

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 Science of Animo-Human Spirit; the Co-ordinate Action of Expansion & Contraction; the Emperor & Empress of the Encephalic Dominion

PART XXVI.

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

WHEN THE CORTICAL substance of the brain contracts, the fluids elaborated are discharged by the compression of the cells into the fibres which convey a portion of it to the fornix, the edges of which are bordered by a fimbria (fringe) of fibrous tissue, where the nerve essence combines with a specific arterial discharge. The edges of the fornix are bordered by the commingling of this fimbria with the arteries and nerves uniting to constitute the choroid plexus.

From the commingling of arterial and nerve essences in the choroid plexuses, is derived the discharge of the animal spirit or essence into the lateral, third, and fourth ventricles of the central laboratory. The expansion and contraction of the gray matter alternately fill and empty the ventricles of the constantly elaborated fluids which perpetuate the supply of the various channels of resource to the various parts of the body.

The pineal gland and glandula vitæ are the emperor and empress of the encephalic dominion, and upon the consortation of these two centers every cell of the brain depends for its contraction and expansion simultaneously with every other cell. That is, all cells act in unison, because they are all regulated by the coördinate agreement of motion from a central point of unity.

It will be well to state here, for those recently interested in the publications of the Guiding Star Publishing House and the doctrines of Koreshanity, that there is no interchange of fluids between the third and fourth ventricles. The valve of Vieussens effectually precludes the possibility of any intercommunication during physiological activity.

The student will be able to comprehend a foregoing statement regarding the office of the aqueduct of Sylvius as a retort, and why, as such, the fluid contents held in solution is discharged into the third ventricle, whence it is again discharged into the tuber cinereum, thence into the glandula vitæ.

The Torcular Herophili (Wine-Press of Herophilus)

The torcular Herophili is situated near the center of the occipital bone, a little to one side of the internal occipital protuberance. It is situated on the equator of the tentorium and dura mater. The student's attention is called to this pole of activity, more especially to consider the relation and function of the straight sinus. This sinus derives its blood mainly from the inferior longitudinal sinus, the venæ Galeni, the inferior median, cerebral veins, and the superior cerebellar.

The venæ Galeni derive their blood from the choroid plexus of the lateral ventricles. It is formed of that specific union of nerve essence and arterial blood presided over by the optic thalamus, as a reaction from the juice discharged from the choroid plexus into the ventricles. The optic thalamus (literally rendered) signifies bridal chamber.

The venæ Galeni convey blood of a specific magnetic quality to the straight sinus, which enters the torcular Herophili in such a directly forcible manner as to produce a vortex in which the current is made to describe a contortion, thus bringing a large surface of the blood in contiguity with the periosteal area. At this point the magnetic essence which the blood of the straight sinus contains is discharged into the dura mater, giving it an impulse like the pulsation of the heart; thus inducing an electrical current which distributes itself throughout the dura mater, converging at the crista galli. The impulse communicated by the straight sinus to the dura mater at the torcular Herophili is the cause of the pulsations noticed at the fontanels in young children, and is the primary source of the motion of the heart of the body.

Having thus presented an outline of the sources of activity resulting in the emplacement and deposition of the ethmoid, we are prepared to enter into a specific analysis of its significance, both as a factor in the uses of the microcosmic economy, and as representing prin-

ciples, functions, and forms in the anthropostic macrocosm.

The Seat of the Power of Commerce, and the Three Principles Related to It

We have given the merest outline, hints only, of the origins of the ethmoid and its functions. We have shown it to possess three poles of major activity; the right, left, and central. The development of the central pole, the ossifying center of the vertical plate, has its origin in the specific impulses of the torcular Herophili. The torcular is the heart of the periosteal system. It is to the periosteal system what the heart of the body is to the arterial and venous systems. Now, when we consider the character of the heart in all the domains of life, falling back upon the fundamental axiom of the Koreshan System regarding commerce, namely, that the heart is the power of commerce, we are enabled to define the intrinsic office of this center, and to analyze and study the character of the spiritual entities which congregate and comprise this group.

The spirits of the crista galli are spirits in coördination with those of the pineal gland; those of the crista being of a character to desire a knowledge of those laws and principles upon which depends the order of the emplacement of the parts of the framework constituting the basis of organic construction, while those in the coördinate cerebral pole are in the sphere of the acquisition of the knowledges of those laws and principles. There is a reciprocal electro-magnetic vibration between these two poles, for wherever there is a pole or center of motion there are diverse and reactive currents.

There are a few principles relating to this subject, which the investigator should forever bear in mind: First, spirit is substance in solution. Second, when an electric or magnetic vibration insinuates itself it conveys, ready for deposit, that which has been material, but which has become spirit. Third, this spirit is ready to deposit itself again as matter, whensoever it meets a counter-flow coördinately antithetical in character. For instance; when an acetic electric current meets an alkaline at any pole of connection, there is a reaction; for the alkaline and acetic currents are reagents to each other, and a material precipitate is made where the matter is created from spirit when the counter-currents meet.

From this principle in organo-constructive law, it may be concluded that while the periosteal flow proceeds through the ethmoid (sifting) bone over the course of the periosteal river to the ultimate bone of the osseous fabric, there is a counter-flow meeting at the insertion of the falx cerebri in the point of the vertical plate, thence radiating over the fibres of the dura mater inversely to the electro-magnetic currents previously described.

The Two Living Motions of Life

There is such an intimate relation of the dura mater to the arachnoid membrane, and through this to the pia mater, and thence to the cells of the cortical area, that in the course of the electro-periosteal currents there is a constant intercommunication between the

cells of the gray matter and fibres of the dura. The impulse given to the dura through the torcular Herophili is retransmitted, by induction, to the summits of the convolutions; but upon entering the cells, the pulsatory impulse is mutated to the motion of respiration through the reciprocal (correlated) reaction of the two living motions of life; namely, the pulsatory and respiratory, as operative between the heart and the lungs of the body.

When the magnetic essence is discharged into the cells of the cortical area, there is a reciprocal discharge of the coördinate magnetic essence from the cells into the fibre, which, by induction, becomes an electric current upon entering the fibre. All the summital cells of the cortical area, in discharging their magnetic contents into the fibre of the dura mater, impart a substantial encumbrance to the polar point to which the dura conspires; this encumbrance being precipitated by reaction in the ethmoid, as the first resting-point of the dural motion.

We wish here to reiterate the statement that all electrical and magnetic spirit is, veritably, substance in solution. The electro-magnetism distributed mainly from the torcular Herophili through the fibres of the dura mater and converging to the ethmoid pole, is principled substantially in the basic elements of the osseous fabric. We do not mean by this that other substances are not also held in solution, or, more strictly speaking, that the electro-magnetism is not composed of other substantial solutions.

We cannot too often urge and emphasize the fact that every spirit is but the solution of what has been matter, and that every form of activity may be materialized to matter again. In other words, the law of transmutation is the fundamental law of all activity, and the law of the correlation of the two coördinate substances, spirit and matter, is as absolutely a law as that of the correlation of substance.

It has been previously stated that the apex of the vertical ethmoid plate is the pole of that axis which represents the cerebral zodiac. To comprehend this subject fully, the reader is called upon to analogically transpose the thought from the domain of the encephalon of the vidual microcosm to the alchemico-organic cosmos. The brain has an equatorial circle corresponding to the equator of the alchemico-organic cosmos, or, as the physicist of the recidivating school would say, "the equatorial circle of the earth." It has also another circle corresponding to the zodiacal belt, the median line of which is the ecliptic. These two encephalic circles are relatively oblique, corresponding to the obliquity of the ecliptic.

The plane of the ecliptic, in the alchemico-organic cosmos, is twenty-three and one half degrees oblique to the plane of the equator. The axes of these planes are necessarily correspondingly oblique to each other. The axis of the equatorial plane or circle terminates in the two terrestrial poles. These we will call the poles of the normal axis of the cosmos. The axis of the circle of the ecliptic is an electro-magnetic axis, and terminates

north in the magnetic center or pole, and is eccentric south in the south magnetic zone. The zodiacal circuit, or the circle of the ecliptic, constitutes the zone of motion. All along the line of the ecliptic is the heaping up or conservation of energy, and all eclipses are merely the methods of transposing substance through the projectory momentum upon which depend perpetuity of motion and organic form as well.

The Causes of the Magnetic Poles

The causes of the electro-magnetic axis, with its south polar zone and north polar apex, may be found in the reciprocal relation of the astral nucleus and peripheral zone as related to the ecliptical circuit and associate plane. The astral nucleus revolves upon its axis. This motion generates magnetic substance, the positive direction determining toward and meeting at the axis of the stellar center, thus shooting out at the poles of this axis of motion. This nucleus is slightly eccentric, for reasons given in other publications of Koresban literature. The orbital motion is around a negative center. The orbital motion also generates a magnetic flow. The orbital motion is spiral, the spiral axis being nearly vertical to the plane of the zodiac or circle of the ecliptic. It is this relation of motions that not only generates the celestial electro-magnetic spirit, but so determines the flow of the spirit as to form the magnetic zone at the south, and the magnetic pole or apex at the north.

Motion, with its concomitant and consequent friction of the atoms of matter to which the motion is related, and the destruction of those atoms and their transmutation to spirit, causes the magnetic axis, its southern zone, and northern pole or apex. Upon these two extremities coördinating and continuing the electro-magnetic currents, largely depends the deposition of the mineral and metallic planes of the earth's circumference or shell, and especially does the series of mineral deposits derive its emplacements and perpetuity.

The mineral deposits correspond to the bones of the human body. Comparison may assist the student to comprehend this law and fact. The crust or shell of the egg, before the chick is incubated, comprises the basis of the bone of the chick. The process of incubation displaces the relation of the shell to the contents of the egg, and the mineral base becomes the framework of the chick. As the earth represents a higher development, there is still another crust outside the mineral; this crust is metallic. At the center of the cosmic cell, the motion engendered constantly destroys matter as molecular and atomic substance. This destruction of material substance produces magnetic substance, or the substance of spirit. It is thrown upon the axillary center, and rushes out toward the zone and pole of the magnetic cone, whence it is deposited as matter through diverse currents, one flowing toward the southern zone, the other toward the northern apex, or magnetic polar center. These currents emplace the matter of the framework of the alchemico-organic cosmos, as the corresponding encephalic and systemic currents deposit the osseous fabric of the microcosmic structure.

The Mind the Primary and Remote Cause of All Forms and Motions

In the consideration of the causes of the magnetic axis, north magnetic pole, and southern magnetic annulus, as defined in the foregoing, we will here urge the fact that the causes before noticed are only proximate; for the mind, situated in the brain, is the primary and remote cause of all the forms and motions existing in the alchemico-organic cosmos. The point in the earth described as the magnetic center or pole, is the correspondent of the crista galli. The coördinate point in the heavens is the north polar star, and corresponds to the pineal gland (conarium) in the microcosmic brain.

That point in the progress and life of any one of the seven primary personalities representing Deity, and from whose theocrases the spiritual overflow and baptism proceed, comprises, in anthroposophy, the crista galli. As the fibres of the dura mater converge to the crista galli (cock's crest), and there emplace the substance of deposition conveyed by the electro-magnetic currents, so the lines of impulse from the spirit entities liberated from the material bodies in which they were previously environed, converge to the divine human personality and there constitute the apex, the framework of the resurrection.

The conarium is the apex of seven lines of fibre, or lines of fibre from seven encephalic areas. It therefore involves seven distinct principles of life, each one of which, in the aspect of time, is represented by its specific corresponding *Avatar*; as the Lord Jesus, Elias, Moses, and others. The theocrasis of a personality is the cock's crowing. As the chanticleer by its sharp, shrill, and penetrating voice awakes the sleeper, so the theocrasis of the Messianic Center awakens, by the penetrating echoes of the Holy Spirit thence proceeding, the denizens of the anthropostic grave.

The Messianic nucleus of this age is the apex of the seven areas converging through the dura mater to the electro-magnetic pole of the dural environment. In other words, as the Lord Christ, nineteen hundred years ago, was the polar point of all spiritual convergencies, so the Messianic Center of this age is the vorticle into which the subextensions of spiritual desire and natural propense converge. As every human thought is a spiritual entity, so the projection of aspiration to this apex of recurrent life involves the spirit entities which flow into, and through this pole emplace the framework of the new social fabric. As the physical spirit from millions of stars may converge and flow into the one astral nucleus, thus rendering that stellar vorticle the recipient of every physical spirit, so may the anthropostic Star be made the anthropostic stellar vorticle and receptacle of the millions of spirit and angelic entities which constitute its organic unity. As the stellar nucleus of the cosmic structure is the center of influx and emanation, so the central mind of men becomes the point of influx, metamorphosis, and emanation,—therefore the Messianic manifestation of the age.

While we have specifically considered the electro-magnetic currents converging to and depositing the

crista galli and ethmoid, we have said comparatively little of the counter-flowing currents returning over the periosteal river, and radiating from the crista and converging again toward the annulus of the torcular. Before entering into the analysis of the reflex currents of the dura mater (hard mother—the mater presiding over the hard or bony fabric), we will premise the following axioms which involve principles lying at the very foundation of knowledge:

Wheresoever there is a flow of an electric current of either an alkaline or acetic reaction, there is invariably a reverse or counter flow of a current of an opposite reaction. Wheresoever two electric reagents meet at resisting poles, there is a deposit of matter created from the alkalo-acetic reagency.

Counter-Currents Unknown to Electricians

It is not generally known that electric currents of opposite re agencies move inversely over the same conductor. While the terms *anode* and *cathode* are employed by electricians to designate the flow of the electric fluid, they are almost, if not quite, invariably used to designate the opposite poles or ends of a single current flowing in one direction. The terms thus employed are strictly misnomers. "Anode" means upward way; "cathode," downward way; and it is a fact, despite the ignorance of the ordinary scientist, physicist, and electrician, that in every electric flow of a definite reagency in one direction over a conductor, there is a counter flow, a flow in the opposite direction, over the same conductor. This fact generally known and applied in practical and mechanical electricity, would very greatly simplify the efforts to utilize the electro-magnetic substances for the various mechanical and other purposes for which electricity is employed.

In every counter flow of the anodic and cathodic electric fluid, there is friction because of slight resistance of the two re agencies, and such friction invariably generates magnetic substance; but whensoever the fluid is conveyed over an uninsulated conductor, the magnetism is not polarized, hence it is unobserved. If resistance is offered to the escape of the magnetic force by the insulation of the conductor, the prime magnetic substance is thrown in toward the axis of the electrical flow, and the counter magnetic radiation of a much finer quality is passed through the insulating or sheathing medium. The magnetism urged toward the axis of the conducting medium is elongated into a central current, moving also in counter directions, being of active and passive, or positive and negative, or anodic and cathodic qualities. Let us apply these principles of electro-magnetic activity to the currents traversing the fibres of the nervous system in general, and the dura mater in particular.

(To be continued.)

The visible presence was typified by the cloud (*Shechinah*) in the wilderness. The cloud signifies the presence of the Lord, also the Sons of God. It is for this reason that the Lord was called the promised seed. The seed of every tree—the starting point of the creation of the tree—is spiritual and material.—*Koresh*.

THE KORESHAN SYSTEM OF COSMOGONY

All Activity Resides Primarily
in the Anthropostic Being

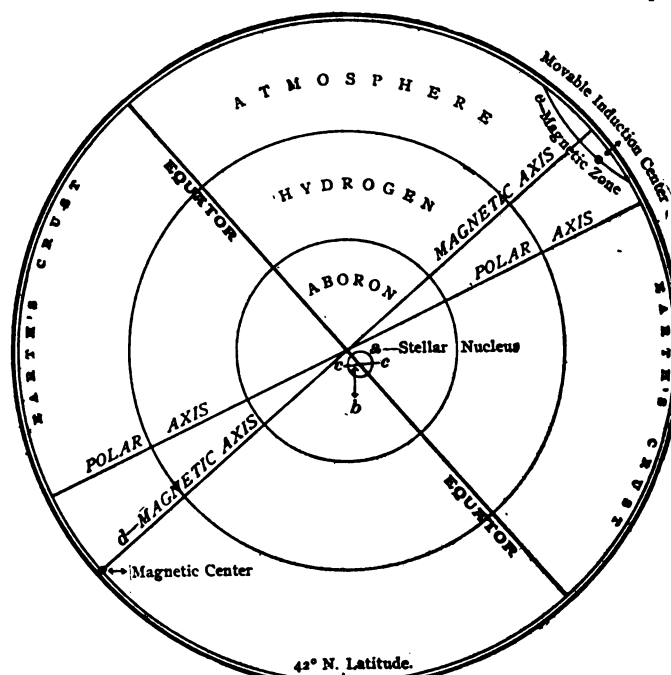
By KORESH

PART XV.

ALL MOTION resides primarily in the astral center of anthropostic being, and is thence communicated to the astral center of alchemico-organic existence, which becomes subjectively causative of the perpetuity of form and function in the alchemico-organic cosmos. (It is not within the province of this chapter to consider the causes of mental substance and the laws primarily in force to promote mental action, and therefore life.)

There is an astral center or stellar nucleus having a triplex motion. The first is axillary, the second slightly orbital, resulting from certain causes which determine the eccentricity of the star, and which we will proceed to define. The primary influences bearing upon the motions above referred to are heat and cold, which are related to each other as two extremes of the equatorial axis of the stellar nucleus.

We have to consider the emplacement of the star in relation to the shell or rind of the universe. It is par-



This Map Shows the Crust of the Earth, the Three Atmospheres, Equator, Magnetic Center, the Polar and Magnetic Axis.

ticularly upon the occult rays (rays identical in kind with the so called Röntgen or X ray) that the star depends for its eccentricity. Its first motion is axillary; this depends upon the impingement of influent substance. The second action is slightly orbital, thrown eccentric by the expansive force of occult caloric rays, and oppositely, by the mutual contraction of the occult crucic rays. The third motion is that of the rotation of an axis on a pivot, like the motion of a top when spinning, with its central peg or post out of perpendicular. The accompanying diagram partially illustrates it.

