mal. iii: 1.) The statement, “whom ye seek,” implies that class of people who accept the Messenger’s prepared “way.” According to the Messenger’s Science of Life, we apply this portion of the text to the time when he manifests himself as the immortal man; then will he be known as the “Lord CYRUS,”

whom his followers are seeking, looking for. This conception is corroborated by the statement: He "shall suddenly come to his temple." In the language of Biblical symbolism, "temple" signifies body. The immortal body is meant, at least in this connection and according to the context.

In the Hebrew text we find the title *Adon*, *pl. Adonai*, translated Lord. The word is in the singular and signifies Master, Sovereign, Possessor, or Proprietor. Are you in readiness to acknowledge and accept KORESH as your *Adon*, Master, and Sovereign? If not, you have "neither part nor lot" in the salvation, the redemption of the body, now offered. This is a serious matter in the face of its true light and significance! Do not turn a deaf ear now, and afterwards, when too late, try to make up for it, like the Pharisees, scribes, and elders of the Jewish church, who "built the tombs of the prophets," and "garnished the sepulchres of the righteous," whom they had rejected!

The root word of the title *Adon*, Master and Sovereign, is derived from *dun*, to rule, govern, judge. Thus KORESH, the Messiah of this age, will be, in due time, the ruler, the governor, and the judge, whether you now acknowledge him or not. *Adon* will "suddenly" come, "at a time unexpected." He is expected by a few, who, with eagle eyes are looking, watching, waiting for his re-appearing. "His face" will "shine with a new glory." This will be, as it will be, whether you believe it or not. What is written must find its fulfilment.

The plural title of *Adon* is *Adonai*; for there will be many Lords, every one of the Elohim, the 144,000 Sons of God. Such Biblical statements as "the most high God" and the "Almighty," corroborate this truth. The Hebrew titles for God are very significant; for instance *El* (singular), which occurs 250 times, stands for strong and first, meaning the Mighty One, Hero, Conqueror, the first great cause of all. *Elohim* is the plural form, and occurs 2500 times. This form presents to all modern theologians the greatest "crux of interpretation," because as a plural title it stands in relation with the verb in the singular; for instance, in the first verse of the Bible: "*Bereshith bara Elohim eth hash-shamajim veth ha-arets. Bara* is the verb, translated "created," and is in the singular. *Bereshith* is not accompanied with the definite article "the;" consequently it is false to translate, "In the beginning." No, it was not the beginning, for the universe never had a beginning, nor will it have an ending, for it is written: "The earth abideth forever." (Eccl. i: 4.) The statement, "heavens and earth" stands for the new church and state; both had a beginning with the Adamic age.

According to Koreschan Science, the first few chapters of Genesis relate, in symbolic and astrological language, the re-establishment (re-creation) of the new church and state, at the beginning of the Adamic age, and coincident with the establishment of truth in the mind of humanity. Chapter i to chapter ii: 20 covers a period of one great cycle of time, the Golden Age of the past, wherein the Elohim, the Gods, 144,000 Sons of God, reigned in church and state. From chapter ii: 21 onward, we have a description of the declension of that church and state, elsewhere called "the falling away."

Another title of Deity is *Eloah* (singular). It signifies to worship, to adore; meaning the one supreme object of worship, the Adorable One. *Elohi Jehovah*, God the Lord, stands for Regenerator, Re-creator, or Savior. The word *Eli-jah* signifies the same. *Jah* or *Jehovah* is the love or affectional principle of Deity; *El*, *Eli*, *Eloah*, *Elohi* is the light or wisdom principle. The title *El Sheddai* signifies God Almighty, or God All-Sufficient. "And the Lord [KORESH], whom ye seek, shall suddenly come to his temple;" to his immortal body, the divine-human. Made divine-human by the anatomical change in the brain, and thence in the functions, whereby life immortal, and the immortal structure obtains, the conjunctive unity of God and man.

Fourteenth Credential—The Shepherd: Shepherd of Israel

"From thence [the lineage and posterity of Joseph] is the Shepherd." (Gen. xlix: 26.) In Psa. lxxx: 1-3 this same Shepherd is addressed thus: "Give ear, O Shepherd of Israel, thou that leadeth Joseph [his posterity, the lost ten tribes, now identified] like a flock; thou that dwelleth between the Cherubim shine forth." In type, the "Cherubim" overshadowed the Ark of the Covenant, the mercy-seat, or lid of the ark, in one instance called the "chariot," signifying, in the antitype, the translation of the Theanthropos or God-Man. In his translation the Shepherd of Israel will "shine forth" brighter than the noon-day sun; but in the comparative degree his face will shine with a "new glory," when he appears as "the Sage of the City of Restoration." (See Chapter xxviii, in "The Great Red Dragon," under "The Birth of the New World.")

The Shepherd of Israel, of God's people, at this age of the world, comes through the tribe of Ephraim, the posterity of Joseph. KORESH declares that "A careful study and analysis of Gen. xlix reveals a prophetic declaration which constitutes the key to the coming of Christ at the end of the Christian age, or what is called 'the end of the world.' In this chapter are recorded the blessings of Jacob as pronounced upon his sons; blessings which he declares shall come upon them in the last days, or end of the ages.

"The blessings pronounced upon Judah are peculiar and marked, but that upon Joseph is still more peculiar and significant. We urge a careful reading of Gen. xlix, in connection with the perusal of this subject. * * * Notice especially the statement regarding Joseph as the channel through whom is to come 'the Shepherd, the Stone of Israel,' Joseph's posterity, transmitted through the two half tribes, so called, Manasseh and Ephraim, were lost with the ten tribes, which were carried away by the Assyrians. The prophecy so far has never been fulfilled, and unless Joseph's posterity still exists and can be identified, the prophetic declaration falls to the ground, and with its failure the entire Scripture comes to naught.

"Not only in Joseph (Jacob's first son by his second and most dearly beloved wife), designated as the channel through which the Gentile world is to be specially favored and blessed, but Ephraim, the younger son of Joseph, is specifically pronounced the conduit of the coming Shepherd and of such blessing. We desire here to impress upon the mind this fundamental truth, namely, that the blessing

through Joseph, the prophetic Shepherd to come of his posterity, is a special favor to the Gentile world, as the coming of the Christ through Judah was a peculiar favor to the Jewish people. * * *

"Joseph was the grandest of all the sons of Jacob. He was the typical deliverer, and it would be most rational to suppose that, in the divine purpose the Shepherd to the Gentiles, the Stone of Israel, was to come through Joseph's posterity."

If we should attempt to judge of the effect of the mission of KORESH, the Messiah of this age, by what has been accomplished up to the present day, we might conclude, according to the number of the adherents of his doctrines, that the "special favor to the Gentile world" is a failure. But, we say, "do not despise the work of small beginning." Wait, be patient, for the appointed time of unfoldment; for as many as received the Holy Spirit, the planting of the divine seed for a new harvest, will come into the fruition of the Tree of Life. This number is 144,000; no more no less. It is a geometrical number; more or less would destroy the symmetry. And it is written: "My sheep hear my voice, and they follow me;" consequently those who are not his sheep will not hear. Our response to his voice will be a proof to ourselves that we have received the divine planting, and that planting will come to its fruition.

Fifteenth Credential—The Chief Shepherd

"And when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away." (I Pet. v: 4.) This prophetic statement was made sixty years after Jesus the Christ, and it is in the future tense; consequently it applies to the Shepherd of this age, and not to the Jewish age. However, it is the same individuality, but not the same personality; for his personality bears a "new name," as mentioned in Rev. ii: 17; iii: 12; compare with it Isa. xlv: 28; xlv: 1; and Rev. xix: 12.

The true Shepherd is known by certain definite characteristics. First, it is one who knows how to pasture his flock, consequently his teaching must be of a quality that will absorb the attention of his sheep; second, he will have the knowledge and ability to protect those who remain with him; third, he will give his life in behalf of his flock, in order that they may have life; life immortal. This was true of the Shepherd nineteen hundred years ago, and it is equally true of the Shepherd of the present age. The giving of immortal life implies the obliteration of our sins. In type this was accomplished by the High Priest, who went into the Most Holy place, at the end of the year, first for his own sins, then for the sins of the people. This type must find its antitypical fulfilment.