The central star is represented by *a*, the axis of the star *b*, the poles of the stellar axis *cc*; *d* is the axis of stellar eccentricity, pointing toward the corresponding terrestrial magnetic north pole. The poles of the stellar

axis *cc* indicate a magnetic current produced by the axillary motion of the star. The magnetic axis *d* is produced by the orbital or eccentric motion of the stellar nucleus.

It will be noticed in the diagram, that the stellar axis *b* lies oblique to the eccentric axis *d*. The cause of this obliquity resides in the attraction of the magnetic force of *d*, the axis of the eccentricity. The relatively fixed magnetic pole in the earth is the terminal terrestrial point of the magnetic current *d*, produced by the friction of momentum flowing first from the orbit of the eccentricity to the center or nucleus of this orbit, thence toward the poles of said axis.

As the stellar nucleus tilts less obliquely in its movement toward the equator, the direction of its radiations is more parallel until the equatorial circle is reached, when the vertical ray is directly over the circle. There is necessarily a cause for the change of the obliquity of the stellar axis. At the equator it is nearly parallel with the axis of the eccentricity *d*. At the equator and moving toward the north in its obliquity, the stellar axis is being loaded with the magnetic force of its axillary motion. This attracts its pole more and more toward the axis of its eccentricity, *d*, until it comes near enough to discharge its substance sufficiently to allow its stellar axis *c* to withdraw. It then recedes from the northern axis of its eccentricity toward the equator, continuing the change in the obliquity of its axis toward the southern magnetic zone *e*.

It does not reach, as it tilts toward the south, the same degree of obliquity, because at the southern pole there is not the same fixed magnetic center, but rather an inductive magnetic zone with a movable magnetic pole along the course of this zone. It is the motion of this movable magnetic induction center on the induction zone, that causes the variation of the needle south of the equator, which so puzzles the mariner. The three movements above described, cause night and day and the seasons. Besides the change which we know to obtain in the relatively obliquity of the stellar axis *c*, is a motion of the stellar nucleus from north to south and from south to north.

If the civil engineer or geodetic surveyor will examine the needle of the compass as it points toward the north magnetic pole, taking into consideration the variation of the needle east or west on the arc of the parallel of any given meridian, he will discover that it would be impossible for the two extremities to point toward two local magnetic polar points. It will be noticed that while the needle at the north points to a magnetic center or pole, the needle at the south describes a circle. This in itself demonstrates the fact that the southern extreme is a zone or belt, confirming one of the principal axioms of the Koreshan System; namely, given the pole of a known or tangible axis, the obscure terminus of the same axis is the exact coördinate. For instance; the known pole of the axis being a sphere, the coördinate axis is the cube; or given the known pole of an axis being a cube, the coördinate axis is the sphere. If

the known magnetic center is a fixed pole, the opposite and coördinate pole is necessarily a zone.

Measurement of the Earth; the Higher Uses of Geodesy in the Sphere of True Astrology

The readers of THE FLAMING SWORD and students of the Koreshan Universology are becoming familiar with the term "geodesy," and the phrase, "The New Geodesy;" and that there may be no misunderstanding of its meaning and its bearing upon life, we think it admissible to define its significance and its relation to the system of universal culture which the Koreshan Universology embraces. The term geodesy is from two Greek words; *ge*, earth, and *dai*, to divide. It is literally the science of dividing the earth, or of defining its character as to form, that there may be a foundation for a knowledge of its functions.

There are three fundamental laws involved which, when understood, determine the form and function of the universe as an entirety. These are first, the science of Comparative Cellology, the foundation principle of which analogically determines the fact that all life, whether that life be specific or general, unfolds within the cell. The law and principle of comparative evolution analogically determine the fact that universal life is a unity, and that the progress of gestative evolution must necessarily progress within the great cell or womb of creative incrementation. Second, the science of vision, known by the term "optics," in which is interpreted the appearances of objects on the surface of the earth as related to the earth's contour.

At this point let us quote a passage of Scripture which has a very significant application to the subject under discussion: "Judge not according to the appearance, but judge righteous judgment." This law applies as well to physical observations as to moral, religious, and spiritual things. Things are not as they appear at all times; hence the necessity for understanding principles, that interpretations may be genuinely true. Book optics and practically applied optics are two very different things. The reader must become familiar with practically applied optics. For instance, the books will tell you that because the earth is convex, three posts placed in the water three miles apart will conform to the convexity, and the middle one will be the highest of the three on the convex surface; and looking from the initial post toward the terminal one, the line of vision will cut the middle post and strike the terminal or distal post at a higher point than the middle one. No one pretends to dispute this fact of observation.

Vision Deceptive Unless the Law of Foreshortening Is Applied

Now, the interpretation given and generally believed, is that the world is convex; and because it is convex, and vision being in a straight line, the fact is according to the appearance. Place three posts three miles apart, the distal one being six miles from the initial post—the three posts being each one foot above the water's surface. Now place the eye unaided by the telescope, at the top of the initial post and look toward

the middle and terminal post. The middle and distal posts will be out of sight, not from the fact of convexity, but from the fact of perspective foreshortening. Place a telescope, say, of about three inches diameter of the objective lens, upon the initial post; you will look over the top of the middle post and see the distal one on a curve above the middle post. The truth concerning the matter is that vision is deceptive unless the science of perspective foreshortening is applied to the interpretation of the first and second observation, the one with the unaided eye and the other with the aid of the telescope. The fact that the books and practical experiment do not agree, should serve as a precaution against believing all the books say, when those books are made from theory founded upon assumption.

The science of optics, then, may be called the second science applicable to geodetic discrimination, and one of the laws employed to corroborate the testimony of Comparative Cellology, which determines the contour of the surface of the earth, and the fact that the earth is a great electro-magnetic cell. It should be remembered that Comparative Cellology settles the question of the concavity of the earth, and the fact that man *in-habits* the earth. The science of optics corroborates the testimony of Cellology.

The third science is that of mechanics as applied to the measure of the contour. It will be noticed that there are three methods of proving the fact of the concavity of the earth's surface. The first and greatest is Comparative Cellology; the second and most complicated, the application of optics; the third and most simple, by mechanical application. In the perfection of a treatise on the "New Geodesy," these three principles would necessarily be included, for the reason that the corroborative testimony of more witnesses than one is essential to conviction of different characters of mentality. Geodetic science determines place in relation to the development of character, and the higher application of the science is the predetermination of character through the designation of the time and place of the inception of the nativity, and to this should be added the parentage and its lineage.

The Messianic Character the Bread-Keeper; Its Deep Significance

The Messianic character of nineteen hundred years ago declared himself to be the Bread-keeper, and consequently the term Lord was the most legitimate appellation, for the word Lord is an old Saxon word meaning bread-keeper. It is the best English into which the Hebrew word *Yavah* or *Javeh* could be rendered. The Hebrew is generally expressed as Jehovah. Jehovah or Lord signifies the "keeper of the bread." The "house of bread" was the aggregation of people who should eat the bread contained in the retainer of the bread which was to be given to the world—the Bread which came down from heaven, which if a man eat he shall live forever. Because he was the Bread-keeper he was born at Bethlehem, a term meaning "house of bread." The location was predetermined, and the prophets declared that the Son of God would be born at that

place. That distinctive location, with reference to the divisions of the earth, was instrumental in determining the character.

One of the necessities, therefore, of a correct geodesy is a correct determination, under a perfect marital order, of the time and place of birth for the development of specific characters. A Napoleon or an idiot might be born under the same general aspects, so far as the deductions of what is now called the science of astrology are concerned, and no one would know the difference, from astrological science as now developed; and no one would be able to give a reason for the discrepancy in the characters of the two nativities. Were it possible for two persons to be born at the same time in the same place—these two, being born of different parents, would not be alike. They might have many peculiarities in common, while one might be a great man and the other less than mediocre.

Something Besides Astronomical Phases Essential to the Creation of Character

It will therefore be seen that something besides astronomical phases is essential to the creation of character. Two persons might have been born in Bethlehem at the same moment, under the same astrological conditions, so far as the astrological indications could be deciphered, and but one of those could have had the characteristics of the Savior of the world. It will be seen that to insure a perfect system of astrological reading, some things must be involved that are not now included within the province of so called astrological science. Among these factors is a proper geodetic science, which implies a very critical subdivision of the earth's surface.

In the Hebrew system, where the science of astrology was critically defined, there was a record kept of all the family lines from the very beginning of the ramifications of the Hebrew race. Jacob provided that his twelve sons should be born under special astronomical or astrological influences. Each son was born under a particular sign, and each had for his coat of arms the sign of the constellation under which he was born and to which he belonged. It gave to them character and power according to the significance of the nativity. Israel knew and applied the law of stirpiculture to the development of character, determining beforehand the astrological career, rather than to be able to pass upon the career after the astrological fate of the character had been carelessly fixed.

If there be a higher use to which astrological science can be applied, that use is in the predetermination of the character of the native. Such application can be made when the science of marriage is reduced to the laws of its highest uses, one factor of which is the law of propagation restrained to the legitimate function of cohabitation, which means that there shall be no waste of the sexual forces for the mere pleasure of animal gratification. There will come a time, and that in the near future, when it will not be considered "race suicide" for men to conserve the potencies of life to be legitimately employed upon the basis of a definite science,

the will or desire being controlled by the cultured and refined intellect.

The time is at hand when men will know that the salvation of the race depends upon the fruition of the offspring of the Lord Jesus the Christ, who will be as free from sensual desire as was the Lord. The salvation of the race from "race suicide" depends upon the rescue of the race from the influence of public instructors whose highest conception of race progress and perpetuity consists of the indiscriminate propagation of the family like the undomesticated and unrestricted brute. It is time that brute propagation in the human race be restrained and refined, if there is to be a salvation of the race from the suicidal tendencies into which it has so conspicuously declined through a disregard of the propagative law.

Outline of Principles of Accurate Measurement of the Earth's Contour

Geodesy is the application of mechanical and other means for the purpose of determining measurements of the earth's surface, including not only that of its general contour as to whether it is concave, flat, or convex, but also of demonstrating the amount of curvature at any given point and in any given direction.

The Copernican system of astronomy assumes that the earth's surface is convex, and upon this assumption the fallacious system has been fabricated. No astronomer has ever yet presented any proof of the Copernican system; and one of the persistent efforts of the modern physicist is to find some irrefragable proof of what every so called astronomical scientist knows to be merely an assumption.

The Koreshan System of Astronomy is in direct opposition to the Copernican system, and unlike the Copernican system it is founded, not upon an assumption, but rather upon a premise so absolutely within the sphere of mechanical demonstration as to place it beyond and out of the uncertainty of mere postulation, which we assert to be the basis of so called modern science.

(To be continued.)

KEY TO THE LAW OF JUDGMENT

The Cleansing of the Tabernacle a Type of the Polluted Body of the Lord at End of the Age

From the Writings of KORESH

PART III

THIS SANCTUARY or tabernacle as a whole, including its every part, was a type of the humanity of the Lord God; and its pollution once a year symbolized the pollution of the Divinity in man, in the descent of God into the race, and his final assumption of the humanity which he takes upon himself as his final or ultimate tabernacle or body for the consummation of the cycle.

The tabernacle, God's dwelling place, became polluted once a year, and the office of the high priest was the cleansing of this sanctuary. As this tabernacle was a type of the Lord's polluted body or humanity which he takes upon himself, or into which he is born at the

end or foot of the dispensations, so we are to understand that the Lord, in what is called his second coming, takes upon himself a sinful nature which has to be purified by sacrifice. This purification is the cleansing of the sanctuary.

The Sign of the Lord's coming is Elijah the Prophet, and this, as the word itself signifies, is God the Lord. It is the contracted forms of Elohi and Jehovah; that is, *Eli-Jah*—God-Jehovah, or God the Lord; Jehovah meaning Lord, and Eli or Elohi, God.

It is by the descent of the Holy Spirit into the body, the race, and the retrograde transformations of this Spirit—through its conjunction with the spirit of man and its consequent pollution—that the sanctuary of God assumes the sinful nature. It is through such assumption that the necessity occurs for the cleansing of the sanctuary as foreshadowed in the type. Thus the Christ, the Anointed, in the coming at the end of the cycle is born a sinful man. This man will overcome his sinful nature by a succession of sacrifices, until every passion and lust of the sinful flesh is eliminated and he will finally be translated, theocrasised, and thus become the baptizer of the New Church.

The Two Fundamental Things the Tabernacle Symbolizes

The tabernacle symbolized two things; namely, the truth and the life. The cleansing of the sanctuary includes two processes. The first is the purification of the truth; in this purification the genuine science or doctrine of life becomes manifest. This process of purification involves the thorough differentiation of truth (true science) from error, the elimination of all that is false, and the manifestation and presentment of the science of life in an orderly way; second, the purification—in the light of the genuine science—of the life itself. The first process culminates in the manifestation of the true Shepherd.

Swedenborg made a true statement in the spiritual "sense" when he declared the fact that Jerusalem signified the truth of doctrine, and that the city of Jerusalem signified the doctrine. But what is the true literal "sense"? CYRUS "is my Shepherd, and shall perform *all* my pleasure; even saying to Jerusalem [truth of doctrine], thou shalt be built [established]; and to the temple, thy foundation shall be laid."

Swedenborg declares the temple to be the Lord as to his Divine Humanity. It is a part of the office of CYRUS, then, to lay the foundation of the life of God in man. To lay the foundation of the temple, which is the life, is to set forth the doctrine upon which that life is to be established, because the truth of life is the substructure or foundation of stone upon which the divine life is to be built.

The Hidden Sense of Words and Its Symbolic Interpretation

Nebuchadnezzar besieged Jerusalem. The reader must not forget that the literal, symbolic interpretation, the mysterious or hidden sense, is the one I am now unfolding, and that this "sense" must be diverse from all other interpretations. What is the radical

meaning of the word "besiege"? I ask this question because we must get at the root of the matter, which resides in the root of language, Logos or Word. The root is where the seed first yields its life, and where the seed obtains its planting.

The to be, is the I am. It is the *esse*; that is, the essence. It is the cause of existence, the active and intensive potency of activity, and is the part of this word besiege, which defines the act of sieging. To siege, in the primary and radical meaning of the term, is to sit. It is derived from *sedes*, a seat. To besiege Jerusalem, then, is to take a seat in Jerusalem. The force of this may be comprehended by a careful reflection upon the preceding definitions of Jerusalem.

If we go to the Hebrew we find the word which is rendered besiege, to be *yotsar*. This word, literally, means to make, to fashion, to carve, from the idea of cutting. It is from the root *tsur* (*tsoor*), to straiten, to press upon, to bind up together, to press, to carve, to bear, to carry; also, a rock. The introductory and therefore characteristic letter or character of the word *tsur*, is *tsade*, and this Hebrew character signifies the reaping hook which must necessarily be in the hand of the gatherer of the genuine doctrine of the Logos or Word.

If the reader will turn to the fourth chapter of Zechariah, it will be seen concerning Zerubbabel that his hand laid the foundation of the temple, and that his hand should also finish it. The word Zerubbabel signifies sown in or begotten in Babylon. Zerubbabel, more thoroughly and radically defined from its complete etymological analysis, means seeded or sown, begotten, in the eye of God, which is in divine truth as manifest in the true Prophet of God. It has been shown that "babel" is the eye of God.

"And the Lord gave Jehoiakim [that which the Lord Jehovah established] into his hand, with part of the vessels of the house of God."

The King of Judah a Representation of Truth and Its Perversion

The king of Judah was always either a representation of the divine truth, or of the truth perverted; and in the transformations of good to evil and evil to good, the divine love always presided over both good and evil through all their degrees of metamorphosis. The house of God is the perfected divine human, because the divine human, that is, the God-Man, when manifest, is perfect through having been transformed from a state of imperfectness. It is said here, a "part of the vessels," because Babylon or the king of Babylon represents the truth outwardly only, but not the life of God.

A part of the vessels of the temple are the truths of doctrine as distinct from the life. The king of Babylon being a recipient of a part of the vessels of God's house, shows him to be the receptacle of the truth. These were carried into the land of Shinar.

"And again the word of the Lord came unto Haggai in the four and twentieth day of the month, saying, Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth; and I will overthrow

the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother.

"In that day, saith the Lord of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the Lord, and will make thee as a signet: for I have chosen thee, saith the Lord of hosts." (Haggai ii: 20-23.) Zerubbabel is the son of Shealtiel, which means I have asked (desired) him of God. Zerubbabel is the chosen servant of God, given to the people because they have desired him or asked for him. In the last verse of the above quotation he is declared to be the signet, seal or Sign of the Lord's coming. "I will make thee a signet."

The Prophetic Mission of King Cyrus, and the Antitypical Cyrus, God's Appointed Shepherd

"Now in the first year of Cyrus, king of Persia, that the word of the Lord spoken by the mouth of Jeremiah might be accomplished, the Lord stirred up the spirit of Cyrus, king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying: "Thus saith Cyrus, king of Persia, all the kingdoms of the earth hath the Lord God of heaven given me; and he hath charged me to build him an house in Jerusalem, which is in Judah. Who is there among you of all his people? The Lord his God be with him, and let him go up." (II Chron. xxxvi: 22, 23.)

"Also Cyrus, the king, brought forth the vessels of the house of the Lord, which Nebuchadnezzar had brought forth out of Jerusalem, and put them in the house of his gods. Even those did Cyrus, king of Persia, bring forth by the hand of Mithredath, the treasurer, and numbered them unto Sheshbazzar, the prince of Judah." (Ezra 1: 7, 8.)