To say it found its fulfilment in the Christ of nineteen hundred years ago, is to make of Him "who knew no sin," the man of sin. Jesus was the High Priest, who had no need to offer a sacrifice "for his own sins." (See Heb. vii: 26-28.) Thus He did not fulfil the type; but KORESH, the Messiah of this age, does. This is a mighty and powerful proof that KORESH has gone into the Most Holy condition to bring a sacrifice "first for his own sins," as "the man of sin." The same type is an irrevocable guarantee that he will go into the Most Holy place a second time, "for the sins of his people." The first time he went in as the mortal,

imperfect, as the man of sin; the second time he goes in as the immortal, perfect, as the Lord CYRUS, the King of kings and Lord of lords; when he offers his immortal being in behalf of the sins of his people. This he himself calls apotheosis, theocrasis, Biblically known as "translation;" that is, absorption into the Invisible God.

Mark the corroboration of the foregoing by the statement: "Ye shall receive a crown of glory that fadeth not away." As a symbol, "crown" stands for degrees of, and the ultimate accomplishment. The "crown of glory" means complete victory in every degree. Victory over what? "When this corruptible shall have put on incorruption, and this mortal shall have put on immortality; then shall be brought to pass the saying that is written: Death is swallowed up in victory." This is the victory over the last enemy. Enemies of our very being are numerous; the love of money, the root of all evil, competition, greediness, selfishness, sensualism, jealousy, prejudice, wilful mental blindness, intolerance, backbiting; in short, a lack or want of love directed by wisdom.

The statement, "chief Shepherd" implies that there are other shepherds of a subsidiary quality. Who are those? The prophet Obadiah says: "Saviors [lit deliverers, shepherds, who are able to lead, protect and save] shall come up on Mount Zion." Koreshan Science declares: "These saviors are the Sons of God, who are anointed. * * * They are the one hundred and forty-four thousand anointed ones, and if anointed with power to anoint, then they are Christs or Saviors; that is, divinely appointed and commissioned teachers, shepherds, and saviors." These shepherds will be the princes, priests, and kings over all the world, and through their united mission and power, with Deity behind the throne of their heart (mind), the entire world will be brought to a knowledge of the Koreshan Religio-Science, as annunciated in the Koreshan Science of Universology. (Isa. ii: 9-11.)

Sixteenth Credential—The Stone of Israel

"From thence [the posterity of Joseph] is * * * the Stone of Israel." (Gen. xlix: 24.) In Biblical symbolism, "Stone" stands for the truth of the Logos or Word. That this truth (Stone) is of "Israel," signifies that CYRUS (KORESH) comes through the posterity of Joseph; for no language can be more clearly stated than: "From thence is * * * the stone of Israel;" that is, the truth of the God of Israel, and that truth residing in God's appointed and selected receptacle, CYRUS (KORESH), the "root [offspring or son] of Jesse." He alone, at this end of the age, has the credentials, and his teachings and character are in harmony with the numerous credentials of Holy Writ. Israel is a Hebrew word and signifies the Prince and Prevailer with God. This is really a very high and significant title, which was given to the Patriarch Jacob as a token of his prevailing with God. (See Gen. xxxii: 28, and xxxv: 10.) The name Israel stands, in a subsidiary degree or sense, for "the people of God."

In view of this special credential of KORESH, it is a terrible thing to have the audacity to claim to be his successor, or the same personality. KORESH is the reflexive Expression (Logos) of Deity, the living Word and personality, through whom God's truth is to be communicated to

his church; therefore the law (the truth) of God was originally written upon "two tables of stone," indicating that the one stone was for God and the other for man; signifying the ultimate unity of God and man.

The law (truth) upon the stones had to be imparted and incorporated into the minds and lives of God's prospective people, in order to be of any effect, and if we turn to the Old Testament record, we find that the impartation of the law (truth) was made from between the Cherubim, once called "the chariot of the Cherubim," which means that by theocrasis or translation the literal communication or impartation of the Logos or Word would be accomplished. When this is done, then will the law (truth) of God be written upon the tablets of our hearts (minds), as stated in Jer. xxxi: 33, 34; Heb. viii: 10-12, never to be forgotten or violated.

A "cherub" stands for a personality; "cherubim" for two; and with reference to the two typical cherubs upon the Ark of the Covenant, they represented the "two stalwart men" who have arisen as "heroes in both mien and valor," which are none other than the two anointed of God, the Lord Jesus and CYRUS (KORESH); the one internal and the other external, at this end of the age. They together are alone worthy and able to "open the two-leaved gates." (Isa. xlv: 1.) Jesus was one gate or door; KORESH is the other gate or door. The gate or door to what? To the knowledge (light) of good, synonymous with love or will of God. Jesus was the will of God; for it is written: "I came to do thy will, O God." KORESH opens the gate or door of the Science of Life; life in the body, called "the redemption of our body." (Rom. viii: 23.) A proof of this doctrine we have in his unparalleled illumination, and in his Religio-Science, the Science of Universology.

The Stone [truth, science] of Israel is the same "stone" mentioned in Daniel, which was "cut out without hands," and which "smote the image upon his feet," and broke it to pieces. This foreshadows the fact that the Koreshan Science of Universology embodies the veritable truth of *El Shaddai*, God Almighty, God All-Sufficient, which will turn all present-day, so called knowledge "backward," and make it "foolish," as predicted in Isa. xlv: 25; that is, it will demolish every false or man-made image (imagination, implication, supposition, hypothesis) of so called truth. "Behold, I make *all* things new." Koreshan Science presents the truth (light or knowledge) of how everything, in every sphere of existence and in every domain of being, shall be made "new;" therefore, it is the antithesis of all modern conceptions of truth, and the opposite of all schools of thought. Koreshanity is the climax and acme of all mental progress, the revelation of all occult or hidden conceptions. KORESH has come to supplant threadbare, worn-out Christianity, the same as Jesus the Christ supplanted Judaism with his teachings. Further unfoldment of Koreshanity will tell the story. Watch and see!

Seventeenth Credential—The White Stone

In Rev. ii: 17 it is declared: "I will give him [the Overcomer] a white stone." The Greek words for it are *psephon leuken*, literally a white, polished stone. *Psephon* or *cephon* is a derivative of Cephas. The Lord Jesus said to Simon Peter: "Thou shalt be called Cephas, which is by interpretation, a stone." The word *psephon* implies a counter

of time, because reckoning was anciently performed by the use of pebbles.

Koreshan Science declares: "To give a 'white stone' signifies nothing less than to impart a stone of chastity, a condition which is consonant with the thing noted to be overcome. * * * He receives the white stone in place of the mortal and defective one, defective through sensual desires. This is the seat of the particular adversary; it is the seat of sensuality. The [modern] church, upon this point, is universally opposed to such an interpretation of the truth of the gospel."

According to the consummate Religio-Science of Koreshanity, "the propagative function on the mortal plane" will not cease with all people, or with the mass of mankind, but only with the "little flock," the 144,000 Sons of God. The propagation, however, on the mortal plane will be confined and regulated according to the astrological signs of the heavens, so that the sperm and germ substances will be used only for procreation and not for abuse or waste.

"In the greater sense," says KORESH, "the degree pertaining to universals, the 'white stone' is the Central Man. 'Stone' is predicated, in the highest sense of the reproductive function; and as the highest form of reproduction is the process of regeneration, reproducing the Sons of God, and as the Sons of God cannot be reproduced except through the manifestation of the primary Son, it therefore follows that the Lord is primarily the White Stone."

The entire verse of chapter ii: 17 reads: "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in [upon] the stone a new name written, which no man knoweth saving he that receiveth it." The 'white stone' is the Philosopher's Stone, the stone of absolute truth, the alchemic mystery revealed; for "principle," says KORESH, "cannot exist as an abstract thing. Truth in the aggregate is the subjective pivot or point of universal consciousness. * * * There is a pole or focal point of mental consciousness inherent with man, and constituting a center of the congeries of all the mental activities of all men, natural and angel, and embracing the love of all knowledges in the universe of objective being. This focal point of all loves, and consequently of all truths, or the wisdom of all things, is the subjective pole or being. This is God. It is personality, for love and wisdom are the two aggregates of soul and spiritual potency and activity. These are not abstractions, neither are they distinct from organic structure."