Mithredath is the compound of two words; *Mithre*, genius of the sun,—Cyrus being the sun,—and *dath*, meaning mandate, law, decree, religion, or divine law. Sheshbazzar, or Sheshbattsar, is the compound of two words; *shesh*, six, and *battsar*, to cut off, to restrain, to prevent. This literally means the sixth cutting-off, which was accomplished in the crucifixion of Jesus the Lord. Cyrus accomplished his work of restoring the kingdom and the house (temple) through Zerubbabel (Christ the Lord).

If it be asked, what name shall Zerubbabel (sown or begotten in Babylon) be known by when he comes to restore this kingdom and build the temple? The answer may be found in Isaiah xlv: 28, and xlv: 1: "That saith of Cyrus, He is my shepherd, and shall perform all my pleasure; even saying to Jerusalem, thou shalt be built; and to the temple, thy foundation shall be laid. Thus saith the Lord to his Anointed [Messiah or Christ], to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut."

(To be continued.)

The Indicia of Human Progress

BERTHALDINE, MATRONA

THE CENTRAL WRONG

At the End of the Christian Dispensation Grace Is Succeeded by Judgment

KORESHANITY teaches its disciples that with the dawning of the era of genuine scientifics the era of grace ends. The accomplishments or "fruits" of the dispensation of grace must be now awaiting their final revelation, by the burning up of the tares occulting them. It seems reasonable to think such fruits as are to be legitimately expected from the divine human nature of the seed planted may not appear, save by the virtue of the applied science of the law of the being of that seed. We are taught by law and gospel that the restored life of that seed of divine humanity is to appear as a well-defined harvest, out of a world-prevailing chaos.

We await the seed's reproduction or resurrection, then, as a divine constituency, a divine government, formulated as a grand or macrocosmic man. This man of many members is said to arise or stand again in earth, to meet or experience a new covenant relation with the Lord, in its dominion. The Lord is supposed to be found somewhere in the earth, when he comes again, as he promised to be with his people always; and he has told that he hides what he esteems his supreme treasure, his mentality, his intellectual and affectional self-conscious life potency, in earthen vessels of his own selection or election. The secret of His presence there he alone can reveal by its manifestation with such credentials as the law of his universal being and his accredited prophets provide.

He has declared, and illustrated, in ages past, his power both to hide and to reveal himself to such as have eyes to see, and ears to hear the truth relating to the law of his laying down his life, and taking it again in the human race in varying degrees of glory from age to age, culminating in the most excellent glory revealable. Human opinions differ in different nationalities, as to what constitutes the manifestation of the Lord's "most excellent glory;" and according to their degrees of development, they are satisfied with the degrees of manifestation suited to their genius.

Christendom is the field we are at present contemplating for a revelation of the rightful Lord of its harvest. Gentile Christendom in which "lost Israel" was to be found, and from which it was to be restored as one "new nation," this nation to be reborn in the day of the Lord for the judgment of Christendom, is about to have its great awakening by the knowledge of the power of truth in ultimates.

The effect of this awakening has been foretold. The prophetic Word to effect it has been manifest, and the installation of the vitellus of the new nation to be reborn of the flesh of Christ is a vital, ably credentialed fact. Some things foretold are sure to follow, but it seems to us, conditionally. Faith and hope await the

meeting of the essential conditions, by all the begotten of God who are to constitute the firstfruits of the new nation.

Every disciple of KORESH knows the conditions, *i. e.*, the requirements of the law of immortality and rebirth for eternal life. The Lord planted in the race, now identified with lost Israel become Gentile Christendom, when he arises,—rises to a point of order, established by himself as the chief corner-stone; He rises to meet his body, the church of the Lord, to meet him in the dominion of the earth in righteousness. The disestablishment of this point of order spells catastrophe to its rejectors. KORESH has scientifically and poetically indicated the central wrong of human society to be the rejection of the woman power from its rightful pre-eminence as the constructive force of human society, and has promised as the supreme mentality of the biune Lord, to be her living head, in the reduction of society to its visible form in earth; the grand man of human destiny. The Lord may not come to his people as the visible New Jerusalem in earth, till that people respond to the science of the laws of form and function of his kingdom as he has imparted them, as represented by a vitellus in the earth of his formulation. He frequently said, while a visible Teacher of his disciples: "I give you the law; it is for you to make the application."

It is written, "the entrance of thy word giveth light." The scientific degree of the Word is now an existing appeal to reason. It must enter the heart of man through the intellect. It is also said: "Except ye be converted and become as little children, ye can in no wise enter the kingdom of God." Little children, unless old in sin, are characterized by a cheerful obedience to loving commands from rightful authority. The science of Universology clearly reveals the Mosaic law as involved in the two commandments of the Lord Jesus, embodying the most beautifully expressed commands of divine love and wisdom. The science of this law makes the yoke of obedience easy, and all burdens light by its application. Men and women must equalize the burdens of working out the salvation of the race into the revealed forms of the divine order.

The exposition of the order of the cosmos involved as the universe, and in the human brain and body, declares what the form of the societal Grand Man should be, and how related to the "point of order" established in the earth for its rebirth, by a grand transmutation from matter—sanctified, to spirit, glorified, and re-materialized as the fit expression of the divine order of the new heavens in a new earth; the macrosmic image and likeness of God. Since there is a "central wrong," to be righted by all truly progressive humanity, would it not be well to concentrate thought on that wrong? KORESH, as the index finger of the Almighty in relation to the Grand Man, has by such concentration written in

words aflame with His mental lumen, and heat of divine love:

"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."—

All man-made godless governments are fast failing to meet the demands of humanity for an all around uplift to a higher plane of being; let mortal men and women look squarely into each other's eyes, each confessing his own sins as revealed by the science of the law, and become in this new divine light and love of life, the mental, moral, and physical support of each other in obedience to the knowledge of the truth.

Such is the eternal "way of life" to the liberty for each of the would-be Sons of God, to the biune life of twain literally to become one flesh in the image and likeness of the fulness of the Godhead bodily. Males and females are nothing without each other, for either sin or salvation. The awakening world of modern Christendom is sick, sore, and hungry-hearted for the redemption of the body from the law of sin and death. It wants to rise to newness of life; to know the law of its perfectly possible attainment, and end conceiving in sin and shaping in iniquity, forms of humanity that go to certain corruption.

Begin the new life by keeping the Sabbath; that is, by conserving the life potency of your sex. Exalt its powers, to thoughts of the greatest of teachers, the Grand Master of the thought forces of life as the living God. Let every capacity of your being become a receptacle for that of his conception, and formulated into magnificent plans for your pleasurable execution in His name. Thus may we who believe in His Name hallow it, exalt it, till all men shall know our God the Lord, from least to greatest, and ourselves see him as he is in power and great glory. This glory will be revealed in the new heavens and new earth wherein shall dwell His righteousness.

The Great Day Of Wrath

IN THE FLAMING SWORD of Aug. 11, 1899, KORESH declared: "The conflict now raging between the millionaire and his serf will not fructify in the destruction of the rich, with the exaltation of the brute, the common people. There will come a struggle between labor-unions on the one hand, and the Government with the military, reinforced by the money power on the other. It will be equally destructive to both, and they will go down together. There is as much hellishness in the tyranny of labor organizations as in the monopoly of the money power.

"The new divine structure will be reared upon the debris of the dissolution which shall mark the ravages of the desolating cyclone of human vengeance, when the wrath of generations shall focalize in the consummation of its potential energy." The prayer of KORESH for the begotten of the Lord, in view of his prescience relating to the forthcoming conflict, was: "The influence of the Spirit of righteousness acting upon the

heart of the race, and transforming it, that the rich will voluntarily provide for equitable distribution."

While there must be two great parties in the coming conflict representing those principled in the love of competism and strife, owing to the planting of the Holy Seed of Jesus the Jehovah of progressive Israel, there must be a third party developing in this land of promise to all nations. This party in its most progressed state must give forth evidences of such a hunger and thirst for a societal order in harmony with the fundamental laws and principles taught for their practical value to society, that they will—so far as the economic interest of society, intellectual, moral, industrial, and commercial is concerned—enter into combinations of organic power apart from the old order of competism.

Women who are truly progressive will be the first to see the economic value of genuine coöperation, and a common treasury for the needs of all. These factors of the new order of society for those destined to survive the oncoming struggle, must be the fundamental practical characteristics of the church to be triumphant in the earth. Already there are signs of the church surrendering its time and wealth to the claims of humanity's natural right, if deprived of work, to be fed by the wealth they have helped to create. We read now and then of what has been called a soulless-corporation recognizing the rights of the wealth-creating hands to a share in the profits of their labor, which has been so hoggishly absorbed by the brain factors of the powers of monopoly.

Hands are for the service of brains, and brains equally for the service of hands. It is well for aggregations of brain-power to remember that presiding over the activities of every pair of skilled hands is a person, a brain power, ripening to shine in God's set time among the brightest and best. The man at the helm today should remember the eternal law of reëmbodiment, and know that such measures as he metes to his fellow-man in subordinate service will some time, in some phase of development, be meted unto him, till he learns joyful obedience to the great law of the divine fraternity, which makes the Almighty, the Son of God, the chief servant of all men for the well-being of each in his own order.

Corporations could not do better, if they would become known as living souls instead of soulless, than to become distinctively coöperative and communistic organizations, existing as such for the common weal of all men, and not for private profit of any degree. Usury must go; making money a marketable product, next to making the sex functions of woman such, is the curse of the world. It is time that there should be no more of this curse, first of all among those calling themselves followers of the Lord Jesus.

Good Advice

The old Greeks said that man had two ears and one mouth, that he might hear twice and speak once; and there is a great deal of good sense in it. You will find that if you will simply hold your peace, you will pass over nine out of ten of the provocations of life.—*Henry Ward Beecher.*

Equity, Not Equality, the Only True Liberty

IT MUST be understood that a commonwealth does not mean a form of government which secures equality of conditions to all citizens. A healthy state is a state of balance, and a state of balance is a state of true liberty. Our word liberty comes originally from the same root as *Libra*, balance. But equality, in the sense of placing all on one level, is forever impossible. We do not find all substances seeking the same level in the physical universe. The static point of gold is not the static point of iron; and consequently if iron is to be balanced against gold, the quantities must differ—the quantity of iron must exceed the quantity of gold. In the true commonwealth, position will be determined by quality, by intrinsic value. "He who would occupy a position where fineness of quality is a requisite, must reach that quality by passing through successive stages of refinement, necessary to bring him up to the required standard of excellence. To all will be granted freedom to reach the natural level—the static point of rest."—(E. M. Castle in *THE FLAMING SWORD*.)

One of the great hindrances to social progress is the demand for a general recognition of the superior excellences while they are so far lacking as to be not easily recognizable. There is an order of human society destined to become recognized as such, by that supreme love of the laws of immortality and eternal life; that they are to become known by the fruits of "doing the commandments" according to a demonstrably true rational science of their application to the uses of personal and social life. Anyone scouting the idea of returning to the law as testified to as to its value by the life of the Lord Jesus with his Disciples is not yet ripened for the society of that order. If even desiring to so ripen they will be found ready to accept the science of that law, called the knowledge of the truth, foretold to be given, the science of that law called the knowledge of the truth. This was foretold to be given the church at large, now militant, for its transformation to the Church Triumphant in earth.

It was foretold to be given by one *CYRUS* the Lord, appearing among men as *Elijah* the Prophet and the Messenger of the final covenant of God with men. This conjunction or covenant relation is effected by the spirit of truth, whose power in ultimates produces in men a newness of life in obedience to his commandments. These commandments are issued to men ripe to be enlightened by the science of the law. It is the mission of *THE FLAMING SWORD* to publish the archives of this new order of discipleship, that men may know the Lord, as he may be visioned to men today in his scientific aspect as the servant of all seeking to be of the true commonwealth of Israel.

The Great Day of the Lord

THE day of days is dawning, the great and dreadful day of the Lord. This is the day in which He makes an end of sin, in his begotten but still unborn many Sons. This is the day for the establishment of the Theocratic kingdom of the Almighty in earth. It is to be established in the righteousness He exemplified in his life, when he came to sow it in men as his seminal essence, his Holy Spirit.

The harvest time to come at the end of the ages is

now here. Great preparations are going on all over the world for its ingathering. First of all comes the great preparatory burning of the tares. This must be, to make room for the appearing of the fine ripe wheat. Every era has its silver cord to be loosed and its golden bowl to be broken. Signs of the loosing and breaking of those of the old order may be discerned everywhere. Surely from every quarter of the globe come the tidings of the ties of the old order being broken; of the passing of the old church and state. The fellowships of a new order of things are being impuled to such a degree, that one is reminded of the foretold "shaking in the valley of dry bones," that was to precede the resurrection of the dead and the reincarnation of the Sons of God. "I," declares *KORESH* in *THE FLAMING SWORD*, "will come spiritually to all whom I will baptize." We await the actual knowledge that he who was dead is alive forever more. He who enters Babylon from beneath, to undermine its very foundations, is the hero of heroes, foretold to be the final overcomer by the application of every basic principle of life. He only could go forth "conquering and to conquer," and come again rejoicing, bringing his sheaves with him.

Babylon is surely falling. Its foundations in fallacy and evil are giving way to the potent spirit of the Holy One of Israel sown to that end. Truth and good are to win the day. The final downfall of Babylon the Great, liberates thousands of captives. *CYRUS* the GREAT shall lead captivity captive, and give gifts unto men. His gifts are, first of all, the spirit of his own divine life of self-sacrifice; a life animated by such a love of the truth, that having suffered as only the greatest of the prophets, the lone Messenger of the living Word could suffer, there was nothing left for him to do but to lay down his life on the altar of humanity. Take it again he can and will, as the ransomed of the Lord. The world is soon to awake to the consciousness of his advent; to the validity of his credentials; to the magnitude of his word and works.

CYRUS the Shepherd and Stone of Israel has left this world a legacy, of which none begin to appreciate the value. The Apostle of the Lord foretold the aspirants for it that they should attain the knowledge of the truth, and that it, this perfect truth, involved in the life of the Lord, in the glory to be had in his ultimate unity with the Father, (a glory recurring throughout all eternity,) would set men free from the law of sin and death; set them free from the worship of the golden calf, as the almighty dollar; as the prostituted life of the flesh; and as the great denial of God's humanity.

The Almighty hides himself in the thick darkness of the products of inhuman sin, man's inhumanity to man. He also clothes himself with light as with a garment; this is when he appears in the Israelite indeed, in whom there is no guile. This Israelite is the one righteous BRANCH of the true vine, the one who transmits to posterity both the impregnation and the quickening Spirit of those forces of his life which cause every tree of his garden of the Gods to become good after its kind, and in His sight.

For the Younger Minds

Bertha M. Boomer

ARCHITECTURAL EXPRESSION

The Religious Instinct in Man Illustrated by His Different Structures

ARCHITECTURAL expression throughout the centuries contributes a lucid page to the most vital portion of human history. Its stony imprint upon the earth may not endure as eternally as does the circuit of the stars, or as do the outlines of the hills; but man's interpretation of his own handiwork is less erring, more constantly correct, than his interpretations of the handiwork of God. Man-made monuments and portals may, like the mountains and the seas, be an expression of Divinity, for God speaks through man; but as the chisel knows its groove and forgets the guiding hand, man can better read from his own builded page the passage of his strange story.

To study existing examples of architecture, whether they be well preserved or buried beneath the deposits of centuries; merely, copies of more living and independent days, is ever to realize in a most intimate way the religious motives of the builders. Architectural expression is a solid, substantial, geometrical letting down into a material world of the innermost aspirations of men. Structures delineate the religious status of a time, just as that status determines the structure. Thus architectural expression records the most vital portion of history, the religious trend. It also confirms the belief that religion is the innermost impulse of man; for when that innermost impulse is manifest in a material way, as in a structure, it constitutes an enclosure, an environ, a cell. The universe, an environ or cell, is the material expression of God, the Creator; the innermost life of the universe. He builds his temple, the perfected man; and man builds within it his own temple; and he always builds to his God.

Give a child its first blocks and it will invariably do one of two things; enclose a space, or erect a tower. It is strange to see the delight it exhibits as it builds higher and higher; and stranger still, the glee it expresses when the tower crashes to the floor. It discloses an instinctive desire for the end of things. We can ever build anew, though it be with the same blocks, and the same structural principles of support and balance, hence the natural joy in the end, which is likewise the beginning of something new. The principles of construction most employed by the builders of different periods seem to indicate their chief characteristics in a curious way. Let us return to the land where the "cradle of civilization" was rocked by the great builders of tombs and temples. From these most ancient of architectural remains, evincing an advanced rather than a primitive knowledge of architecture, we learn not only of their religious ideas, but something of the Egyptian temperament. The horizontal coverings of apertures and the perpendicular support of massive columns assure us of their poise, alertness, and strength, and of a reposeful faith in their deities. They did not build high-pointed spires to reach their adored ones, but rested in their belief that Horos, who typified the sun, would ever conquer the blue horizon, and Osiris and Isis,

his female counterpart, would ever cause the river of the mysterious source to annually rise and replenish the soil of the land.

The pyramids seem to be of a distinctively different class, architecturally, from other remains of Egyptian building. They constitute a simple mass resting on a square; the four sides faced the four winds, and tapered off gradually to a point at the top. Their great size and extreme simplicity, combined with their mysterious interiors of narrow passages and totally dark chambers, show their builders to have been men of might, and undoubtedly possessing a symbolic knowledge beyond our ken.

It is a strange coincidence, that the earliest effort of civilization was to court the return of life. On the banks of that life-giving river, the Egyptians embalmed and entombed their dead, so that when the spirit should return from its journey, the body would be preserved to again receive it. Consequently, there are many old tombs, often hewn out of the natural rock, or erected to testify to this belief and their implicit faith in its fulfilment.

The Egyptian temples consisted, first, of a massive pylon, or gate; then the principal court of the temple and adjoining courts, which diminished in size as they receded from the pylon. The smallest and furthestmost contained an image of the deity to whom the temple was dedicated. Imposing dignity and reverence were likewise elements of their character. The temples were usually characterized by the splendor of their interiors, rather than by the architectural beauty of their exteriors. They resorted to the vegetable world for some of their colorful decorations and adornments of palaces and temples. The capitals of columns are frequently formed as a closed or open lotus plant. But size and massiveness constitute the dominant note in all their works. At Karnak we find the ruins of columns nearly twelve feet in diameter, and sixty-two feet high; said to be the most colossal columns in the world. We are still impressed, yet do not emulate their style, for succeeding nations sought methods by which to express their power architecturally, that have proved more enduring in their influence.

The Greek builders are the architectural poets. They did not seek to impress with size or mass. Compared with other nations their edifices were very small. From this we realize that moderation in all the relations of life characterized the Greek. They sought to express their reverence for the God-like, the holy, and the lawful, through graceful proportions, exquisite forms, rhythm, and beauty of line. The magnificence of their art was reserved for the gods and for the state. Their private dwellings were comparatively plain. They created their many gods in their own image, and proceeded to serve them in an ideal way by creating the beautiful.

Greece was divided into many small cities and states, and was not so politically bound together or forceful as a nation; but their civic patriotism was very great. With one God and one state, this people would probably have

been the usherers in of a golden age. They were, however, bound as a nation by a community of blood, religion, language, and customs. They all trace their genealogy to one father, Hellen; they worshiped the same gods, in the same way; and spoke the same language. They called everyone not descended from Hellen, a barbarian. In the four great festivals of the year they were constantly reminded of their common origin.

The elements of paramount importance in the Greek character, then, are his love for the beautiful, combined with a keen sense and regard for the practical. And this is what characterizes his crumbling temples, which inspire imitation to the present day. For it was once written: "Some day the gods shall be no more." Like the true poets, they were not ashamed of the constructional features of their works. Instead of endeavoring to veil the causes of their being, they emphasized and embellished these parts. At the apex and corners of the gable, acroteria, or ornaments of flowers, gods, or animals mark the constructional joinings; and they also provide an æsthetic contrast to the sloping effect of the oblique lines of the roof. The triangular space left by the horizontal entablature surmounting the columns, and the slight angle of the roof is obviously a constructional shape, which they so wondrously utilized for adornments, as instanced in the Parthenon pediment.

Today we see pointed shapes over our windows and doors, for no purpose at all except adornment. However, we miss the mark somewhat in going out of our way to adorn. They always held all ornamentation in subordination to the constructional features. Their free worship of many deities in no way bound them to certain conventions or traditions, the incumbrance of which is sometimes felt in the architectural expression of other peoples. Their religion permitted them free range in the search for beauty. Curved lines came into use to relieve the severe horizontal and perpendicular coverings and supports. Some of the temples were circular in form. The columns were made slightly convex to overcome the convex appearance occasioned by straight lines. The easy flow of line from architrave to frieze, to cornice was studied. The pediment conforming to the shape of the gable end contributed animation to the whole structure.

Purity and truth of form were strictly adhered to, judging from the Greek's architectural rendering. His sense of honesty with himself must have been delightful. "Know thyself," said the sage; and this the Greek endeavored to do, in unfolding his aspirations architecturally. That exquisite feeling for proportion and beauty, form, and line, could only be sensed by a people who possessed something of it in their lives or persons.

(To be continued.)

Celestial Love

"OH WHAT a load
Of care and toil,
By lying use bestowed,
From his shoulders falls who sees
The true *astronomy*,
The period of peace!

Counsel which the ages kept
Shall the well-born soul accept.
As the overhanging trees
Fill the lake with images,
As garment draws the garment's hem,
Men their fortunes bring with them.
By right or wrong
Lands and goods go to the strong.
Property will brutally draw
Still to the proprietor;
Silver to silver creep and wind,
And kind to kind.
Nor less the eternal poles
Of tendency distribute souls,
There need no vow to bind
Whom not each other seek, but find.

* * *

Love's hearts are faithful, but not fond,
Bound for the just, but not beyond;
Not glad, as the low-loving herd,
Of self in each other still preferred,
But they have heartily designed
The benefit of broad mankind.
And they serve men austere,
After their own genius, clearly,
Without a false humility;
For this is love's nobility,—
Not to scatter bread and gold,
Goods and raiment bought and sold;
But to hold fast his simple sense,
And speak the speech of innocence,
And with hand and body and blood,
To make his bosom-counsel good.
He that feeds men serveth few;
He serves all who dares be true."

—Ralph Waldo Emerson

"To be what thou wouldst truly be,
Be bravely, truly, what thou art.
The acorn houses the huge tree,
And patient, silent, bears its part,
And bides the miracle of time,
For miracle, and more sublime
It is than all that has been writ,
To see the great oak tree grow from it.
But thus the soul grows, grows the heart
To be what thou wouldst truly be,
Be truly what thou art.

To be what thou wouldst truly be,
Be true. God's finger sets each seed,
Or when or where we may not see;
But God shall nourish to its need
Each one, if but it dares be true
To do what it is set to do.

Thy proud heraldry! 'Tis writ
In every gentle action; it
Can never be contested. Time
Dates thy brave soul's ancestral book
From thy first deed sublime."

—Joaquin Miller

Light on Current Events

John S. Sargent

IS THE TOBACCO HABIT IMMORAL?

"Religion Has Relation to Life, & the Life of Religion Is to Do Good."—Swedenborg

IT IS ENCOURAGING to note that some at least of the Christian brethren are indicating some shame of their filthy and disgusting tobacco habits.

Some months ago, the Western North Carolina Conference of the Methodist church adopted a regulation, to the effect that hereafter no one should be admitted as a minister into the conference, who would not pledge himself to abstain from the use of tobacco in any form. This regulation, it was explained, was not intended to affect the standing of those already members of the ministry, but only those applying in the future for ministerial honors.

This is a poor moiety of reform indeed, to come from a great church society, which we should expect to have at least some very decided objections to anything threatening moral or physical decadence of the race. Perhaps, however, they should be excused somewhat, for the mental obtuseness of brains already steeped in nicotine poison can hardly be capable of perceiving that salvation is for the here as well as the hereafter. They do not seem able to comprehend that physical deterioration of the race affects adversely its moral and religious character, and if carried to the point of racial destruction would compass the annihilation of the spiritual heaven, which necessarily rests upon and is domiciled within the material man, as the atmosphere rests upon and is inclosed within the solid earth structure.

The editor of the *Tampa Times* took occasion, at the time, to animadvert quite disapprovingly upon this action of the M. E. Conference; stating, after the impressive pronoun, implying the numerous presence of the editorial personality, that "We do not view the matter of the use of tobacco, either by the clergy or laity, as at all a moral question. Certainly no one will for a moment venture to maintain that there is any religious consideration involved in it." This statement would indicate that the moral and religious culture of this usually astute editor had been sadly neglected, or that his ethical sense, as well as his sense of righteousness, has become blunted by the interests of establishing a city upon this iniquity. (See Hab. ii: 16, 17.)

Paul says, in his first epistle to the Corinthians (chap. iii: 16): "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." Also I Corinthians, vi: 19, 20: "What? know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's."

It seems pertinent here to ask, if saturating the body with nicotine (a poison) is or is not defiling it? Or if doing so, can be claimed to be glorifying that body? Can any one reasonably claim that acquiring an appetite for that which

is not food, and which adds nothing to the happiness or welfare, but, on the other hand, destroys the freedom of the will, rendering one a slave to a depraved appetite, and a stench and disgusting object to all decent people, is not defiling the body—the habitation of God? And can He still be supposed to continue his dwelling-place as of old, in his professed followers?

If it is true, as stated in Luke xvii: 21, that "the kingdom of God is within you;" and if the Almighty has the ability to enjoy the sweet savour of burnt sacrifices, and is not himself addicted to the weed, so as to be delighted with the odor, how, think you, would he enjoy a dwelling-place saturated with the stench of it? Or how would Jesus look to you with an old pipe or cigar between his lips, or with a cud of "Navy Plug" or "Long Green" in his cheek, puffing smoke in people's faces, or spewing the dirty amber about, with the reckless abandon so characteristic of most all addicts? It is really too disgusting to even imagine that the Son of the Most High should indulge in such loathsome practices; then why should those professing to follow "in His footsteps" deem it inoffensive to so do?

We are enjoined to love the Lord with all the might, mind, and strength, and the neighbor as the self. If we do this; if we really love Him and believe, as the Scripture teaches, that his Spirit dwells in us, how then can we offend him by a habit that must be as disgusting to him as it is to most all non-users of the weed, and the use of which, by him, we could not approve? If we love the neighbor as ourself, do we manifest that love by polluting with vile smoke the atmosphere he or she has to breathe, or nauseate them with a distasteful odor of tobacco, or filthy expectoration? We knew of at least one delicate woman who her doctor said was being slowly poisoned to death by her husband's tobacco-laden presence. Was she not his neighbor? There are doubtless many others being poisoned in like manner. Is it Christian so to do? If professing Christians claim that it is so; if those professing to have the "love of God shed abroad in their hearts," can stand up and defend any such degrading, pernicious, and annoying practices as the devotees of this habit indulge in, and subject others to, and deny that "any religious consideration is involved in it," then it is fully time that Christianity was cast upon the dunghheap as a useless cumberer of the ground.

The whole tenor of Bible teaching is against such habits, their effects, and resulting conditions. The only passage that any defender of it can claim in justification, is Rev. xxii: 11: "He which is filthy, let him be filthy still." This is followed, in the next verse, with: "And behold, I come quickly; and my reward is with me, to give every man according as his work shall be." This indicates very plainly that God is not going to reward the filthy man by cleansing him of his filth; he is just going to let him remain filthy. As "the tree falleth, there it shall be." (Eccl. xi: 3.) But it is not to be expected that any such filthy person will be permitted to perambulate the golden streets of the New Jerusalem, into which "there shall in no wise enter

anything that defileth, neither whatsoever worketh abomination, or maketh a lie." (Rev. xxi: 27.)

If the tobacco habit does not come under the category of these Scriptural condemnations, we do not read it aright. And because the habit merits religious condemnation, it must necessarily merit moral condemnation as well; for it is a very poor religion that does not fully embrace and involve strict observance of moral conduct. By a parity of reasoning, it is a very poor morality that does not base itself in religious principles, springing into action from a sincere love of God and the neighbor. The Standard Dictionary defines the word moral as "pertaining to the practices, and conduct and spirit of men toward God, themselves, and their fellow men, with reference to right and wrong, and to obligations of duty." Professor Mills, of Oxford, defines morality to be "An obedience to the law and constitution of man's nature, as assigned him by Deity, in conformity to his own essential and unchangeable attributes, the effect of which is the general happiness of his creatures." What more, pray tell, when shorn of its rites and ceremonies, does religious conduct require, than do these definitions of morality?

Just how the *Times* editor is going to separate and draw the line between morality and religion, is incomprehensible to us. And also, how he so defines morality as to leave the tobacco habit entirely a question of personal cleanliness and manners, is quite as much of a mystery; for manners, however well pleasing outwardly, are treacherous and deceitful if not backed up with a moral regard for one's fellows. The most casual observer of human nature cannot well help noting how the use of tobacco tends to make the user careless, slovenly, and filthy in his person and habits. Many are unconsciously so; but not a few are to be met with who take a malicious delight in disgusting decent people with their depravity in this line. We could relate instances illustrating both these lamentable characteristics, in some who were professed Christians, that would sicken a decent canine, but will forbear. But we do here take the position, without fear of successful contradiction, that whatsoever tends to refinement in social amenities, makes for moral and religious uplift; while upon the opposite, whatsoever tends to coarseness and vulgarity, makes for moral depravity and irreligion.

Our Political Outlook

CURRENT *Opinion* likens the trusts to a numerous-tentacled octopus, with which we have been in conflict for years, with lawsuits, investigations, stormy campaigns, lurid agitation, and angry legislation; when all at once, and to the nation's surprise, we find ourselves entering into a new and incredible state of feeling. Something in our industrial and financial atmosphere suave and bland, appealing to us as the first hint of spring, when the ice and snow still visible on all sides begin to soften with the promise of its long-wished for disappearance. "President Wilson," it says, "has spoken to the long-hunted octopus, patted it gently on its abhorrent head, and lo! it begins of its own volition to uncoil one tentacle after another, from the bodies of its victims." Thus the editor facetiously calls attention to the power of a kind word, even to a goggle-eyed octopus, especially when driven into a corner.

These tentacles have already begun to unwrap their coils from the body politic. The American Telegraph and Telephone Company announced last month that it would proceed at once "to divorce itself completely from the Union Telegraph Company, and open its long distance and toll lines to the independent telephone companies," divesting itself of all monopoly, and satisfying every demand of the Attorney-General; then tentacle number two began to loosen by the announcement of the banking house of J. P. Morgan & Co., of Mr. Morgan's resignation, in deference to an "apparent change in public sentiment," from twenty directorates, Mr. Davidson from four, Mr. Lamont from four, and Mr. Porter from two, as a beginning, with more to follow. After this the New Haven railway system, that has been behaving so outrageously of late, began uncoiling the third tentacle, by relinquishing its control of the Boston & Albany, of the Boston & Maine, of the various trolley systems, of the Merchants' and Miners' Transportation Company, of the Eastern Steamship Company, and the Maine Steamship Company, leaving it to the Interstate Commerce Commission to determine if it should relinquish its other steamship lines. Then the Atlantic Coastline Company began to unwind tentacle number four, in evident signs of repentance, by announcing that its control of the Louisville and Nashville, and the Nashville, Chattanooga & St. Louis would at once be given up, and the assets distributed.

All these announcements, quickly following President Wilson's words about the "constitution of peace," when signing the currency bill, and the rush of banks all over the country to accept the new banking system, are surprising examples of the sudden and unusual docility of the money power, in thus coming up and eating out of the President's hand. Even the soggy old stock market seems to have taken on new life, as if the heaven of prosperity was urging a tendency to rise and keep rising.

Trust Legislation

JUST what Congress will evolve for the treatment of the trusts in response to the President's appeal, is as yet no-wise certain. James Creelman is of the opinion that this session will put the President's control of the democratic majority in the Senate to the supreme test. The radical element, the hotheads, are not so easily controlled in this session as in the tariff fight, says the correspondent of the *Boston Transcript*. Nothing seems worth while to them that does not provide for sending the operators of "big business" to jail. But the *New York Evening Post* sees "a rising spirit of conservatism prevailing at Washington, and the numerous truculent bills introduced, it thinks merely a pleasant way of the legislators, of holding their constituents in the belief that they are keeping a close watch of the "money devil." And the *Denver News* is satisfied that a new era of peace has succeeded the animosity that has gripped the nation for the last dozen years.

However, with all these optimistic views, and the President pouring oil on the troubled waters, they do not assuage to a calm. The mills of the gods grind slowly, and there is still enough grist in the hopper to bring a world of trouble, ere the trituration is complete. The Attorney-General has 52 cases under the Sherman law, handed down

by his predecessor, and eight additional ones instituted by himself. The anti-trust bills in Congress are legion, in the futile effort to put the corporations in such strait-jackets that the individual merchant or manufacturer can successfully compete with the biggest of them. But out of the multiplicity of bills no one can tell what will emerge into law; the most probable guess is that a trade commission will be one result, which shall supervise all interstate commerce, but not regulate prices; that interlocking directorates shall be forbidden; that injunctions for violations of the anti-trust law may be obtained by the injured individual as well as by the federal officials.

*Making a Lawyer's
Paradise*

ALL these attempts to hedge in "big business" to the straight and narrow path, will undoubtedly open up such possibilities for future litigation that the *Toledo Blade* is led to remark, "That the lawyer who does not spell paradise A-m-e-r-i-c-a, is of such ungrateful fiber that he ought to be disbarred." The *New York World* endeavors to give a hopeful view by asserting that the trust situation has ceased to be acute, and to the *Omaha World's* inquiry, "When did it all happen?" this *New York* organ replies, that "the promotion of trusts has ceased. Trusts are going into voluntary dissolution; Wall Street has given up its dream of centralized control of all transportation and industry. The criminal practices by which the trusts were able to destroy competition and close down the door of opportunity, have been largely abandoned; or if not, the weapon of criminal prosecution is always at hand."

It goes on to say that: "The privilege of ignoring the Sherman law can no longer be purchased in the open market by campaign contributions to any political organizations for Hannaism is dead. The supremacy of Government has been established over private capital. The revision of the tariff has demonstrated the weakened political power of the industrial trusts and their financial allies in the armies of privilege." Thus the *World* descants sanguinely on the situation. But despite these optimistic views and the President's assertion that "practically the business world is now 'frankly and honorably yielding' to the force of public opinion adverse to monopoly, and is endeavoring to conform to it," doubts still linger.

The apparent ready acquiescence of "big business" to the public demands, breeds suspicion. Is it sincere in its professions of law abiding? Or does its keen sense of financial opportunity enable it to see through a millstone that is opaque to ordinary discernment? Do they see amid all this tangle of legal verbiage, made to hedge their nefarious operations about, some loophole, some "little joker" whereby, after all this storm of public agitation is placated and hushed, they may evade the toils of the law and go on as before, to wreak their own greedy will? No one now can tell; but surely it is not human nature, especially selfish human nature, after long privilege and advantage, or dominating power, to thus meekly surrender it without a fight. And in view of this strong human trait, exemplified in all history, it may well be deemed not unwise to suspect the money power of still retaining a card or two up its sleeve, to be played when the auspicious time arrives.