The "hidden manna" that is given the Overcomer to eat, is the conserved potency of a chaste life. Mental absorption is just as real as physical or material absorption or assimilation. Some minds are so gross that they cannot conceive of a mental absorption, but it is nevertheless a reality. The life forces in man, which in the male terminate in the sperms of reproduction, and in the female in the germ, comprise the hidden manna. These life forces are to be restrained, conserved, heaped up, and sent to the Divine Storehouse, where it is appropriated by the Overcomer, and then alchemically transformed and returned to those who sent it. "Every downward tendency of the thought (desire love) must be eradicated by the substitution of an aspiration

Literary Review & Comment

N. C. Critcher

BOOKS AND MAGAZINES

"Truth is its own evidence, as the lightning is; as the blessed sunshine is."—*F. W. Robertson.*

THE frontispiece of the February *Review of Reviews* is a portrait of the late Dr. S. Weir Mitchell, "the greatest Philadelphian since Benjamin Franklin." There are also many other portraits of men prominent in political and other spheres. The cartoons "portray the new 'amenable' attitude of 'Big Business' toward governmental regulation." There is an editorial entitled, "New York City's Government by Experts," with portrait of Hon. John Purroy Mitchel, Mayor, and attachees of the Government. "The Outlook in Polar Exploration," by Charles Fitzhugh Talman, with maps and portraits; "Two Years' Development of the Aeroplane and the Dirigible," by J. Bernard Walker, profusely illustrated; "Putting the American Woman and her Home on a Business Basis," by Christine Frederick; "Bulgaria After the Wars," by Benjamin C. Marsh; "The Income Tax: A New Obligation of Citizenship," by James R. Merriam; "Protecting the Bank Depositor," by Vernice Earle Danner. Among the "Leading Articles of the Month," we find "Filipino Capacity for Self-Government;" "Why Do We Have a Diplomatic Service?" "Winter Sports in College;" "American Trade With China;" "What Japan Is Doing on the Mainland;" "Waseda, Japan's Modern University;" "The Last of the Shoguns;" "Japan's Lady Bank President;" "The 'Hindu Peril' Within the British Empire;" "Can the Mexicans Progress?" and others of interest. New York City.

The Scientific American of January 3 is principally devoted to motors of various kinds, with several pages of illustrations. There is a "Retrospect of the year 1913," embracing many important subjects. On the first page is a portrait of Edmund Beecher Wilson, "President of the American Society for the Advancement of Science," with sketch of his life by Marcus Benjamin, Ph. D. The cover of Jan. 10 issue has illustration of "The Air Scout and the Wireless Telegraph;" "Protecting St. Louis Against Floods," by Tampton Aubuchon; "Dreadnoughts in a Heavy Gale," by "Our Correspondent Aboard the Florida;" "A New Mechanical Tunneling Machine," editorial; Jan. 17 has picture of "The Last Barrier in the Panama Canal;" "X Ray Photographs of Microscopic Objects," by the Paris Correspondent; "Radium in Cancer," by W. Seaton Russel, M. D.; "Farm for Jungle Folk," editorial. The cover of Jan. 24 gives illustration of "Wrestling With the Gyroscope in China;" "Wireless Time," "An Interesting Experiment Made at Beloit College," by Dr. E. H. Fath, Director of Smith Observatory; "Enclosing and Partial Draining of the Zuyder Zee," by W. J. L. Kiehl, illustrated; "The Gyroscope in China," by Prof. C. H. Robertson; "The Unsinkable Ship," editorial; "Inventions" in each issue. New York City.

Woman's Journal of January 3 tells of the appointment of Dr. Katherine Davis as Commissioner of Correction, by

Mayor Mitchel; Suffragists war on "White Plague" in New Orleans, La.; there is an article "In Memoriam" of Mrs. Lillie Devereux Blake, well-known leader in cause of woman; Nevada (state) has first woman probation officer; Hon. W. O. S. Groesbeck, former Chief Justice of Wyoming, says: "The few women who have held office in Wyoming have been industrious, efficient, polite and zealous in the discharge of their duties. After 44 years' experience, all parties in Wyoming are agreed that no mistake was made in introducing the home element into politics." Toronto has voted to extend the suffrage to married women; Joseph Fels says: "We have repressed the mothers; therefore we have second-class sons." Sir Johnston Forbes-Robertson has written an article entitled "Why I Am a Militant Suffragist;" he says: "I know most of the militants personally, and know every one of them to be good wives, good mothers, and good future citizenesses." The London papers, he says, "lie about any news with a suffrage import." Senate bill passed to protect future parades in Wash., D. C. Mrs. Gertrude A. Lee is chosen as chairman of the State Democratic Committee of Colo. Glasgow, Scotland, petitions parliament to pass woman's suffrage bill. The King of Sweden announces intention of the government to extend "right of election to office, and to Parliament, to women on the same terms as are enjoyed by men." Expert accountant Haven, of Calif., says: "Women on the San Mateo Grand Jury have made it the best inquisitorial body I have ever seen." India has recently elected its first woman municipal councillor. Victoria, B. C., raises age of consent to 18 years. Boston, Mass.

The Astrological Bulletin continues its interesting and valuable articles on Astrology by Maud Linden. In the February issue she writes of "The Signs of the Zodiac." Dr. W. W. Campbell, Director of Lick Observatory, Cal., tells of "discovery which affects the whole theory of modern astronomy." Edgar Lucien Larkin, astronomer of Mt. Lowe Observatory, Cal., is attacking astrology in San Francisco *Examiner*. Llewellyn George administers telling rebuttal of his charges. A petition is published asking for a just treatment of scientific astrologers. A very good number. Portland, Ore.

The Stellar Ray of January continues "The Antiquity of Astrology," by H. C. Hodges. In "Psychic Research" is an account of "Microscopic Examination of Spirit Substance," by Dr. von Shrenk Notzing, of Berlin; "Stellar Science Dept." gives usual Copernican theory of the heavens; by C. N. Holmes. Detroit, Mich.


The February *Chiropractor* has several good articles on its specialty, and is steadily improving its general tone. An interesting account of the first use of the term "adjustment," is given by Dr. B. J. Palmer; The "Wisconsin Law" is considered by F. H. Hartwell, LL. B. There are other articles of equal interest. Davenport, Iowa.

Topics of Interest & Importance

THE DISSOLUTION OF CHRISTIANITY

**There Is no Trace of the Purity of the
Life of Christ in Modern Christianity**

BY MADISON WARDER

 OBSERVING people have noticed that there obtain, in the universe in which we live, certain definite laws, fixed and unalterable, by which its activities are governed. These laws, inherent in cosmic being, can always be depended upon to effect the orderly processes of universal life, in all its multiform arrangements. Among them is the law of development, that carries any distinctive manifestation of life from inception to dissolution, through the successive expressions of birth, growth, decay, and death. No organized life form, be it cell, man, or social system, is exempt from this order of development.

Although the process, in the case of organized social or racial movements, is not so easily traced as in the examples offered by the vegetable and animal kingdoms, historical survey will nevertheless demonstrate that the law has held good with all nations and civilizations of the past. And while theologians may aver that an exception is noted in the organic system of racial progression known as the Christian religion, yet unbiased investigation will compel the conclusion that it is about to bring the same inevitable cycle to completion.

For many years the swift and accelerating decay of Christianity has been apparent to all who have eyes to see. There remains in the teaching of its ministerial order, no vestige of the doctrines imparted at its birth by the Messianic head of the dispensation. In the practical life of this "body of Christ" in the present, there is no trace of the purity of the life He lived at the beginning of the age. The communism that He held to be an inseparable part of righteous living is now looked down upon with lofty contempt by his "followers." To have all things in common with the neighbor is about the last idea that a modern Christian could be expected to entertain.