*The Senator of the Badger
State Objects*

APROPOS to this conjecture, Senator La Follette is bitterly criticising the practice of settling trust affairs out of court. In his weekly journal, after describing the agreed dissolution of the American Telephone and Telegraph companies, he says: "Other trusts are indicating a willingness to take down their combination signs and place the old corporation names over the doors, in order to have 'everything regular on its face,' then go on doing business in the good old way, and the people will continue to pay the combination prices." He winds up this diatribe by facetiously asking if the New Haven case, the boldest raid on the anti-trust law ever executed, will also be settled with the criminal out of court. Since that was written, that case has been so settled out of court, and another blast from the Senator may be expected. The *Lewiston Journal* (Progressive) takes a like view of what it terms "gentlemen's agreements." The Wilson administration, it asserts, in dissolving trusts and allowing them to operate under "gentlemen's agreements," through which Standard Oil in 1913 cut 110,000,000 in melons, is showing evidence of going to pieces as did Buchanan's. In doing so it says: "the Administration surrenders wholly to these plutocrats."

*Reviving the Spoils
Hunter*

WHETHER the above pessimistic views of the Administration are justifiable or not, the legislative branch of the Government is rousing a well-grounded suspicion of playing to the galleries while enacting the late much approved bills, in that when doing so, and when they had the people's attention riveted on the main issue, they slyly tacked upon each one of the measures a "rider" to defeat the operation of the civil service law, giving aid and encouragement again to the pernicious "spoils hunter," whom we had begun to hope was destined soon to die of "inocuous desuetude." To each of the three important measures enacted since last Spring, the general deficiency bill, the tariff and currency bills, has been attached this wizard equestrian, providing that all employees necessary to carry out the provisions of these laws, including the assessment and collection of the income tax, that being included in the tariff law, should be exempt from the competitive test. In the enactment of the currency bill, the "rider" was near being dismounted by a tie vote in the Senate, but was saved by Vice-President Marshall casting the deciding ballot in the affirmative.

The President signed these bills, protesting against the "riders;" but with the explanation that as his power over these appointments remained unimpaired, he can render these particular "riders" harmless. But a head-on collision is now due between the President and Congress, for the first of the regular appropriation bills, the postal bill aggregating over \$306,000,000, is on the way to passage with a "rider" attached, exempting some 2,400 assistant postmasters from civil service law regulations. Previous "riders" referred to new positions created by the legislation, but this one proposes to exempt positions already in existence, and now under the operation of the civil service law. It is said by one Washington correspondent, that "the skids

are greased for rushing this bill through both houses." Postmaster General Burleson has protested against the "rider" to no avail. It is now reported that the President has quietly notified the democratic leaders, that he will not sign the bill with the "rider" attached. This had the effect of arousing Congressman Moon, chairman of the postal committee, to give voice to the first note of open defiance of the President coming from the House. He asserted that "This committee is not here to bow to the will of the President, or the Postmaster General," and more to the same effect. If this is not a feeble and ineffective attempt of the Moon to shine by its own light, we may expect soon to see sun spots, or eclipses, total or partial, darkening some of the political orbs about Washington.

Later. Sure enough, Mr. Moon was cast in the shadow by his favored jockey being toppled off upon a point of order; *i. e.*, that the rules of the House forbid a "rider" upon the regular bills. It had been the purpose to suspend the rules for this special occasion, but the President's expressed displeasure and the almost certainty of his refusal to endorse their action discouraged the attempt. Thus the country may congratulate itself upon having a Chief Magistrate that stands between them and the machinations of a lot of political exploiters, who, despite the fair promise of their national platform, are still bent on going back to that pernicious political doctrine of Andrew Jackson, that "to the victor belong the spoils."

It was hoped that the long fast of the democratic party from office had effected a purification of its blood; and now that it was again trusted by the people, it would not be found guilty (as the republican party had repeatedly been) of making the best of promises and then doing the opposite. But these incidents show that the old taint of the spoils system still lurks in the veins of democracy, and if not effectively held in check by the man in the White House, will again discredit that party before the country.

Panama Troubles

THE President has been holding a clinic, says the Boston *Transcript*, with the Senate committee on foreign relations, and started again a buzz of discussion upon the Panama imbroglio; first, by the grievance of Little Colombia, at what she denominates our thimble-rigging method of sequestering the canal site by aiding and abetting the secession of Panama; second, by the complaint of Great Britain for the alleged violation of the Hay-Pauncefote treaty, in exempting our coastwise vessels from the payment of tolls when being locked through this inter oceanic waterway. Whether either of the complaints is justifiable or not, from the business world's standpoint, it may well be politic to make such concessions as will conciliate the aggrieved, so that we may open that world-renowned achievement with the good will of all nations. The *Independent*, commenting on the action of our Government in aiding the Panama secession, says: "But whatever may be thought of its legality or propriety, it is undeniable that we thereby prevented Colombia from profiting by the possession of Panama. Some compensation, then, is doubtless due her, and it may well be generous." It thinks the \$20,000,000 and still larger sum mentioned excessive; but if the

arrangement includes the concession of the Atrato route for an inter oceanic canal, it may be worth paying. England, through the Cowdray concession of oil-bearing lauds in Colombia a few months ago, was in a fair way of getting control of this route, which is thought by some engineers to be cheaper and better than the Panaman; but this scheme has been nipped in the bud. And it is thought that if the canal we have built is to be protected from ruinous competition in the future, we should control all routes, which the now pending treaties with Colombia and Nicaragua will secure.

It is of much greater importance that we come to some terms with England, by repealing the exemption of coastwise shipping from tolls. It is bad financial policy for ourselves, for, according to official figures, it would make it impossible for the canal to pay for itself. That would mean that the American people would be taxed to pay a perpetual subsidy of some millions a year to companies that are already granted a monopoly by law, of the coastwise shipping. If we wish to do any subsidizing, it would be very much better to devote it to the assistance of our foreign commerce, which is struggling in a losing competition with other nations.

We can argue our equity and our interpretation of the Hay-Pauncefote treaty as we will, other nations will not concede our plea; they have only to point to the case of New Granada in 1846 and of Canada in 1892, when these countries tried to discriminate against our shipping in the same way we now propose to discriminate against foreign shipping, to show the inconsistency of our contention. In these precedents our Government protested vigorously and effectively; and now, when it is some other ox than our own being gored, we can put up a very poor plea against making a like concession.

The President in his message to Congress on the subject well says: "The large thing to do is the only thing we can afford to do,—a voluntary withdrawal from a position everywhere questioned and misunderstood. We ought to reverse our action without raising the question whether we are right or wrong, and so once more deserve our reputation for generosity and the redemption of every obligation without quibble or hesitation." Then he adds: "I ask this of you in support of the foreign policy of the Administration. I shall not know how to deal with other matters of even greater delicacy and nearer consequence, if you do not grant it to me in ungrudging measure."

Through the complaints of Colombia and England in the Panama affair, and also of Japan, regarding California's violation of treaty rights, the United States is gaining an unenviable reputation abroad for treaty breaking; and just now, when President Wilson's treatment of the Mexican question and the maintenance of the Monroe doctrine is trying the patience and forbearance of many of the foreign nations, it can hardly be a wise discretion to indulge in too much twisting of the British lion's tail. Though she would hardly take sufficient umbrage to abrogate the Hay-Pauncefote treaty, still, the Administration needs her good will to carry out its policy with Mexico, and to secure an amicable settlement with Japan.

Philosophy and Science

Dr. J. Augustus Welmar

THE DIVINE & BIBLICAL CREDENTIALS

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

(Continued from February Issue)

Eighteenth Credential—The Rider on the White Horse

“**A**ND I SAW, and behold a white horse: and he that sat on him had a bow; and a crown was given to him: and he went forth conquering, and to conquer.” (Rev. vi: 2.) “And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.” (Rev. xix: 11, 12.)

“White” stands for chastity; “horse” for understanding, or that which stands under. “And he that sat upon him,” the rider, is the illuminated man who has the understanding of the doctrine of life. That the rider had a “bow,” signifies that he has in his possession the doctrine of life in its scientific aspect; as KORESH says: “It is only through the confirmation of the truth by the science or knowledge of its principles, that it can be effective against a false science or religion perpetuated through the perversion of its principles. To have the ‘bow’ is to be able to shoot the arrow or dart; and as the dart cannot be hurled except by the translation, (to hurl the dart is to impart the truth and have it accepted,) then to have the ‘bow’ is to possess the science by which translation can be accomplished. The crown is the accomplishment of the translation. It is that which denotes the right to combat.”

That the Rider on the White Horse “went forth conquering and to conquer,” implies “first, victory in the first degree, after which other degrees will be entered upon.” The Revelator “saw the heaven opened,” signifies that the Revelator being in a spiritual state, enabled him to see the things in the spiritual sense or degree. The same is also possible when the *velum interpositum*, the interposing veil to the celestial degree, is rent, thus permitting one to look and see what actually will take place in the future. He beheld the same Rider on the White Horse, as in chapter vi: 2. The Rider is here (in chapter xix: 11) called “Faithful and True,” and it is said that “in righteousness he doth judge and make war.” Further unfoldment of the Koreshan movement will confirm all that is said in this connection.

“The White Horse” is the symbol of the Rider’s comprehension of the Science of Life, and, as the great Scientist says, “When applied to the external man, or man in the outermost, literal or natural degree of his [the Rider’s] being, it involves the doctrine of life as applicable not only to the organic laws of immortal life to the individual, but to the formation and operations of society. The going forth of the White Horse is the going out or forth of these principles. This promulgation or propaganda cannot be made

except through the translation of the man who is the Sign of the Lord’s coming. Such a translation is the noise of thunder, the speaking of the beast;* [Gr. *zo-on* means the animal life of Deity, *i.e.*, the four living creatures, see Ezek. i: 5-28 and Rev. iv: 4-8,] and the truth or Science of Life, which is then promulgated, is the going forth of the White Horse.”

White is predicated of genuine truth; a truth or doctrine which pertains to chastity. Thus genuine truth is chaste, and white stands for chastity, purity. “The specific doctrine which goes forth as the White Horse, * * * is the doctrine of overcoming the tendencies and lusts of the flesh, by which alone conjunction and therefore unity is made with the Gods.”

Nineteenth Credential—The Refiner and Purifier

“Who may abide the day of his coming? And who shall stand when he appeareth? For he is like a refiner’s fire, and like fuller’s soap: And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.” (Mal. iii: 2, 3.) The Messenger of the Covenant will try his people by a fiery test; by means of his heart-searching truth; the process of refining and separating that which is evil from the sons of Levi (conjunction). The Purifier sits before the crucible, fixing his eye on the metal, and taking care that the fire be not too hot. But he keeps the metal in the crucible until he sees the dross completely removed, which is when he sees his own image reflected in the glowing mass.

Tenderly, lovingly, patiently he sits down to the work, with love and yet unflinching justice, for all dross must be removed, in order to see his own image. Few, comparatively, will be able to “stand” the fiery test; few only will “abide.” What is the dross primarily? Koreshan Science answers: “The doctrine of [false] commercial and [perverted] sexual purity.” These two doctrines, which Koreshanity puts forth so prominently, constitute the refiner’s fire. These doctrines will cause two states—love and hatred. Love in those who welcome and accept, hatred in those who reject.

What is true commerce? “It is the interchange for life. Any interchange between nations, states, corporations, or individuals that will impoverish one at the expense of the other, is an unrighteous exercise of the commercial instinct, and, if persisted in, must inevitably lead to disaster and catastrophe.” In the book of Revelation this disaster and catastrophe is called the battle of “Gog and Magog” (roof and floor, or capital and labor). The forces of Gog and Magog are marshalling for the combat. Upon the secular

* It is unfortunate that the translators knew only one English word; namely, “beast,” for three distinct Greek words, as used in the Greek New Testament, especially with reference to the book of Revelation. *Ktenos* means beast of burden, as in Rev. xviii: 13; *therion* signifies wild beast, as in Rev. vi: 8; and *zo-on* (*zo-on*), a living creature or being, when the context shows that reference is not made to either a beast of burden, or a wild beast, as in Rev. v: 6-14.

commercial plane of activity it will come in the conflict of labor and so called capital. The force of organic centralization is rapidly developing.

"The money power ['the root of all evil'] controls the halls of legislation, and it is not within the power of any one man, either as the Executive of the nation, or any Senator or Congressman, or any one Justice of the Supreme Court, to counteract the power of centralization which, serpent-like, has ensconced itself in the legislative centers of the world. The fiat has gone forth; the monetary power, as relentless as death itself, will throttle industry, and will bring the crisis—disaster and catastrophe. Upon the ashes of this disaster will arise a true commerce, the performance of use to the neighbor, an equitable distribution of all wealth or industry."

The doctrine of sexual purity which the Refiner and Purifier brings, will be accepted by all who desire to rise above the animal propensities; for it is only by overcoming the sensual desires that man rises into newness of life; that is, by overcoming, immortal life is obtained. "He shall purify the sons of Levi [conjunction], and purge them as gold and silver." In symbolic language "gold" represents the desires, affections, loves, the will itself; and "silver" signifies intellection, wisdom, knowledge, the intellect itself. These are in the fallen and mortal man in a fallacious and erring condition; they need to be "purged." This is truthfully and beautifully expressed in the following poem:

'Tis sweet to feel that He who tries
The silver, takes His seat
Beside the fire that purifies,
Lest too intense a heat—
Raised to consume the base alloy—
The precious metal too, destroy.

'Tis good to think, how well He knows
The silver's power, to bear
The ordeal through which it goes;
And that with skill and care
He'll take it from the fire when fit,
With His own hand to polish it.

'Tis blessedness to know that He,
The work He has begun,
Will not forsake till He can see—
To prove the work well done—
His image, by its brightness known,
Reflecting glory like His own.

But ah! how much of earthly mold,
Dark relics of the mine,
Lest from the ore must He behold—
How long must He refine,
Ere in mortal beings He can trace
The first faint semblance of His face!

Thou great Refiner! sit Thou by,
Thy promise to fulfil (Mal. iii: 2-4);
Moved by Thy hand, beneath Thine eyes,
And melted at Thy will,
Oh may Thy work forever shine
Reflecting beauty pure as Thine.

—Selected from *F. S., Vol. XX, No. 19*, and originally reconstructed by the writer of this Department.

Twentieth Credential—The Divine Storehouse

"Bring ye all the tithes into the storehouse, that there may be meat [food] in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." (Mal. iii: 10.) Antitypically, the "tithes" consist of the sperm and germ substance of the male and the female; the most refined

mental substance. This substance is the ultimate of strength, power, life, elevated thought; a living substance.

"When Moses lifted up his hands, the ultimate of his powers, his strength, Israel prevailed; that is, his spiritual powers were dominant. When he let down his hands, Amelek prevailed; that is, his bodily or sensuous nature prevailed, that it became important to lift up the hands. But to whom shall they be lifted? All the tithes must be sent up to the storehouse, for without the storehouse there can be no blessing poured out." Read the above verse in this light, and you will comprehend what the "tithes" and the "storehouse" signify.

The "tithes," or sperm and germ substance, are the mental substance of affection and intellection. The "storehouse" is the Messenger of the Covenant. The "conservation" of these tithes of affection and intellection are in the divine storehouse metamorphosed, transformed into the truth of life in order that the truth may be applied to the attainment of immortality, and for the performance of uses to the neighbor. In the love of the performance of uses to the neighbor we show our devotion to God; for what we do unto His least ones is accounted as unto God. (Matt. xxv: 40, 45.) Our "neighbor" is primarily God himself; and secondarily, those who are in the truth of the Science of Life; and ultimately those who are in Immortal Life. These are *now* considered and called "the least ones." Why? Read Cor. i: 26-29.

With such an understanding the mind rests upon a tangible foundation. Affection and intellection (sperm and germ) are the two essential sex potencies, essences or substances, and if these are sent up to the Storehouse, to the Messenger of the Covenant, the Messiah of this age, they will in return produce life immortal in the right season; that is, in the God-appointed time. Therefore we should not permit these life-essences to flow down from the brain into the body for reproduction of another mortal, dying creature. When the Messiah of the age becomes our chief attraction, then our highest and purest aspiration must be centered, pivoted, and focalized (polarized) in him. An application of this truth will lift our thoughts above all sensual desires and worldly (false commercial or hellish competitive) ambitions.

The purpose of the centralization and polarization of thought in the Messenger of the Covenant is to center the flow of our elevated desires, that they may flow back to us again, transformed to another substance. The divine and Biblical credentials should inspire us to the performance of this.

Twenty-First Credential—The Sign or Ensign

"And in that day there shall be a root [offspring or son] of Jesse, which shall stand for an ensign [Heb. *nes*, a sign, a banner, a trophy, of victory] of the people; to it shall the Gentiles seek: and his rest shall be glorious." (Isa. xi: 10; v: 26; Rom. xv: 12.) "Then shall appear the Sign [Gr. *semeion*, signal, mark] in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." (Matt. xxiv: 30.)

Koreshan Science declares: "This Sign (or Ensign) is not the Jehovah, the will principle, but the Elohi, the wis-

dom principle." Again: "It is through the crystallization of truth (wisdom) and its centralization in the personal manifestation (not of the Jehovah in this age, but of the Elohi,) that the genuine doctrine of life will be promulgated. There will be one Mediator, and all who look for the divine manifestation from the true impulse, will seek for that manifestation through the 'Sign' of the Son of man."