The celibacy that Christ held to be an imperative essential to entrance into the divine kingdom is now laughed to scorn by his "believers." The surest way to get into trouble nowadays is to suggest to the modern Christian the elimination of his sensual privileges. KORESH was persecuted by the clergy throughout his public career, and finally hounded to his death, simply because of his unsparing castigation of the immoralities of Christendom.

In fact, moral rottenness in modern life, and especially within the church organization, has reached an almost unbelievable stage. Under the fostering protection of degenerate religion, promiscuity of the sex relations has become so common, and violation of the natural processes of the perpetuation of life so outrageous, that racial extinction looms up as the inevitable consequence if conditions are not abruptly terminated. Nature has a way, however, of turning evil into good at the proper time. Christianity, having arrived at the nether limit of degeneracy, is being

prepared for a sudden effacement from the scene of cosmic activity.

One of the most significant indications of the nearness of this desirable consummation is the phenomenal circulation of the anti-Catholic publication, the *Menace*. Nothing could show more clearly the extent of the forces that are disintegrating the modern church. The energies of the *Menace* are devoted in particular to exposing the rottenness of the Catholic priesthood, the very heart and center of the entire Christian system. The Protestant branches are suddenly becoming cognizant of the decayed condition of the Catholic trunk of the Christian tree. Their agitation, impelled and accelerated by the mighty wind of God's judgment, now operating throughout the world, will soon shake it from its rooted hold in the political and economic life; but its downfall will also terminate the career of the protesting branches,—a contingency not included in their expectation. When the catastrophe is complete, it will be found that the Catholic clergy has no monopoly of intellectual and moral degeneracy, and that in the matter of indoctrination with paganistic fallacies and superstitions, the laities (both Catholic and Protestant) are about evenly matched.

Essential as was Christianity to the life of the world, it has lived its day. It has fulfilled its destined function, and is no longer of use to humanity. For it the cycle of development is about closed. The age has witnessed its birth in the pristine purity of its Founder's life and doctrine, its growth into a world-embracing dominion, and its decadence into the depths of mammon worship and mental and moral degeneracy. There remains only its final disintegration. Then will arise the religion of mutual service, the regeneration of man's highest aspirations, the gospel of the Aquarian age.

Keeping the Way of the Tree of Life

[From the Writings of KORESH]

THE FLAMING SWORD took up the way for the Tree of Life. God has placed it at the east (rising) of the garden of Eden. The Tree of Life, judging from the firstfruits of life, namely, the Lord Christ, is the tree of female virginity. If the firstfruits of life as manifest in the Lord Jesus, the Christ of God, was the product of virginal protection and propagation, then the firstfruits of the Tree of Life, as manifest in the Sons of God, must also be the product of virginity. Because of this, those who stand on mount Zion and sing a new song, which no man can sing but the 144,000, are virgins, having been made such by overcoming.

It will be the province of the *flaming sword* to keep or perpetuate the way of the Tree of Life. While the magazine called THE FLAMING SWORD is the medium of communicating the doctrines of Koreshanity in so far as human comprehension can appropriate them, the fulness of the doctrine can only be transmitted through

the theocrasis of Cyrus,—the real *flaming sword*.

The theocrasis is a process of spiritual combustion or burning, caused by the operation of two potencies; namely, the influence of those who love, and those who hate. In this translation is the great mystery of mysteries. It is the secret which antichristian spiritualism has sought for but failed to find; it is the arcanum which theosophy ignores; it involves the pearl of great price which anti-“christian science” sets at naught; it is the stone which all the modern builders, including anti-“christian socialism,” has rejected; in short, it is the burning of the Stone of Israel, the theocrasis of the Shepherd, who comes through the posterity of Joseph.

The Call for Woman's Emancipation

(Continued from page 43.)

generacy of the human race, is the present work of the Almighty spirit of truth in ultimates. It will be conducted by the most rapidly electrifying processes, impelled by humanity's daily-increasing desire for divine deliverance from the ever-multiplying evils of sin, sickness, and death. This desire must be expressed, not alone by words of tongue and pen, relating to the science of the law of such deliverance, but most of all by the deeds thereby indicated.

KORESH, the Prophet of the science of the law, indicated clearly the things to be done for human emancipation from evil, in his pamphlet called “Judgment,” from which we quote the following:

“The world has reached a point in its onward rush, a crisis in its career, which demands some wholesome discipline; some radical chastisement; some mighty arm to stay the mad torrent of licentiousness which does not merely threaten its destruction, but which has already swamped it in the filthy slough of despair, the unceasing wails of which are ascending unheard by the careless devotee of social respectability.

“This mighty potency can be found only in the education of women up to the right which her Creator has reposed in her, the obligation which she is under to prevent the propagation of off-spring born as much out of true wedlock as though her womanhood was not protected in legal adultery by a superficial and man-made ceremony, and a legal license to monogamic prostitution.

“The world's only hope today is that woman can arise, throw off the yoke, lift the curse, declare her liberty, and, from a renewed religious zeal begotten from an impulse of the refining purification of Virginal fire, expurgate the final vestige and relic of the curse: ‘Thy desire shall be to thy husband, and he shall rule over thee.’ When woman becomes educated to this standard of integrity, every other right belonging to her by virtue of heirship of divine propagation will fall naturally to her inheritance.

“American emancipation did not occur from the appeals of the fathers of the Republic to the British Parliament for grant of immunity and representations. It came as the result of stalwart purpose, with sterling

political integrity, and the appeal to arms; underlying which was the divine right to the pursuit of happiness through liberty.

“Woman's emancipation will not come through her appeals to the right of men to grant privileges beyond their jurisdiction. Will she longer degrade her womanhood by cringingly imploring that which man, the usurper, has no right to bestow? Man cannot grant what does not belong to him to impart; and it is degrading to the womanhood of this age to be a beggar when she should be empress. Let her at once arise, seek and find God's kingdom and his righteousness, and unto her shall be added all things which are her right to possess.”

The Divine and Biblical Credentials

(Continued from page 53.)

toward the goal to be reached in the struggle for [immortal] life. It is not by restraint alone that the passions are to be subdued, but by the substitution of another love, which will sink the old passion into insignificance as compared with the new attraction.” The “other love” is to love God with all the heart (mind), might and soul. Love, whether of a high or heavenly quality, or of a low or sensual quality, is a real substance. True and undefiled love is the only bond of moral and social obligation. It is the real bond of unity, when wisdom or the intellect is its director, guide, and protector. Love, true love, is the fulfilment of all law and commandments. Without the high or heavenly quality of love, we are at best but “sounding brass or a tinkling [noisy] cymbal.”

(To be continued)

ERRATUM:—Substitute the word “antitypical” in place of “antithetical” in the January issue, first column, first paragraph, 18th line from top of page 17. It should read thus: “There will be only one *antitypical* and prophetic CYRUS (KORESH), and *he will have no successor*,” etc.

Right of Franchise Belongs to Both Sexes

That all men are born free and equal, is a claim self-instituted and applied so far as the *male* man is concerned. If he may assert the right for himself and maintain such authority, then the *female* man may also institute an equal claim, her asseveration having an equally good foundation, and as completely grounded in justice as the other. If the male citizen may assert the right of freedom and equality, then the female citizen may declare for justice, and in her appeal to the throne of reconciliation, shall awaken a power inaugurative of a revolution (peaceful or otherwise), restoring her to the legitimate inheritance of her prerogative.

The franchise belongs without distinction of sex, as a natal right, to both male and female. The emancipation of woman from the thralldom of the curse: “Thy desire shall be unto thy husband, and he shall rule over thee,” will institute the beginning of that good time toward which the seers and prophets through all ages directed their aspirations.—*Koresh*.

"The Central Wrong"

BY N. C. CRITCHER

"True government and reality of life can only come when usurpation
Deprives not longer woman of her rights.
Make right the central wrong! This achieved, all others in
sequence
And consequence throw off their weight, and the curse of sexual
Bondage driven to the wall,—every lighter bondage falls
And there is curse no more."

TWENTY-TWO years ago KORESH wrote the above for THE FLAMING SWORD. For more than twenty previous years he had been teaching this same truth by word and pen. In 1891 he issued his "Proclamation" to woman, urging her to avail herself of her divine right to absolute freedom from domination, especially of sex, the *central wrong*. Now, at last, after these forty years we see the spirit moving, slowly, it is true, but still giving evidence of life. What wonder that it is difficult for woman to realize that she is as free as she wills herself to be, when for generations the least movement on that line has been met, if not with violence, with the, (to the sensitive soul) much more potent weapon of ridicule.

The absurd cry: "It will unsex you," is even today directed against all attempts to change the conditions that have so long paralyzed woman's efforts to rise superior to the bondage which has been the fulfillment of the curse. For however strenuously people may object to the fact of a curse, the state of woman today is too self-evidently in accord with the Biblical statement, to admit a doubt of its truth.

Encompassed by the chains of law, of social usage, and mightiest of all, by those that love has bound about her, she has struggled at times to throw them off; but overpowered by the inertia of long-continued submission, she has succumbed to what seemed to her to be the inevitable, with the exception of a few brave souls, who have held up the banner and struggled on, till too often death has overtaken them, with the vision for which they longed still denied them.

But their lives have not been spent in vain; that fiery, self-sacrificing spirit that counted no effort too great, that considered no loss, if so be some little advance might be made by which others, if not they themselves, might be borne on toward the goal of freedom, has passed over to those who, inspired by it, have carried on the work; and now we find, here and there, a brother spirit, a true comrade, who is able to see that if he will reach his highest and best estate, he must exalt woman to her rightful domain. Side by side in helpful, loving work for humanity, both will find their full measure of life's blessings.

How strange that man with his wonderful powers of intellect and initiative, by which he conquers apparently insurmountable obstacles, by knowing how to avail himself of every fortuitous circumstance, should for so long fail to realize that in denying equality to woman, he has reduced his power of accomplishment by one half! It is undoubtedly true, as is said by many who oppose all change in the relations of the sexes, whether economic or social, that it is only necessary, if women *really desire* anything, that they should assert themselves strenuously enough, in order to have it come to pass; but the same thing may be said of the down-trodden wage-slave.

In numbers he far exceeds his oppressors, who barely allow him an existence; but like the woman, he has been so long a slave, that he does not know his power. When he does come into that consciousness, nothing can withstand him, and nothing will. Many people object to that word "slave," but bondage (lack of perfect freedom), whether to money or to any other power, is slavery, call it by any name you choose. The day approaches rapidly when both of these factors of the disintegrating age will awake out of their long sleep, and then will come that fearful struggle that will loose the shackles that have so long bound them.

"That great and dreadful day of the Lord," Holy Writ calls it; a day such as has not been, nor ever will be (in this age). Would that the revolution might be a bloodless one; but if it may not be so, let us pray that it may come speedily, as all signs indicate, and effectually destroy all that hinders the progress toward that kingdom of righteousness for which the Lord taught his Disciples to pray: "Thy kingdom come; thy will be done *in* earth as it is in heaven." For it must be God's divine kingdom; all others have been tried and found wanting, and are doomed to fall before it.

Nothing but the religious incentive can carry woman through the ordeal that is before her; and she must be ready, if necessary, to endure all loss of human ties, and social ostracism, in the assurance that by her suffering the race is to be brought into that higher state where, eye to eye, and shoulder to shoulder, she and her brother man will find their joy in the uses of a divine life.

It cannot be too strongly emphasized that this must not be a war between the sexes; the enlightenment of both men and women is the all-important consideration. Both have been blind, and still are so, as may be seen by the illogical, senseless arguments used by the anti-suffragists. They cannot understand that the question is not primarily or even vitally, whether woman shall have the ballot. The wage-slave has the ballot, and misuses and abuses the privilege which he professes to value so highly that he would deny it to woman, because she is not qualified to use it properly.

The issue is far graver than that; it affects the very foundations of human life; sex slavery has produced the degeneracy so apparent in idiocy, insanity, and every form of disease and living death. Children are cursed before their birth by the sins of their parents; dragging out a miserable existence in poverty and suffering; and this will continue until knowledge opens their eyes to recognize that sin brings its dreadful, inevitable penalty, as surely as night follows day.

There is evidence of some awakening to this knowledge. Even the much-decried sexology of the drama and the current novel is a hopeful indication, inasmuch as even pain is better than the torpor which presages death; the reaction from indifference and ignorance may be too violent and offend good taste, but it has its mission, and will be of benefit in the outcome.

So we say, speed the good work; let us lift up our voices loud and long, so that the world may know that there is a remedy for all that oppresses mankind; the dawn of a better day is at hand, even at the door, for we have seen his Sign, who is the Herald of the Golden Age, the age of Aquarius, when the baptism of water will wash away all uncleanness, and the Sun of Righteousness will arise, with healing in his wings.

The Papacy in the United States

BY O. FREELAND

PART I

ROME, the city, and things Roman have occupied a large place in history since the city was founded, in the eighth century before the Christian era. Succeeding the decline and fall of the empire of the Cæsars, its capital, Rome, became the center and heart of a system in which were merged ecclesiastical and temporal powers that today, though not in full vigor, are reaching across the Atlantic, proclaiming their purpose to establish their domination here, and to make the United States of America, Catholic. Let us examine the Papacy in the light of Koreshan Science and Theology.

There are no accidents in the operations of the laws of the kosmos,—the purely physical universe; neither does mere chance govern the events that mark the progression and retrogression of the human world (organo-vital); and by these tokens it can be shown that the rise and fall of Roman Catholicism were foreordained. Its career is a series of succeeding acts in the tragedy of church and state, beginning with the fall of man. KORESH, holding the key to the language of Biblical symbolism, describes the origin of fallacy, or error and false doctrines, by revealing the fact that "the fall of man in the garden of Eden is as essential to the perpetuity of being, as the possession of the knowledge of good and evil."

The final struggle of the Papacy for world dominion must and will come at the end of the present age. In the succession and overlapping of the ages, we see the cycles of cosmic perpetuity follow each other with unerring accuracy. We are now about at the end of the lap of Pisces and Aquarius, to which all signs in the Zodiac, together with earthquakes, social unrest, wars between nations, conflict between capital and labor, and the danger from Papal aggression, abundantly testify.

KORESH, in his analysis and synthesis of the principles and laws operative since the fall of the church of the Adamic race, writes: "Before the woman and the church fell, she was first in a state of innocence, subsequently in a state of understanding, having eaten of the fruit of the tree of knowledge of good and evil. The fruit, of course, was knowledge, discrimination of good and evil. This uncovered and revealed mystery therefore rendered naked (Gen. iii: 7) the things which were before obscured or hidden; it consequently exalted. The serpent, which signifies wisdom, mystery or hidden things, was the most subtle, that is *arum*, naked and exalted above all things or living principles of animal life. The second curse (Gen. iii: 15) was on the woman, the church, since the enmity was placed between this principle of animal life and the church, which then fell from the exalted or revealed and open state. Adam and Eve were *arum*, naked, the condition previously ascribed to the serpent." The woman symbolically expresses the church. "He who hath the Bride is the Bridegroom; and as Jesus was the Bridegroom, the Bride possessed by him was the quality of doctrine. This was the state or domain of the Bride before her communication to the church by the Holy Ghost, which became

the Bride of the church upon the acceptance of its doctrines, or the church which was in Jesus before transmission."

KORESH has here drawn a parallel between the Adamic fall and the fall of the church soon after Jesus' theocrasis (ascension), and refers to the beginnings of the Romish church in the fourth and fifth century of the present era. To quote KORESH again: "We see that both the principle of judging wisely, which in the providence of wisdom and salvation proceeding from it, are involved in the text, 'And I will put enmity between thee and the woman,' that is, between wisdom (the serpent) and the church. Let us note that wisdom, in consequence of the fall, was now perverted judgment. It had been a quality of discretion, prudence, truth and good, while now the church had fallen to the condition of prostituting it, and, in this opposite sense, had become crafty, cunning, subtle, machinating, and naked." Thus, by her declension from the purity of the primitive church, she developed into that worldly machine, masked by all the pomp and solemnity of an ecclesiastical organization that claims to hold the only key to salvation and heaven.