"The Lord will come not as a spiritual manifestation, but as the propagation of the Sons of God derived from the Lord's body planted in the race by the operation of the Holy Spirit. Just before his coming the 'Sign' will appear. The sign, ensign, token, signal, will precede the great and dreadful day of the Lord. * * * First, the Sign; then the mourning of the seven tribes of the new Church—mourning for the Lord's presence, because of the fact that he, the Lord, has been martyred."

Mark, KORESH never claimed to be "the Lord" during his mortal career. He is the "Lord CYRUS" when he comes in his immortal body, as we have shown under the Fourteenth Credential. This is corroborated by the following statement, as found in the series of articles on "Macrocosm and Microcosm." "The truth or doctrine will be manifest then in *Eli-Jah*, God the Lord, or what is the same, the knowledge of God expressed through the person of a perfectly natural man; a man born of natural parents and known as other men. This 'man' is *not* God the Lord [the *Eli-Jah*], but the truths of doctrine manifest through him constitute God the Lord."

If we learn to distinguish between the Sign of the Son of man and *Eli-Jah* God the Lord, within him, and rightly discern what is applicable to his mortal career from that which belongs to his immortal, and further, from that which belongs to the eternal spiritual (mental) state or condition, then we have a clear vision before us; otherwise there is confusion, misunderstanding, and misapplication.

The root of Jesse who stands for an Ensign or Sign of God's prospective people cannot be applied to Jesus, for he was not the root, offspring, or son of Jesse. This Ensign or Sign, the root of Jesse, will "assemble the outcasts of Israel," the lost ten tribes, which were absorbed by intermarriage in other nations and thus obliterated as Israelites, but now manifest spiritually (mentally) in the Sign, who is the Shepherd from the posterity of Joseph. The lost ten tribes, who have become *Goyim* (Gentiles), will "seek" the Lord their God, and they will "mourn" because of him, and in him they will "trust."

Thus, let us note the truth that in Jesus the Lord God appeared as the manifest Jehovah, while in CYRUS (KORESH), the Sign, the Lord God, appears as the manifest Elohi (Elias). Jesus, the Jehovah, was the manifestation of the will of God outwardly, as it is written: "I come to do thy will, O God." KORESH, the Sign of the Son of man, is the manifestation of the wisdom (intellect) of God outwardly; consequently, he has the Science of Life. Without an intellectual belief in the Ensign or Sign, there is no salvation (redemption) of our body, no immortality; for he is the only Mediator between God the Lord and us.

Twenty-second Credential—The Conjoined Staff or Stick of Judah and Joseph or Ephraim

"Thou son of man, take thee one stick [Heb. *ets*, staff,

from *atsah*, firmness], and write upon it, for Judah, and for the children of Israel his companions: then take another stick, and write upon it, for Joseph, the stick of Ephraim, and for all the house of Israel his companions: and join them one to another into one stick; and they shall become one in thine hand." (Ezek. xxxvii: 16-19.)

"Who are these sticks as two, and when do they become united as one stick? Cyrus king of Persia, who was subsequently king of Babylon, was the royal descendant of the thrones of Media and Persia; but as the blood of both Egypt and Israel was absorbed into the royal houses of these nations, he was also the descendant of Joseph, and the partial reincarnation of Joseph and Ephraim. Under the influence of the Lord God of heaven, the spirit of Cyrus was stirred up to declare: 'The Lord God of heaven hath given me all the kingdoms of the earth.'

"He did not come into his inheritance, nor would he until he was conjoined to the stick of Judah (the Lord) in the hand of Judah. The spirit of the Lord and his Church, as it transmigrated through the generations, descended into Joseph's posterity. Cyrus king of Persia was moving along the line into the Germanic family, in the progress of the race through the Median determination, ultimately to become reincarnated in the Anglo-Saxon; not in England, but in *America*. Through this channel the two sticks become one, and this one is the Righteous Branch, who it is declared will grow up out of his place to build the temple of the Lord." His rest will be glorious; for it will be in the 144,000 perfect Sons of God.

Twenty-third Credential—High Priest of the Levitical Order

"He shall be a Priest upon his throne: and the counsel of peace shall be between them both." (Zech. vi: 12, 13.) Under the Twenty-eighth Credential we show that CYRUS (KORESH), ZERUBBABEL, and the BRANCH are synonymous; thus there should be no question who the "priest" is that shall be upon the Almighty's throne. "Throne," in universal symbolism, signifies the intellect. Sacred Scripture mentions two orders of priesthood—the Order of Melchizedek and the Levitical. At the head of each Order there is ordained a high priest. It is written: "He [the Messenger of the Covenant] shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." (Mal. iii: 3.)

Koreshan Science declares: "The Levitical Priesthood was specifically conjunctive. When Levi was born his mother said: 'Now shall I be conjoined to my husband;' and because through him she should be conjoined to the husband, she called his name 'Levi.' The Levitical Order implied more than the mere typical conjunction manifest in the union of Jacob and Leah. It involved the idea of the conjunction of the woman, who had been taken out of the man, with the man from whom she had been taken. (See Gen. ii: 21-24; Eph. v: 30-32.)

"The Order of Melchizedek was distinct from the Levitical Order, and its priestly functions were entirely distinct from those of the Levitical Priesthood. The genius of the two Orders being so thoroughly differential, unless there can be brought to light some principle or law by which Jesus can pass from the Melchizedical into the

Levitical Order, and still fulfil the statement made concerning him, that 'He is a priest forever after the Order of Melchizedek,' there is a great gap to be bridged before harmony can be insured in the relationship of the Levitical Priesthood, and the mission of Jesus as the Messiah in the beginning of the Christian era.

"The Levitical system did truly point to the Christ. Not merely however to the Christ who fulfilled a work nineteen centuries and more ago, but to the official work of the Christ through the Christian age, and to be finished at the end of the Christian era, when He is manifest again in the Levitical Order and capacity as distinct from the Order and capacity of Melchizedek. I repeat here, that the Levitical Order pertained exclusively to that law through which the man, originally the God-Man, became divided into the two sex forms (Gen. ii: 21-24), and through which that segregate or dual state may be restored to a biunal [two-in-one] form and state, the integral and persistent manhood, the God-Manhood.

"The office of the Levitical Order is the restoration of the woman to her true unity with the man; a unity in which she attains to a perfect equality. * * * The distinction of these two Orders may be again stated as follows: As seen from the human side of life, the Order of Melchizedek is that which unites the Son with the Father. The Order of Levi is that which conjoins the whole humanity with the Son who has become the Father; or in other words, that which conjoins humanity with the Father through the Son. Intrinsically the Levitical conjoins, puts together, or binds to each other what was separated or apart; while the Order of Melchizedek held together through all ages that which must remain united to constitute it an integral being.

"In the Order of Melchizedek the sacrifice is a living (never dying) sacrifice, a willing, obedient, joyous one, for through it come the beatitudes of eternal life. In it is that persistent love of God as manifest in the continual performance of use to the neighbor. The Levitical Order is the dying system, and its sacrifices are dying sacrifices. It is the continual destruction of the life of one domain, whereby may be insured the life of another and higher one."

Twenty-fourth Credential—The Sun of Righteousness

"Unto you that fear [Heb. *yare*, *yaw-ray*, revere] my name, shall the sun of righteousness arise with healing in his wings." (Mal. iv: 3.) As the context of Malachi, chapters iii and iv, speaks of the Messenger of the Covenant; of *Adon*, the Lord, who shall suddenly come to his temple, to his immortal body, as the Immortal Man; of the Refiner and Purifier, and of Elijah (God the Lord) the Prophet, it is but proper to apply the Credential or title "Sun of Righteousness" to KORESH, whose name signifies "Sun," the "Divine Human." He is the anthropostic Sun, the central luminary, who has "healing in his wings." "Sun," in the language of Biblical symbolism, signifies the begetting or quickening influences; for "when the physical sun passes North in the Spring, he crosses the line at the Vernal (Spring or Youth) Equinox, when he quickens all the activities of Nature and begins the forces of generation throughout the world. He therefore crosses the line at the point where the

sign Aries (Lamb or Ram) is located, which is on both the Equator and Ecliptic."

The physical, as well as spiritual (mental, human) Sun, is a furnace, where all elements, ingredients of the one universal substance (matter) are metamorphosed, transmuted or transformed to spirit-substance, and this then transmitted (radiated) to the circumference. The primary substances of the sun are *photoic* or light, which corresponds to wisdom, intellectuality or science; *scotoic* or darkness, corresponding to mental darkness or evil; *caloric* (*thermic*) or heat, love or affection; and *crusic*, frigid or cold, corresponding to hatred, animosity, evil doings.

These primary spirit-substances are disseminated in a spiral motion. The nearest to the sun receive the direct rays; some receive the rays from the back side of the sun, which is dark. The light and dark rays correspond to the exoteric and esoteric influences. It is by reason of this very fact, that the physical and spiritual (mental) suns have a light and dark side; thus good and evil influences are radiated. This is corroborated by the Biblical statement: "I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things." (Isa. xlv: 7.) By the *voluntary* power of God he forms the light, and makes peace; and by his *involuntary* power he creates darkness and evil.

Light, wisdom, science, intellectuality, knowledge, truth, and good, etc., are *exoteric* qualities of the anthropostic Sun; while darkness, ignorance, prejudice, fallacy, and evil are *esoteric* qualities. Both qualities must have a pediment, a resting or abiding place. "The darkness and the evil pass or radiate out from the jurisdiction of the Lord's voluntary power, into the evil purpose and tendency of men who await the evil and appropriate it." If we are principled in darkness or fallacy and evil, we invite the evil and appropriate it; but if principled in light, truth, and good, we reject the evil and refuse to appropriate it.

The anthropostic Sun has healing in his wings. "Wings" represent powers of knowledges and protection. In Exod. xix: 4, we are told that God bore his people on Eagles' wings out of Egypt. King David begs of God to hide him "under the shadow of his wings," (Psa. xvii: 8) and Jesus says: "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings." (Matt. xxiii: 37.) Here in Malachi there is promised "healing," a rational kind, free from adulteration. This healing will be permanent, for it is immortal life in the body, which in Rom. viii: 23, is called "the redemption of our body." KORESH, in his "Armageddon," has expressed it, in prophetic terms, very beautifully:

"No more sighing heaves the breast;
No more crying shall deluge the eye with tears,
Because the sorrow of the world is soothed to placid joy;
Sin with her plagues renounced—sickness and death,
Holds no more sway."

No longer shall the slave of wage ply the muscle
In degradation and in woe;
No longer the opulent oppress the poor;
For with the Empire re-established,
The love of gold destroyed,
And competition to its limbo relegated,
The heart of love shall dominate; God's Maternal font
Shall well the breast of every soul;
The Father and Mother of Deity shall be confessed,
And men endowed with filial force,
And each will seek the other's good in liberty and without fear."

(To be continued.)

Literary Review & Comment

N. C. Critcher

BOOKS AND MAGAZINES

"The clever thing to do, is to find out other people's merits."—Arthur Helps

"THE PLANETARY Daily Guide For All," for 1914, has been sent to us for review. There is much of value to students of astrology in it, as well as other matter of more general interest. There is a specially timely article on the "Second Coming of Christ;" "The New Dispensation," by L. E. Stowe, views it from the astrological standpoint.

"The Real Story of Jonah's Whale" is not as illuminating as the Koreshan explanation; it gives, also, the important days; table of planets, with their time of ruling during the year; good and adverse aspects of the different planets; how to plant by astrology, with testimonials to success in so doing. Altogether it is quite a valuable little publication, well worth the 50 cents charged for it by the Llewellyn Pub. Co. of Portland, Ore.

"Twilight Talks With the Children," is the title of a nicely gotten up book of Bible stories, told by a mother to her children. It can be recommended to other mothers for the same purpose, and for the personal reading of children. It is published by the Gospel Trumpet Co., Anderson, Ind.

The Scientific American of Jan. 31 has cover illustration of "Fool-Proofing the Motor Truck," and an article on the same subject; also, an article suggesting "Radium as the Motive Power for the Future," by Major H. Bannerman Phillips; an editorial on the "Most Modern Ship-Building Plant in the World," on the river Elbe, opposite Hamburg; "The Licorice Trade of Syria," by John D. Whiting. February 7 issue is largely occupied with "Safety First" devices, illustrated; has interesting picture of sundogs and halos observed in Richmond, Va., on Nov. 2, 1913. February 14 has a very interesting description, illustrated, of the "Hope-Jones Unit Orchestra," by Moritz A. Jagendorf; there is a page account of Foucault's pendulum experiment; three page article on "Hitting the Bull's Eye at Six Miles," by Lieut. Com. Thomas T. Craven, U. S. N.; "Eliminating the Flicker From the Moving Picture," by Joseph B. Baker; "Where and How Radium is Obtained," by John L. Cochran. In February 21, "Showing Museums to the Blind," by Percy Collins, is illustrated; a picture of the Wanamaker-Curtiss biplane, which is to contest for the \$50,000 prize offered by Lord Northcliffe; "An Organ on Which Color Combinations Are Played," by John W. S. Sullivan; usual pages of "Inventions." New York City.

The March *Review of Reviews* has several articles on Health and Sanitation; "Uncle Sam Fighting the Disease of the world," by William A. DuPuy; "Colonel Gorgas, Panama, and the World's Sanitation," by Dr. John B. Huber, and "Two New York Health Universities," by William H. Allen. There are also articles on "Military Camps for College Students," by Arthur W. Dunn; "The Wireless Girdling of the Earth," by J. F. Springer; "Our Recent Immigrants as Farmers," by L. Steiner. A character sketch of "Lord Strathcona, Empire Builder," with portrait, by Miss Agnes C. Laut. There are sixteen pages of "Current Thought in the New Books;" the usual features of "Current Events;" "Cartoons;" "Leading Articles of the Month;" "Financial News for the Investor." The frontispiece is a new portrait of Colonel Goethals, Governor of the Canal Zone. New York City.

The Woman's Journal of January 31 tells of the Anti's being caught in plan with liquor interests; New York newspapers refuse to accept advertisements of Christabel Pankhurst's powerful book "Plain Facts About a Great Evil;" February 7 says 200,000 women have registered in Chicago; New York fire commissioner has appointed three women fire inspectors. February 14 has picture of Mayor Harrison, his wife, maid, cook, and man being registered under new law;

Turkish government admits women to universities to study rights; Dr. Anna H. Shaw's letter to *Journal* corrects some statements about Congressional work. February 21 has picture of couple celebrating their golden wedding by registering as voters; Mrs. Mary Wolfe Dargin has been appointed head of Federal Land Office in Denver, Colo., by Pres. Wilson. Gov. Johnson of Calif. says suffrage has added a great reservoir of moral energy to government; Dr. Shaw sustains compound fracture of ankle, and is obliged to cancel all engagements. Boston, Mass.

Correct English, How to Use It for February contains "Pronunciation of Words in Everyday Use;" "Your Everyday Vocabulary—How to Enlarge it;" "Queries and Answers;" "A Study of Words;" "I Take My Pen in Hand;" "Course of Instruction in Penmanship;" "Business English for the Busy Man;" "Newspaper English;" and "Daily Drills in the Use of Correct English for Everybody." Evanston, Ill.

Our Dumb Animals for February has for cover illustration a fine picture of a horse; also, a beautiful picture of deer, illustrating a story; "Wild Hearts in Winter Homes," by Clarence Hawkes; on the first page is an account of the hospital erected as a memorial to Mr. Angell and other friends of animals, of whom portraits are given on page 133. Boston, Mass.

The Stellar Ray for February makes some very encouraging prophecies of what astrology will do for the race in the future, with which we agree, with the proviso that it must first be perfected as a science. Dr. Hodges is about to publish a book which will correct all of the mistakes of Moses. If he will send us a copy, we will give a review from the standpoint of Koreshan Science. There are some interesting psychic experiences, and a page of "Practical Rules for Self-Culture," by Capt. Walter Carey, R. N.; very good. Detroit, Mich.

The Phrenological Era for January, in addition to the articles on its specialty, has one entitled "Better Farming," giving an account of the last corn-growing contest in Ohio, in which a girl 13 years old, Miss Marie Cole, raised more than 112 bushels of shelled corn to the acre, doing all of the work herself.

It is announced that the standard of requirements for prospective students of phrenology has been raised to "require a fair knowledge of the English language, a legible handwriting, good judgment, and evidence of good moral character." A good step! Bowerston, O.

The Naturopath for February publishes "The Prayer of the Physician," which it would be well for every practitioner to commit to memory, and incorporate in his life; also, a very good article, entitled, "A Message to the People," by Dr. R. E. Brandman; there is a rather curious contribution called "A Higher Civilization Movement," dealing with the human brain; the author would do well to look over the "Brain Series," by Dr. C. R. Teed, published in *THE FLAMING SWORD*; "The Moral Value of Exercise," is by Edward Earle Purinton. New York City.

The *Chiropractor*, February issue, gives much practical information on the line of its specialty. Various phases of diseases, with the required treatment, are given by different practitioners. There is also an announcement of the movement for a memorial to the late D. D. Palmer, to which chiropractors are urged to contribute. Davenport, Iowa.

Physical Culture for March has a fine list of contributors, in addition to its editor Bernarr Macfadden. "What May We Expect of Eugenics," by Charlotte Perkins Gilman cannot fail to be of value; "To Marry or Not to Marry," is by Upton Sinclair; "The Mouth, the Gateway of Health," is by Horace Fletcher; "Modern Methods of Healing," by C. S. Cann, M. D.; "Curing the Cigarette Habit," by Lucy Page Gaston, treats of the new silver nitrate method. There are recipes for vegetable and fruit dishes, and other interesting matter. Also, a story by Jack London. New York City.