According to KORESH, "That which was originally the wisdom of God in the Jewish church, became the subtlety, enmity and persecution of the Jew, first destructive to the prophets, then to Christ and his Apostles." The student of Popery may readily verify the cruelty and brutality of that system. "This perverted wisdom became, then, the persecuting power of Roman Catholicism, where the woman (who had been in that church) emerged therefrom to Protestantism. The enmity between the two continues right along, through the age." This enmity is very apparent at the present time, in the increasing distrust between Protestant denominations and the church of Rome—the Papacy.

KORESH further points out the intimate relations of the Papacy to the third curse, that on labor, and how it will come to pass in the fulfilment of the curse, that the Papacy will be associated with capital in the approaching conflict between Gog and Magog. These terms are used in Biblical prophecy, and signify the roof and the floor of a house divided against itself. Gog (Heb.) is the word signifying roof, and stands for capital in the perverted sense, or the power of a false commercialism. Magog (Heb. floor) is organized labor as a power struggling for freedom from economic oppression in perennial conflict with modern industrialism; that is, capital. We know the illogical and therefore tyrannical power of the wage system, practically wage slavery, as the beloved offspring of the competitive system; and how it breeds and fosters an intolerable condition of inequality and injustice, to bear upon the mass of the common people, also the so called middle classes who are not wage workers. This system is the first born and petted product of man's selfish nature, a house divided against itself. The floor (labor) will rise in might against its roof (capital), and there will be a great crash; both will perish at the same time.

KORESH sets forth in forceful language and with divine foresight, the part of Papacy in the approaching revolution as follows: "The third curse mentioned in Genesis had relation to the third woe predicted in Revelation, where the world is described as flooded with the blood of conflict. The curses upon man, land, and labor must enter as factors into the woe. The woe is in the conflict; that is to say, it is the conflict of Gog and Magog. Not a conflict between righteous and unrighteous powers, but rather an unrighteous conflict between two unrighteous elements, both actuated by the energy growing out of the competitive system. Behind these will be the grasping, never-tiring Roman Catholic church (Papacy), since it will exercise the inveterate force of religious sentiment. Whatever impulse to the conflict may appear on the surface, Roman Catholicism is the mainspring, the secret instigator and inspirer."

(To be continued)

The Open Court of Inquiry

N. C. Critcher

THE UNIVERSAL AND VIDUAL MAN

Correspondential Analogy of the Organs of the Human Body to the Universal Man

Question 202. "Can you inform me which organs of the human body are represented in the universal man by the different nations? Does Japan represent the spleen?"—*C. F. W., III.*

BEFORE answering the above question, it may be well to state the purpose of this Dep't. of THE FLAMING SWORD, which is to consider and answer questions propounded by our readers who have not access to the complete literature of Koreshanity. While the Koreshan Science is truly a Universology, covering every detail and particular of the form and functions of the universe, there are many things which were both necessarily and purposely left unexplained by its Author.

His great effort was not to gratify curiosity, but to furnish the foundation upon which the life could be built in preparation for the great change from mortality to immortality, which is the aspiration of his disciples. For this reason he dwelt unceasingly upon the fundamentals of the Science, the laws of being, and their relation to the universe as the pattern upon which all life, vidual and social, must be formulated; and while in the course of that teaching he revealed much that is of great interest and value in the way of correspondences, it was only as suggested by the subject that he was at the time considering.

As KORESH cautioned his hearers against "speculation" in the very last sermon we were privileged to hear from his lips, we do not feel justified in exceeding those limits in the endeavor to find correspondences which he did not disclose. The very few that are to be found in the writings are as follows; in "The British Lion and the Russian Bear," F. S., Aug. 14 and 21, 1899, England is said to correspond to the lion; the heart; the ultimate of commerce; love. The bear, in its good sense, represents love and wisdom; and in the perverted sense, the opposites of those qualities. But the organ or portion of the human body to which Russia corresponds is not given.

In "The International Peace Trust," Aug. 4, 1899, it is said that "Russia and the United States comprise the head (Rosh) and tail of the great monetary dragon." In "The Conflict of Modern Theories," F. S., Oct. 19, 1900, KORESH says: "The Aborigine of America is the epithelium of the once grand men made in the image and likeness of the Gods. The original Sons of God were the Adamah, the red men. The Indian race is the last product of the declension (fall) of the original. The original Grand Man, man in his greatest form, constituted the red earth in which the Gods themselves were planted in their fall, for the regeneration of the Sons of God."

The Late Appearance In Andromeda

Question 203. "What is the Koreshan view of the new star in Andromeda?"

IN "The Star of Bethlehem," published in the GUIDING STAR of Aug. 1888, p. 244, by KORESH, is to be found quite a detailed account of the appearance of such a phenomenon in Sept. 1885. On page 246, KORESH says:

"Admitting the truth of the statement that a star has appeared in the great nebula, a star hitherto unknown to the astronomical fraternity, what does it portend? Andromeda is a constellation lying just north of the constellation Pisces. This star is on the meridian marking the location of the sign Aries, on the constellation Pisces or Fishes, as the sign approaches its transposition from the Piscatorial group to Aquarius, in equinoctial precessions.

"When the change occurs there will be a movement of the sign along the ecliptic a number of degrees, owing to a heaping-up of force, a conservation provided in the equinoctial precessions. At this time there will be some remarkable physical changes which will shorten the otherwise regular precessional movement. The star in Andromeda is the result of the pole of a zone or belt of force, revolving north and south around the sun, meeting the pole of another zone of force, and producing through conjunction a positive polarization, seen as a new star in the nebula of Andromeda. * * *

"We are now in the lap of the constellation Pisces with Aquarius, and approximating that point in the lap, or coming upon that meridian which indicates the position of the sign when the foreshortening occurs, the special indication being the appearance of a focal center in the nebula of Andromeda. The meridian passing through that center, passes through the tail of the great fish or whale. With the sign on this meridian comes the special phase of the career of the New Dispensation, marked by the cognition of the 'Sign of the Son of man.'

"About 1914 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. We have come then upon the great event of the *new birth*, wherein the new genus of beings (Theo-Anthropos) will be born of water, born into the constellation Aquarius, or born through the culmination of scientifics into actual truths or knowledges, these natural truths being represented by the water carrier. 'Except ye be born again [of one] ye can not see the kingdom of God. Except ye be born of the water and of the spirit, [both,] ye cannot enter the kingdom of God.'

"One of these births the church experienced over 1800 years ago; namely, the birth of the Spirit. The other, the birth of water, which is the destruction of death, and is the New Birth or the birth of the immortal body, is to come as the resurrection or the reincarnation. This will occur as the immediate sequence of the annunciation of the New Science, the science of immortal life, which is no more nor less than the new and everlasting gospel. The birth of water is now about to appear. This is the resurrection of the race, the process by which the spiritual angels and the natural humanity will conjoin, and be transposed and transubstantiated from the spiritual heavens and natural humanity, to the domain and realm of the higher degree; namely, that of the order of Melchizedek, the true order of the Sons of God."

Books of the Old and New Testament

Question 204. (1) "How long was it after the Old Testament was completed, until the New Testament was written, and by whom and in what year was it blessed and called holy?" (2) "Where and by whom were the manuscripts of the New Testament held after the death of Christ and the Apostles?"—*E. C. D., Pa.*

THE date given in Malachi, the last book of the Old Testament, is 397 B. C., and the date of the Gospel of St. Matthew is 37 A. D.; but the fact of there being many different translations and arrangements makes the dates somewhat uncertain. The general acceptance and use of the New Testament by the early Christians constitutes the stamp of approval which, I suppose, is meant by being "blessed and made holy." In the "Encyclopedia Britannica," a long article is devoted to the consideration of the books of the Old and the New Testament, from which the following extracts are made: "A late and improbable tradition ascribes to the Apostle John the work of collecting and sanctioning the writings worthy of being regarded as sacred; but it is now generally agreed among those who receive the Scriptures as authoritative, that the original churches, especially the larger and abler ones, collected, each for itself, a complete set of the writings that had been found to be properly authenticated, as the productions of Apostles and other inspired men; the general accordance of one with another of these numerous collections thus proving the correctness of our present New Testament Canon."

"That John had before him copies of the other three Gospels is highly probable, his Gospel being supplementary to them. That the Epistles of Paul, or most of them, were early collected together, is naturally inferred from II Peter iii: 16, which speaks of 'all his Epistles,' and places them on an equality with 'the other Scriptures.' The Apostles expected their writings to be publicly read and received as of divine authority."

"Clement of Rome, Ignatius, Polycarp, and others called 'apostolic fathers,' because contemporary with the Apostles, wrote reverently of the Apostles and all the Epistles, except Jude, II Peter, and III John, though the quotations from I and II Thessalonians, Colossians, Titus, and Philemon are not decisive. * * *

"Theophilus often calls the New Testament writings the 'Holy Scriptures,' or 'the divine Word,' and mentions the law, the prophets, and the Gospels, as alike divinely inspired. Tertullian (180 A. D.) speaks of 'each Testament,' and distinguishes the 'New Testament,' made up of the 'Gospels and Apostles,' from the 'Old Scripture.' Irenæus (135 A. D.) also calls the New Testament writings 'the Holy Scriptures,' or the oracles of God; argues that there must be four Gospels, and puts the evangelical and apostolic writings on an equality with the law."

"The Muratonian Canon (about 190 A. D.) recognizes the Gospels of Mark, Luke, and the New Testament of our present canon, with the 'epistle of Barnabas,' and the 'Shepherd of Hermon'."

In "A Religious Encyclopædia or Dictionary," edited by Philip Schaff, D.D., L.L.D., we find a very comprehensive section devoted to "Bible Texts." He says: "The autographs of the New Testament very early disappeared, owing to the action of constant use upon the perishable papy-

rus; for this appears to have been the material. (II John, ver. 12.) If they were not in the handwriting of the Apostles, but in that of their amanuenses, as we know Paul's Epistles generally were (Rom. xvi: 22; II Thess. iii: 17), then it is the easier to account for the phenomenon."

The papyrus rolls preserved to the present day were never much used; indeed, the most of them were found in sarcophagi, and so, of course, were never used at all. The ink was lamp-black, mixed with gum dissolved in water; copperas (sulphate of iron) being sometimes added. The pens were of reed (calamus).

"The evangelists may have denominated their compositions 'Gospels,' although Justin regularly speaks of the 'Memoirs by the Apostles;' but all addition to the name is later, and presupposes a collection of the Gospels. * * * The Muratonian Fragment (second half of the second century) calls our Acts and Apocalypse by these names, and so proves the early use of these designations. The designation 'Catholic (General) Epistle' is first met with at the close of the second century (Apolonius in 'Euseb., Hist., v. 18, p. 5,' where the First Epistle of John is probably meant)."

"The application and limiting of the term to the whole of our present collection is of later date; for even in the third and fourth century it was customary to give the term to ecclesiastical epistles, like that of Barnabas, or those of Dionysius of Corinth, which were not specially addressed."

There is very much more which our space will not permit us to add, but which may be found by our questioner in the sources referred to.

The Animal Life of God

Question 205. "What is meant by the animal life of God?"

WE find in the Scriptures, both Old and New, many such passages as: "the Lamb of God;" the "Lion of the tribe of Judah;" and in the vision of Ezekiel, of the four living creatures that he saw, each "had the face of a man, and the face of a lion on the right side, and they four had the face of an ox on the left side; they four also had the face of an eagle."

These animals are symbolic of qualities, as were the animals used in the Jewish sacrifices. God's animal or human life is represented in these types; the ox or bullock, desire for life; the ram or lamb,—desire to reproduce himself; the eagle,—power of discrimination.

In "The Declension of the Adamic Man," in *THE FLAMING SWORD* of August 27, 1892, KORESH says: "God has the double characteristic of man (God) and animal life, as well as the double characteristic of male and female unity; biune, two in one. 'Who knoweth the spirit of the man that goeth upward, or the spirit of the beast [animal] that goeth downward?' We may illustrate the divine animal characteristic, in its descending, through the Christ character as the Lamb of God, Lion of the tribe of Judah, etc., as defining the animalistic, descending or falling determination of man."

In "The Circle of God's Animal Life," *F. S.*, Aug. 24, 1900, KORESH says: "We could point to a thousand passages to verify the statement that all of the animal sacrifices of the Jewish dispensation pointed to the various animal characteristics of the Lord's life. * * * God's animal life is that in which God constantly dies, and through which he regenerates himself and the Sons of God."

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Interesting Reading and Announcements

KORESHAN SCIENCE teaches that there are four cycles; namely, solar, stellar, lunar, and terrestrial, or planetary. These are timic divisions, and are called endings and beginnings. Every cycle is definitely defined, and the length of each period is definitely related to the development and progress of human existence. The development and progress are according to the law of evolution,—which is the continual unfolding of the center of the universe to its circumference. But evolution is not without its co-ordinate law of involution, which is the constant infolding of the universe from its circumference to its center. These two laws are constant and eternal, and are the guarantee for the perpetuity of the universe.

The fruit of the Tree of Life has about evolved to its full fruition since the divine Seed, the substance of the Lord, in the form of Holy Spirit, was planted in the human race. The divine Seed was the involved product from a previous harvest. "We are now," says KORESH,

"in the lap of the constellation Pisces [Fishes, the Christian age] with Aquarius [water or science, the Koreshan age], and approximating that point in the lap, or coming upon that meridian which indicates the position of the sign when the foreshortening occurs, the special indication being the appearance of a focal center in the nebula of Andromeda. ['Andromeda' is a subsidiary constellation.] The meridian passing through the center, passes through the tail of the great fish or whale. With this sign on this meridian comes the special phase of the career of the New Dispensation, marked by the cognition of the 'Sign of the Son of man.'"

This Sign is Aquarius, the Water-carrier or water-bearer, the man with the plumb line; that is, with the exact truth or Science of Life. Elsewhere it is written that this Truth-bearer is the "Sign of the Son of man in heaven." Being "in heaven" signifies that he is in a state of mental illumination from the Lord God, the Elijah, who has made his abode in the Son of man; the son or offspring of Jesse. Everything in the alchemico-organic, and in the organo-vital universe has its co-ordinate. Thus, as there is a physical heaven, there is also a mental or spiritual heaven. This mental heaven is the degree of divine intelligence; and the man in this degree is in the heavenly state or degree of truth, the veritable Science of Life. First the Science, then the Life, the Immortal, when present as the Immortal.

The "Divine and Biblical Credentials of KORESH," and his unparalleled doctrine of Cosmogony and Religio-Science are an indubitable proof that he is the illuminated Son of man; the Sign of the Son of man in heaven. His wonderful Science has been promulgated since 1870, both orally and by printed page; and while this marvelous Science has not yet reached the multitude, we must remember that it was not so intended. The aim

of the illustrious Author of this Science has been, first, to gather unto himself a nucleus, a human battery, a chosen few, just as the Messiah did nineteen hundred years ago. After this battery is formulated, the great work of evangelizing the world will begin.

There is a lapping over of the old and the new age. The ending of the old age accounts for the chaotic and confused condition we observe; the greatest declension, degeneration, and corruption, and the grossest mental darkness and prejudice in spiritual, moral, social, religious, political, and commercial matters. It is due to the utter corruption of the old church and old state or government. To the lapping over of the new age, the Golden Age, which will be known as the Koreshan or Aquarian age, can be attributed all the marvelous doctrines of light and truth, all the inventions and discoveries, all progress, developments, and improvements on every plane of existence and activity.

Koreshan Universology presents the entire truth of the new age, even what is known as truth outside of it; for it is either derived directly or indirectly from the doctrines of Koreshan Science. Some get it by the operation of reflection; by getting in rapport with the spiritual (mental) spheres through which the truth of Koreshan Universology goes out into the world. The French, world-famed clairvoyant, Madame De Thebes, is in rapport with the spiritual spheres, through which Koreshan prophetic declarations have gone forth since 1870. Many of the events she foretells for the year 1914 can be found in Koreshan Universology.