Topics of Interest & Importance

BUILDING THE IDEAL CITY

**A Prophetic View of Co-operation:
What It Is Expected to Accomplish**

BY MADISON WARDER

THOSE WHO have taken the trouble to keep track of the shifting currents of modern thought, find much to marvel at in the sweeping mental changes that have eventuated since KORESH began the dissemination of his revolutionary doctrines of life. The influence of his propaganda has broken down practically every entrenched mental institution of the passing age, and has charged the resultant intellectual chaos with all the potency of his desire for racial rejuvenation. In all recorded history there is nothing to parallel the swift and comprehensive transformation of universal purpose that has come to pass within the life of the present generation.

The determination of the life forces of the Christian age was "individualistic;" that is, personal interests were held paramount to communal interests. The universal tendency was toward vidual aggrandizement; the general welfare being considered only when such consideration seemed likely to assist in the advancement of schemes for vidual profit. Under the influence of such a racial purpose, the age naturally terminated in universal corruption; and every department of human activity became saturated with the dissolving potencies of decay. Society found itself intellectually, morally, and institutionally rotten, with the dominant spirit of the age affording it no hope of rehabilitation.

Although wiseacres innumerable, representative of the dying struggles of the Piscean age to prolong for a season its vanishing lease of life, have reared their heads and proclaimed schemes of social redemption formulated in consonance with the competitive impulse, their sociological contributions have served only to intensify and hasten the processes of societal disintegration. The life of the age was spent, and no amount of remedial agents concocted by the patch-work school of social therapeutists could suffice to renew its ebbing vitality. The exigencies of the situation required something drastically revolutionary; and it came when KORESH offered his Universology to the world.

Because the system of social service thus unfolded embodied a spirit diametrically opposed to the spirit that had brought disaster to the old social order, its regenerative potencies immediately became operative. Slowly at first, but with ever-accelerating force, it has been pursuing its resistless way through every sphere of thought and action, resulting in a universal tendency to abandon old impulses, ideals, and activities, and generating a world-wide desire for the united life of the new age. Although many of these newly awakened agencies for social regeneration, originating at remote extremities of the lines of Koreshan influence, may seem to express truth only in slight degree, they are yet evidences, that the elements of segregation are being terminally transformed into potencies of integrative determination, and they amply demonstrate that the influ-

ence of the Messenger of the new era is dominating the world.

Every passing year adds an increasing quota of movements of international scope, designed to promote and conserve the universal welfare. All of these movements, lacking though they may be in comprehension of the vital necessities of the race, and in knowledge of the scientific remedy for our social disorder, are yet productive of good in that they help open up to humanity a view of the efficiency of united effort, and give it some measure of preparation for the coming establishment of organic order in human life.

The latest of these world-welfare plans, as announced in recent despatches from Rome, is a scheme for the building of an ideal city, wherein may be established headquarters for every organization in the world having for its object the betterment of mankind. This ideal city, which America will be given opportunity to cradle, is to serve as "a world-conscience center of all international effort," and is expected to bring into active coöperation "the arts, sciences, industries, religious, and humanitarian work of the whole world." Many nations have already pledged support to the enterprise, and a world-congress on the subject is to be called in 1915.

Although it partakes in no sense of the true science of world-improvement, this colossal scheme is yet entirely commendable; for it will bring together in the very center of the limelight of publicity the whole brood of modern fallacies. When they are lined up for comparison, strictly on their merits, with the Universology of KORESH, the world will have the "chance of its life" to choose between a motley conglomeration of guesses and a demonstrated scientific system.

But the promoters of the scheme are doomed to disappointment in another particular. The ideal city, true seat of the world-conscience, and center of elaboration of all efforts to advance the racial welfare, is already located, and will be builded according to the plans, and at the pleasure of the Master Scientist of the new age. The lines of highest progressive thought already converge at Estero, and will carry thither the accumulated potencies of the ages, there to be crystallized into a city, ideal beyond all dreams of the hypothetists, the polaric center of all activities of the Golden Age.

The Papacy in the United States

BY O. FREELAND

PART II

MORE than twenty years ago KORESH wrote: "It is the purpose of the Papacy in the secret conclave of its church to reassert its authority over the world. The Jesuits have brought themselves *en rapport* with the great reservoir of pneumatic and psychic potencies by subtle insulation; this potency (celibacy) has been husbanded through the ages by means of the holiest ordination of the church. They aim thus at a psychological control of the world, thence to dominate over other ecclesiastical bodies, and with them the money power, and eventually to seize control of the United States government."

In the face of recent developments in Papal aggression, we may expect an early fulfilment of the above prophecy, since it must be clear even to the casual observer that the

political forces of Roman Catholicism are rampant in America, especially in our own country. We are aware of the political activity of the Papacy in Washington, the capital, and other cities, also in the small industrial centers. Let us inquire into the utterances of the Papal press and announcements of Romish hierarchs. In the *Catholic World* we read less than a year ago: "The Roman Catholic is to wield his vote for the purpose of securing Catholic ascendancy in this country (the United States). All legislation must be governed by the will of God, unerringly indicated by the Pope. * * * Many opinions are to be forbidden by the secular arm under the authority of the church, even to bloodshed." Words similarly violent and treasonable appear in the Romish press now and then, and other spokesmen point out a Romanized America as a vision that brings delight to the Papacy.

Archbishop Ireland of St. Paul said in 1890, addressing the Centennial Conference of American Catholics in Baltimore: "Let me state, as I conceive it, the great work which, in God's providence, the Catholics of the United States are called upon to do in the coming century. It is two-fold; to make America Catholic, * * * the church triumphant in America." Leo XIII declared in 1894: "But the United States are the future (of his church); we think of them incessantly." The reigning Pope Pius X loses no opportunity to express his affection for this country; calls it "the promised land," and is aiding his underlings in possessing it. To make America Catholic is the slogan of the Papacy, and it is shouted by all, from the Pope down to the obscure parish priest. Shorn in Europe of its temporal power and practically expelled from France and other countries, the Papacy is determined to make a last grand stand here in America; it is prepared for a violent struggle. In this purpose lies a tremendous peril to the United States; and gradually the Protestants and other non-Catholics are being aroused to its significance, since with the Papacy in power and controlling the government, there would be an end to democratic institutions. It would destroy a free press, abolish free speech and religious liberty; medieval conditions would be restored, and civilization set backward a thousand years. There are several anti-Catholic, and many religious papers, outspoken in their opposition to papal machinations, also vigorous societies such as the Guardians of Liberty, who are boldly announcing their fight against Romanism.

If one asks why the Roman Catholic church is growing despite her considerable losses as to membership, the answer is not far afield. First, of course, is the incessant and even feverish activity of the priesthood, then the vast opportunities in this country and the extreme tolerance of the people, also their incomprehensible indifference.

If the Roman hierarchy were willing, it could show that fifty per cent of the contributions to Catholic churches, schools, and convents comes from the pockets of non-Catholics, even members of Protestant churches. Meanwhile the hierarchs stand by to watch these fools with a sardonic smile. Did you ever hear of a Catholic giving a substantial donation toward a Protestant cause? We think not.

What is this power which many do not understand and a few pretend to despise? It is a stupendous religio-political

system, a religious trust, if you please; the Papacy, Roman Catholicism, Popery, Romanism, all synonymous terms. It is a despotism of absolute power within itself, and as near perfect in discipline as human ingenuity can make it. What are its methods? Broadly stated, it plants missions among the common people, and at length is ready to build churches with the parochial schools. In these latter lies the secret of its growth and wondrous hold on the masses. Now the hierarchy, that is to say—cardinals, archbishops, bishops, and priests, not to forget the Jesuits among them—employs the mass as a foothold to secure political power in high places, to control elections, and later to manipulate the Congress and State legislators, city councils, and officials, for appropriations to papal purposes. The Pope recently appointed three cardinals to add dignity, and to augment the powers of the hierarchy; and you can rest assured that they are ready to push the campaign for the glory of the "supreme pontiff." Archbishop Bonzano, papal delegate resident at Washington, is the directing head of the movement; he is *quasi* dictator of the Knights of Columbus, a numerically strong, secret, and armed order, assiduously and avowedly in politics. Bonzano has written *ex cathedra* that, "you [the Catholic priest and layman] should submit to the decisions of the church, even at the cost of sacrificing your political principles." It is clear that a Roman Catholic cannot be a patriotic American citizen while he accepts the above edict and thus owes his first allegiance to the Papacy. The country swarms with priests who are political bosses in fact, if not in name, and issue their orders at election time to their parishioners how to vote. If one protests against such dictation the "father" (holy? priest) damns him forthwith, and proceeds to terrorize him with threats of purgatory, excommunication, and refusal of the sacraments. This is, and has been, the method of the Papacy since the rise of its power with the beginning of the dark ages. It plays on the fears and superstitions of its adherents, and under pretense of saving their souls, reaches a long arm to grasp the nation's wealth and the government. Then it attracts the masses by the pomp and glitter of its church services to emphasize its claims to divinity, and so to keep in a state of awe the gaping worshippers. But under and above all the transparent grandeur lurks the church's overpowering passion for money and power; the luxuries they bring to the hierarchy, and the tyranny it makes possible. This describes the genius of the Papacy. Its leading personalities are masters of intrigue, exemplars of polished diplomacy, and ruthless promoters of the cause of that church which they believe is the only true one, holding alone the keys to heaven and hell.

They are the devoted disciples of that satanic system of statecraft known as Machiavellism, men of intellect, many highly educated, and all of them unscrupulous in their endeavors to seize secular power in the United States. But they will fail—in this last desperate struggle of the Papacy it will perish and vanish in ruin and chaos.

On this coming event we close with the words of KORESH: "The Papacy will precipitate the great conflict of Gog and Magog, because the force it generates will get beyond its control. The Roman Catholic church will never again acquire secular supremacy. Dominion passes from the Latin race, and with its declension another must succeed to the exercise of authority."

Is the Bible the Word of God?

BY N. C. CRITCHER

ONE OF the most serious errors into which the church of this age has fallen, and one which has undoubtedly been the most pronounced cause of its present state of declination and disintegration, is the belief, almost universally accepted, that the Bible is the *Word* of God. This one fallacy alone is capable of producing the confusion of thought and consequent life so evident, because it is subversive of the most important and fundamental basis of the teachings of the Lord Jesus, upon which the church was founded; viz., the Messianic law and function.

If we turn to the Bible itself, we find in the first chapter of the gospel of St. John, a most clear and definite statement of that which constitutes the Word. In unmistakable terms the word is represented as a personality; the manifestation of Deity; the Word which was God; "all things were made by Him; and without Him was not anything made that was made. * * * And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory of the only begotten of the Father,) full of grace and truth."

It is almost inconceivable that a church founded upon this rock of truth, could have so utterly misinterpreted so positive a statement, and adulterated it into a triunity, a three-headed God, without "body or parts." The loss of this truth has led the church into a quagmire of slippery ground, where each step brings greater disaster than the last.

If God, seated upon a throne in some far-off, invisible region, sent a Son to represent him to the humanity he had previously created, there must have been an imperative need for such a sacrifice upon the part of the Son (a separate and distinct individuality), to cause him to leave his heavenly home and the joys of the angelic spheres, to dwell even for so short a time among sinful and suffering humanity.

To account for this, it became necessary to construct the plausible theory of a vicarious sacrifice; i. e., that an innocent victim must be provided to appease the righteous anger of the Almighty, who, after having created man in his own image and likeness, found himself unable to save him from the inevitable consequences of his violation of every law of the divine nature in which they had been created, without a substitute who should pay the penalty in their stead.

No wonder atheism has flourished, and infidels, so called, have declared themselves unable to worship such a God; a monster, who creates man with such a nature that not to sin is inherently impossible, and then punishes him for sinning! He is omniscient, omnipotent, and omnipresent; all-seeing; all-powerful, and everywhere present, and yet is guilty of so weak and short-sighted an essay at government! Why, a man who would inaugurate a business enterprise with a modicum of such powers, and make such a dismal failure, would be laughed to scorn by his fellows!

We know that mankind as a whole is sin-sick and dying; that cries for relief are heard on every side, apparently unheard and unheeded by that far-off invisible God. We do not require any prophet to tell us of the dire need of some radical change, some revolution in the hearts of men, that shall eradicate selfishness and greed; and substitute for them brotherhood, and uses to the neighbor from love. What is to cause this change? Let us consider the situation from the Koreshan standpoint, and see if our God is indeed so unworthy of worship and obedience.

In order that we may unravel these apparent inconsist-

encies, we will go back to the creation of man, as related in the first chapters of Genesis, taking that as our starting-point, not because being found in the Bible, it is necessarily true, but because Koreshan Universology, based upon a demonstrated premise, confirms the Bible description. Starting from that premise, we *know* that the world or universe is a self-perpetuating macrocosm, governed by immutable laws; we know that the creation, so called, was not the evolution of a world (previously non-existent) out of nothing. We know that there were as many people in the earth then as there are at the present time, and that, moreover, they were the same kind of people, "dead in their trespasses and sins," having need, as now, of a resurrection to life.

Into that dead state the Elohim, the Gods, breathed the breath of lives, and they became living souls. We know also that God is subject to the same immutable laws as is mankind; that he has a voluntary power, by which he manifests good; divine love and wisdom; and by the law of opposites, which holds true in every domain, from the mineral, through the vegetable, animal, human, and up to the super-human, or God-Man, he has also, involuntary powers, the antithetical forces, whereby evil, the reverse of the good voluntarily projected, is also made possible for those receptive to it. These are the esoteric activities, so evident at the present time. The *truth* now being manifest exoterically, only.

God, the central principle and impuler of a world governed and perpetuated by law, must of necessity, himself be governed by the same laws. The biologic or organo-vital universe, of which God is the center and humanity the circumference, is typified by the alchemico-organic or physical universe, having the sun for its center, and the earth for its circumference; a most complete and beautiful analogy.

But this, it may be said, does not remove the necessity for a vicarious atonement. Considered as an abstract statement, or an hypothesis, in the manner of the so called scientist of today, the objection might hold true; but in Koreshan Universology there are no abstract statements, in the sense of independent being. Everything in the universe from lowest to the highest is interdependent; and as we follow the course of man's fall from the high estate of the image and likeness of God, in which the Adamic man or church was created, we find the law of opposites previously mentioned, operative in the ascending spirit which preserved the race from the destruction which would otherwise have overtaken it.

That ascending spirit carried through the dispensations by the purest of the race, culminated in the birth of the Son of God, Jesus the Christ, born of a virgin by psychical impregnation, from a man equally pure; a prepared vessel for that purpose. But the end was not yet, the Son must become the Father by producing the multiplied Sonship, and this can only be by sowing himself in the race, as the holy Seed. By theocrasis He crossed himself in the race, literally entering into the humanity and becoming sin, "who knew no sin." The cross of wood upon which the Lord was crucified, while a literal fact, was but a type of that sacrifice which he made for the salvation of humanity, making it possible for man through the inherence of that God-life; the Seed from which alone could come the harvest, to overcome, confess his sins, and submitting himself to the fire of purification in which the tares shall be destroyed, emerge therefrom as the harvest, the fruit of the Tree of Life.

Before the consummation, however, the function of Messianism is indispensable. The age culminates in the production of the man of sin, who overcomes for the race, and by his theocrasis baptizes those in whom the seed was sown in the beginning of the dispensation. This Messiah is CYRUS, the Shepherd, the Stone of Israel.

The Open Court of Inquiry

N. C. Critcher

THE GLANDULA VITÆ.

Where and What Is the Position of This Organ in the Grand Man, or Macrocosm?

Question 206. "As every phase and form in the microcosmic anatomy has its correspondent in the macrocosm, where then is the situation of the Glandula Vitæ in the physical earth?"—*E. A. W., Mass.*

THIS QUESTION has never been specifically answered by KORESH, and as it concerns the organ associated in importance with the conarium, we do not feel justified in attempting to consider it beyond the definite information given in "The Alchemical Laboratory of the Brain," from which we will quote what he has given in reference to that organ. We may say, however, that, as he identifies himself with the conarium, analogy would indicate that the "chosen woman," FLAMING SWORD, Jan. 19, 1900, and Sept. 14, 1900, to whom he so often refers, would constitute the glandula vitæ, when the baptism has prepared her for that office.

In the series mentioned, Part XXII, Oct. 10, 1905, KORESH says: "In a critical analysis of the formation and function of the glandula vitæ, there are found to be two forms of projection and a double function—one from the brain and one from the body. The posterior portion of the organ derives its formation as a projection from the brain, while the anterior part of the organ derives its formation from the body. * * *

"We must conclude, therefore, upon the basis of the law of analogical correspondence, that one portion of the macrocosmic hypophysis, the vital gland or body, is a complex masculine and feminine group, the positive force of which is masculine, and the negative force of which is coördinately feminine, and that the feminine power is transmitted from the positive character and voluntary developer of the forces transmitted and subsequently modulated through the elaboration from a transposed function. * * *

"The functions coördinating with the form of the glandula vitæ are in no wise like those actuated by the forms, relations, and functions of the conarium; and no man not familiar with the various functions of the human brain in all its parts, and the laws of correspondence, can define the character of those relations and functions which must aggregate, in the normal attitudes, the men and women to comprise the primary groups of the developing kingdom."

From Part XXIII, of the same series, we quote the following: "This gland, therefore, *par excellence*, is the vital gland of being; and could we conceive of the corresponding center of the Grand Man being less important than this one is to the microcosmic man?"

"The analysis of this intricate and sublime root of the Tree of Life constitutes one of the most important considerations for the contemplation of the school of Prophets, possible to be urged as a preparation for the kingdom of righteousness. This gland is the very starting point of the circulations of the brain, in the gestating organism; analo-

gously, the glandula vitæ of the Grand Man is the first to be established in the beginning of the kingdom in the earth."