First of all that America, as at present seen, is the modern tower of Babel, *Mes-sieurs les Americains*; that is, the so called gentlemen of America have created the Babylon by false commercialism. Opinions and ambitions clash, and they truly are like chemical fluids which unite to produce fire. The result will be, flames will soon shoot in the air, and explosions as of dynamite will give rise to the greatest revolution the world has ever seen; but the Madame is mistaken in predicting that it will be in America only. It will not be local merely, but a world-wide revolution. America, however, will be the chief and central battle-field of carnage; because the most marvelous truth has been here promulgated personally, through the great Prophet, Scientist, and

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The root of all evil, the love of money, is rampant more in America than any where else in the earth. In this respect she reached her lowest descent. This, in symbolic language, is the "curse" pronounced upon the serpent. The coordinate curse is upon labor; together they represent Gog and Magog, or capital and labor (roof and floor). Another curse is upon the woman, which is the symbol of the church, the "old heaven" which is to "pass away" with a great noise. KORESH declares: "About 1914 will occur those special events, agreeing in this age with the destruction of Jerusalem some seventy years after the birth of Jesus the Christ." The first month of the prophetic year 1914 has brought about some "special events" throughout the entire *oikomeny*,—the habitable world. First, unusually severe cold in various localities throughout the world, and extremely mild and warm weather in other localities; second, thousands of unemployed, in Christian and so called heathen countries, parade the streets of the great cities, demanding food, and carrying banners with the inscription: "We Demand Work, Not Charity." A similar demonstration occurred in the beginning of the French Revolution, known as the "Reign of Terror." It is a type of the approaching and greatest revolution which will involve the entire world; third, great tidal waves on the Atlantic and the Pacific coasts, both in America and other countries; the greatest disaster befell the country and people of Japan. These special events are fresh in our minds, and they are merely faint indications of what is to occur.

As the destruction of Jerusalem and the French Revolution, according to Koreshan Science, are types of the approaching world-wide revolution, disaster, and destruction, it will be well for our readers to read up on those by-gone special events;—"forewarned is forearmed." Under "The Crisis of the Cosmic Cataclysm," in "The Great Red Dragon," we read: "Through the publishing house of the City of Restoration there had been issued the statement of a calamity that was to overtake the world, in which millions would be destroyed in the universal cataclysm. It was declared that before this catastrophe would be precipitated, God would pursue the course that had always actuated his purpose with the human race—he would not destroy it without due warning. * * *

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the human race without first sending his prophets to invite the world to the haven of safety that he had provided for his people. The human race was called upon to gather toward the tropical regions of the earth as pointed out in the prediction, because in the transposition of the ecliptic thirty degrees, there would follow such a cataclysm as had not befallen the world in about twelve thousand years; in fact, such a one had not occurred before in twenty-four thousand years."

Many local "special events" are daily occurring throughout the world; the simultaneous universal events are still to take place in the near future. The latest remarkable discovery and invention, as predicted by KORESH, is a Pocket Wireless Instrument. The inventor is M. Justin Landry, an engineer, who has presented it to the French Astronomical Society. It is described to be in the form of a small telegraphic receiver, which needs no apparatus of posts and antennae.

Seeing that the various and numerous predictions are being fulfilled, one after another, how grateful we should be that our eyes have been opened by the crystalized truth of Koreshan Universology, the "everlasting gospel," the glad tidings of "the redemption of our body," as foretold in Rom. viii: 18-25, of which the Christian church knows little or nothing about; for she has preached her adherents to death with the so called "salvation of the soul."

We would advise our subscribers and friends to re-read the New Year's resolutions printed in this department in the January issue, for now is the best time to fulfil them; as the long evening hours of the winter months afford the choicest opportunity for reading and studying. Do not become weary in well-doing; for the performance of uses to mankind is the surest proof that we love the truth we have embraced.

We heartily appreciate the new subscriptions sent in by our friends, and trust they will continue their efforts in the same line. We also kindly urge those in arrears to send their remittances in small amounts, if not convenient to send the whole amount. Stamps are acceptable; especially two cent stamps.

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Forest Notes

There are 36,500,000 young trees in the Government's forest nurseries.

Two tons of cascara bark have just been sold from the Siuslaw national forest, Oregon, at one cent a pound.

The northernmost national forest is the Chugach in Alaska; the southernmost is the Luquillo in Porto Rico.

For shingles alone, 750 million feet of timber is cut in that part of the state of Washington which lies west of the Cascades.

California led last year in timber sold from national forests, though Montana had the largest number of sale transactions.

The American forestry association has just elected Henry S. Drinker, president of Lehigh university, and P. S. Ridsdale, as its president and secretary respectively.

The biological survey and the forest service have been cooperating in the extermination of ground squirrels on national forests in California. The annual loss of range feed and grain crops from ground squirrels is enormous.—U. S. Dept. of Agriculture.

Magic in These Numbers

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12345679 x 18—22222222
12345679 x 27—33333333
12345679 x 36—44444444
12345679 x 45—55555555
12345679 x 54—66666666
12345679 x 63—77777777
12345679 x 72—88888888
12345679 x 81—99999999

Dr. Albert Neuberger, a German mathematician, has lately been making some interesting studies of the so called "magical" properties of certain numbers. One of the most remarkable series of figures he finds to be 12,345,679.

The surprising rotations of the same figures which result when this number is multiplied by nine, and the multiples of nine, are shown in the accompanying illustration.—New York American.

Man cannot become like God without entering into his rest; hence, to become like God is to become obedient, and this implies an application to life of the doctrine of immortality.—Koresh.

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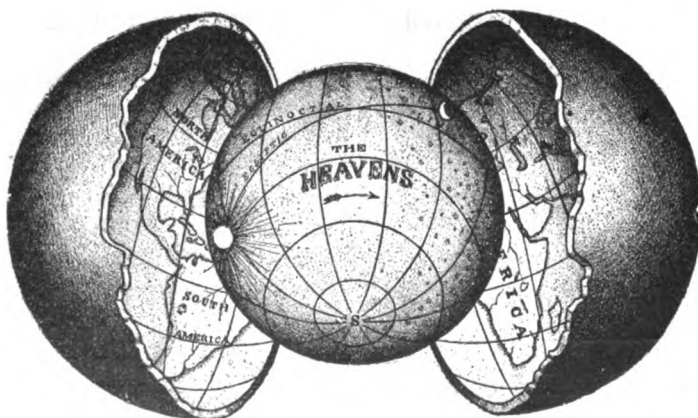
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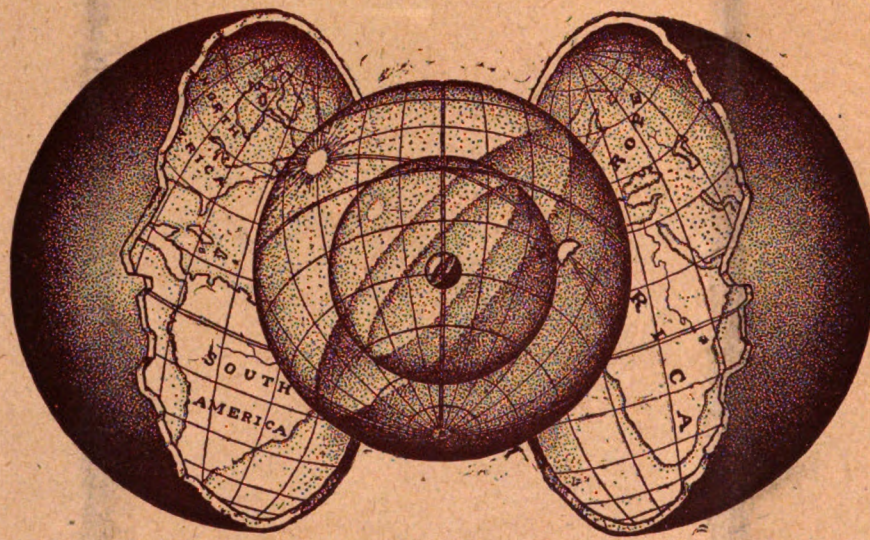


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