As may be seen by the above quotations, while he himself constitutes the conarium of the Grand or microcosmic man, analogically, the glandula vitæ would be a vidual also; but he also speaks of a conarial group, and of a group constituting the vital gland; the correspondence holding good in both instances.

Koreshan Science on Marriage

Question 207. "Does your religious system forbid marriage?"—*L. R. W., N. Y.*

KORESHAN Universology is, as its name indicates, a universal science, and it necessarily deals with humanity as a whole, while having special and definite requirements for those who aspire to the highest attainments to be reached at this period. In "The Koreshan Unity, or The Order of KORESH," there are: "The Church Triumphant;" "The College of Life;" and "The Society Arch-Triumphant." (FLAMING SWORD, Dec. 28, 1889)

In the Ecclesia, or Church Triumphant, celibacy and chastity are obligatory; in the Society Arch-Triumphant or investigative branch, it is required that the candidates shall honestly endeavor to abstain from all injurious habits, such as intemperance, the use of tobacco, licentiousness, the use of profane language; and that they will cultivate all of the refinements and courtesies of life, which are to prepare them for the close associations of celibate or communistic life.

A Marital or Coöperative Order has been formulated by the Founder of Koreshanity, to be under the direction of the other orders, but they are not, as yet, in operation. Marriages upon the basis of reproduction are endorsed by the system, and in the future there will be a scientifically regulated stirpiculture, according to astrological principles, which will result in such a race as has not been known for thousands of years.

The world outside of the Koreshan System will be controlled by the laws of the Divine Kingdom, in which the brotherhood of man will be recognized, and society organized in harmony with the laws regulating the physical universe, which is the pattern for all sociological and economic relations. This is made possible by the perfect knowledge of the universe, possessed by the divinely illuminated Founder of Koreshanity.

In "The Great Purpose of Koreshanity," F. S., Oct., 11, 1901, we find the following by KORESH: "No person can pass from the marital state to the Sonship of Deity. * * * It must not be understood that in our cognition of a Marital Order we encourage the institution of a marital system in opposition to the monogamic, now in vogue throughout Christendom; but we would apply the principles of righteousness to the Marital Order. We do maintain that those who are accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage. * * *

"It is in the divine purpose to provide for all the world. There are natural degrees of culture and discipline; we employ the word discipline in its broad sense, in the sense of all methods of instruction, and such as are not fitted for the higher life and its concomitants can only attain to the condition of the degrees of their own delights."

How About Happiness?

Question 208. Does God give us happiness at last, no matter what evil we have done?—*L. R. W., N. Y.*

THE old belief in good or evil conditions being directly the fiat of God, is contrary to Koreshan teaching. Both good and evil are the result of our own actions or method of life, not always in this embodiment, but a working out of what is called "karma." In the course of the cycle individuals pass through all possible experiences, and the use that is made of them determines the character. So that happiness or the reverse, is after all due to what we are, or have been, and it only remains for us to learn the lesson, and profit by it for the future. Obedience to law will always bring peace of mind, if not what we consider happiness.

In "The Law of the Resurrection," F. S., Oct., 8, 1892, KORESH says: "So long as man is in the natural body, that is, while he is passing through the process of regeneration, and before he reaches the degree of Sonship toward which the regenerating man is merging and the point to which he finally arrives, he is a receptacle of influx from two sources; namely, from above and from beneath. The ego of the man is the mediator between these two origins of the forces which flow into him. This proprium or selfhood is a center of both centripetal and centrifugal tendency and activity, and is capable of choosing from the one or the other of the influxes, and appropriating for good or for evil. In proportion as the one or the other is rejected, the man rises or sinks under the power of the influxes.

"If in man's free determination he puts on the forces flowing into him from the source of love and wisdom, he gradually makes for himself a divine proprium, and in the culmination of the conflict, becomes separated entirely from the nature derived from below or from the animal life. In this he eliminates by successive degrees his lower selfhood, his sensual proprium, and thus gradually transforms himself from the animal man to the divine man."

Spiritual Homes

Question 209. "Do the spirits have homes with their families, and must they always remember all the wrong they have done?"—*L. R. W., N. Y.*

THERE are two subjects suggested here, which we will treat separately. The first, as to the spiritual homes is evidently predicated upon the old idea of a spiritual world separate and distinct from the natural one, presumably somewhere above us in the sky; or perhaps consisting of disembodied spirits surrounding us in the atmosphere. According to Koreshan Science, the spiritual world is in humanity, it not being possible for a spirit to exist without a physical pediment. When dissolution or death occurs, the household which has inhabited the body is broken up and scattered, but the ego is drawn to the personality hav-

ing the greatest attraction for it. The continuity of consciousness is lost, and is not regained until the final embodiment at the end of the cycle.

It is understood, however, that there is a short period of reunion or association with those who have gone before, until it is determined whether the tie is a purely natural one, broken with the death of the body; or a mental and spiritual relationship, which death does not break. In the spiritual life, there are progression and retrogression, and the association could only be attractive to those who were in the same spiritual aspirations. Those who are on the upward or downward way, will find their attractions toward others in the same loves. If they are principled in good, the life of those principled in evil will be repulsive to them; and *vice versa*, as in the natural or physical life.

In regard to the memories of this life, we know that death breaks the continuity of consciousness, and that there is no revival of memory until the final embodiment, when there is a temporary backward look over past experiences. It is unwise to indulge in morbid regrets over past errors; repentance means simply "turning back," and in so far as we see where we have gone astray, and strive not to repeat the mistakes, we may be assured of forgiveness.

In the same letter is an appeal as to the ungratified love for children. Will the sorrow of motherhood denied, find compensation in the spirit world? From the foregoing consideration of that world, it may be seen that its experiences are all in the line of development, and we may be assured that no unselfish desire will fail to find its satisfaction in the way most conducive to that development.

The Virginal Birth of Jesus

Question 210. "Have you any literature that explains the immaculate conception, and have there been other births into the world of the same kind?"—*R. L. H.*

KORESHAN Science gives the only rational and scientific explanation of this wonderful truth, now extant. Upon the understanding of it depends the knowledge of the Messianic law, especially necessary to prepare those who are to constitute the harvest from the seed-sowing at the beginning of the Christian age, for the final conflagration which is to destroy them as the "wicked" (those who confess their sins), and thus usher them into Sonship of God, now at hand.

In order to comprehend the fact of the "Word," which is God, being made flesh, the mind must be entirely freed from the fallacy of an invisible and all-pervading spirit, which is the prevailing belief concerning God. That modern invention of the evil one, *i. e.* "higher criticism," has endeavored to destroy the only authentic record of the development of the God-Man from the human race, by discrediting the Bible account of the creation, and the subsequent indwelling of the spirit of God in those men (Enoch, Moses, Elijah) who were the vehicles (the tabernacles) through and in whom the divine Spirit was carried forward to its possibility of perfect manifestation in the God-Man, Christ Jesus, the first Son of God.

The theory of evolution, as held by modern so called scientists, is responsible in great measure for this fallacy, inasmuch as they have not recognized the coördinate law of

involution, which is really the law of cause and effect, for without a previous involution, the developments which are seen would be impossible. The universe, which is a self-perpetuating macrocosm, is constantly renewed in its form and functions by this process of involving and evolving.

It must, also, never be forgotten, that the spiritual world (including God) is *in* the human race, and in the constant process of development from one condition to the succeeding one. In the fulness of time (of cyclic development) the God-Man, perfected through especially prepared lives, is periodically manifest as the seed-sower, for the perpetuation of the race, which would otherwise, by its follies and perversities, work out its own destruction.

In "The Cellular Cosmogony," p. 22, we find the following statement concerning the Lord as manifest at the beginning of the Christian age: "How could the Lord, being born an infant into the natural world at the beginning of the age, be the cause of all things? (Cor. i: 15-18.) The Lord was not only the reincarnation of Elijah (God the Lord), of Moses, of Abraham, of Noah, of Enoch, and of Adam, in a direct line, but of all who died looking to his coming as the Messiah and Son of God, in the indirect lines of reincarnation. He gathered into himself the spirits of the past. * * * Twenty-four thousand years before the beginning of the Christian age, conditions in the world were the same as then. God was manifest in the flesh; and the Lord of the Christian era was identical with the Adamic personality in the beginning of the 24,000 year cycle. The end and beginning of every grand zodiacal cycle bring into visible and personal manifestation the Son of God, who is Father, Mother, and Son."

In "The Guiding Star," vol. ii: p. 155, KORESH says: "Koreschan Science maintains that Joseph was the father of Jesus, but not by natural propagation. The vivifying influence passed spiritually through Joseph as the conduit or channel of spiritual impartation, and the Virgin could not have conceived, except through Joseph as the divine instrument. Joseph's love was pure, therefore he became the spiritual quickener, not by the natural law, however, but by the operation of the spiritual force carried over through his love, to the brain, and thence to the body of Mary."

Asleep In Jesus

Question 211. "Please explain 1 Cor. 15: 18; also, the 23rd verse, and from the 40th to 50th verses."—B. C. B., N. Y.

VERSE 18 reads thus: "Then they also which are fallen asleep in Jesus are perished." This cannot be understood without reference to the preceding verses, which treat of the expected resurrection, failing which, "then is our preaching vain, and your faith is also vain." The resurrection of which Paul is writing is the great event now at hand, in which those who have been "asleep" in Jesus, through the Christian dispensation, since the planting of the Holy Seed in the race by the theocrasis of Jesus, in the beginning of the age, are to become the harvest from that sowing, by their resurrection from the "dead."

This is the death common to all seed; as Paul says: "That which thou sowest is not quickened, except it die;" and we know that this is a universal fact in Nature.

Verse 23: "But every man in his own order; Christ the firstfruits; afterwards those that are Christ's at his coming." Here we have another beautiful illustration of the completeness of Koreschan Science. Nowhere else can we find a scientific explanation of this prophetic statement. Christ (the Anointed, not Jesus), the firstfruits; this is the Elijah, to come before the great and dreadful day of the Lord; the Shepherd from Joseph, to whom was promised the birthright; the Messenger, having the message, the science of immortal life.

He is the man of sin; the man born in sin and shapen in iniquity, as the result of the Lord's descent into the race for its salvation. He has purified the doctrine, and cleansed the sanctuary which had become polluted through the age, and as his last great work is to overcome death, to bring immortality to "those that are Christ's;" *i. e.*, those that received the divine seed at the time of its sowing. They have been re-embodied many times since that sowing, and through the many experiences gathered in those embodiments, have ripened to the possibility of the final resurrection to immortal life, through the theocrasis of the Messenger.

Verse 50: "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption."

We find here the explanation of the necessity for the sacrificial life and death of the Anointed of this age, in order that by his theocrasis and the consequent baptism, those receptive (who are the same people who received the Holy Seed) may put off their corruptible bodies, and "Death will be swallowed up in victory."

In the "Immortal Manhood," p. 97, KORESH says: "There comes the seventh Messianic presence and manifestation. There will be a seventh theocrasis, a seventh incorruptible dissolution, from which there will be a seventh overshadowing. In the theocrasis there will be the dissolution of a specific group, ordained of God, and chosen through the office of his seventh Anointed. These will enter with him into the local throne of his absorption. As we are now at the final fruition, the Anointed of this age will be absorbed into the woman chosen for that purpose."

"In this absorption and her baptism the visible Mother will be manifest, and the Mother Lord will appear in the external Womanhood of the Lord. In her absorption of the Anointed and the group which God has prepared for this purpose, the woman will be exalted to the visible throne as the imperial and reigning Empress of the world's empire. In her will be enthroned the Son of God, who, having overcome, will have been absorbed into the Lord Jesus, as he overcame and was absorbed into his Father.

"The baptism of the woman who then becomes the Mother of the human race and of the Gods, lifts her into pre-eminence and defines her as the Majesty on the throne of the world. She becomes the divine natural ruler, and constitutes both the spiritual and natural head of the government and the church. She becomes the Mother because she embraces the Father."

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Interesting Reading and Announcements

WHEN the Lord Jesus was surrounded by a multitude, they clamored for some signs or evidences, and he gave them as an answer the following: "Ye can discern the face of the sky; but can ye not discern the signs of the times?" The Jews, as a nation, were observers of "the face of the sky;" that is, the relation of the stars, planets, the appearing of meteors, comets, etc.; but they failed to discern "the signs of the times," that is, human events. The Lord did not condemn them for observing the face of the sky. It was right in its proper time, but He reprimanded them for *failing to observe* the other, the more important signs of the times, the human events.

This is on a par with the fact that the present-day students of prophecy pay more attention to Biblical chronology than to the scientific aspects of the Lord's second coming, which is accompanied by extraordinary signs of the times. Great events were due when the Lord was present at his first and second coming nineteen hundred years ago, including the

short period between his crucifixion and ascension, "the forty days," when he appeared to them at intervals and disappeared, speaking to them of "the things pertaining to the kingdom of God." (Acts 1: 3) Also during the ten days which elapsed between his ascension or absorption into the throne of eternal Deity, and the great event of Pentecost. This Greek word, which signifies fifty, means that the great and marvelous event of Pentecost occurred fifty days after the crucifixion of the Lord Jesus.

The human events which occurred during the time mentioned above are recorded in the four Gospels, and in the first chapter of Acts. The events of the first and second coming of the Messiah at this end of the age will exceed in magnitude and severity those of nineteen hundred years ago, because we have reached the end of all ages,—the solar, lunar, stellar, and planetary or terrestrial; and furthermore, because what has occurred in the successive order during the now ending long cycle of time, known as the Mazzarothic period, will re-occur rapidly, like thunderbolts, in the simultaneous order of events. But, instead of the events being local, they will be universal at this end of the age.

We should make ourselves familiar with the events of the present time, even more than with the face of the sky. Why? Because the face of the sky is veiled more in obscurity than human events. Astrology, as a science, is in its infancy. To verify the statement, we are informed, according to Koreshan Science, that when the sign Aries (Lamb or Ram) passes out of the constellation Pisces (Fishes) into the constellation Aquarius, then the greatest events of the end of all ages will take place. That is, the ecliptic will move down to the equator, or thirty degrees on the solstitial colure, which means a general world-wide catastrophe and cataclysm, and at the same time a universal social revolution.

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Now, in view of these coming events, write to several present-day world-famed astrologers and astronomers for information concerning them, and see what they will answer. Or, simply ask this question: When does the sign Aries pass out of the constellation Pisces into the constellation Aquarius? Will you kindly let us know the information the astrologers and astronomers have given you, as we wish to compare it with the information they have given the writer of this Department?

Two of the most notable indications at the present time, are, on the one hand the cry of peace, and on the other hand the extraordinary, world-wide preparation for war. Another "Peace Conference," the third, is to be held at The Hague. Our American government officials are taking the lead in this third "move of peace." Peace is a grand, heavenly beatitude. It embraces a reconciliation with God and with all nations, peoples, tongues, society, and families. It means mutual concord and agreement with one another; mutual deliverance and safety from such as were formerly our enemies. True peace is opposed to war or preparation for war; it means freedom from foreign and civil war; it implies public tranquillity and a quiet condition in state, church, society, and home. Indeed, true peace excludes schisms and heresies, within and without; it excludes persecuting tyrants and all manner of schemes to do harm to another. Is such a "peace" in sight? Have the past two "Peace Conferences" at The Hague, insured any degree of peace? What do we observe?

Sacred Scripture and Koreshan Science say that within the present, but about ending Mazzarothic cycle of time, there never has been such a spectacle of preparation for war as now;—the whole world under arms! Not merely the so called Christian nations, but the so called heathen nations, peoples, and tongues; even the smallest kingdoms and governments of the earth are in active preparation for war. Every nation is making an enormous effort to equip itself for the emergency of war. England, Germany, and France are making a supreme effort to raise their army to an effective standard of 500,000 men. Russia has a million men under arms; Austria-Hungary a full half million; Spain claims to have 100,000 veterans; Italy nearly a half million; Japan has more than a half million, and China is getting ready with a fighting

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force of 500,000, and even more. Japan and China are to outdo in number all other nations.

Besides these armies on land, all the great nations are determined to outdo each other by constructing vessels of the Dreadnaught type, some of which are costing as much as ten million dollars. Japan has recently made an appropriation of \$150,000,000 for naval increase; the naval ministry proposed the building of 12 great Dreadnaughts. Besides this death-dealing form of preparation for war, all the larger nations are adding airships as an addition to their fighting power.

The "Peace Conferences" and the modern cry of peace are a delusion and a snare, according to Sacred Scripture and Koreshan Science. The universal tremendous preparation for war is the sure proof of this fact. Yet millions upon millions are being deceived and deceiving others by the cry of peace; for Holy Writ says: "When they shall say, 'Peace and safety,' then sudden destruction cometh upon them, * * * and they shall not [lit. by no means] escape." According "As it was in the days of Noe, so shall it be also in the days of the Son of man [in the days of the present Messiah]. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all [all who were outside the ark]. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed."

The destroying powers at this end of the age will be unprecedented battles of war on land, sea, and in the air; fierce troubles between labor and capital; high cost of living; universal social revolution; and a general, world-wide physical catastrophe and cataclysm. This general, world-wide catastrophe and cataclysm is due to a contraction of the great womb of Nature, which causes a shortening of the axis of the earth, and at the same time there will disappear one-third of the stars,—which corresponds to the number of people that will be swept away by the coming calamity.

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activities of the world was instituted in hell, and is in opposition to the principles of the Divine Empire involved in the Seed which was planted in the beginning of the age, to spring forth at the end of the dispensation, when the Tree of Life culminates in its fruition." The antitypical "handwriting on the wall" is sure, as indicated in the prophetic writings of the Prophet and Messiah of this age. When the time of the calamity is at hand, "the prophetic vision of the future," as given in Koreshan Universology, will be found true.

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We had a little shake in this vicinity, to remind us of some of the things that are to come upon us. Poor humanity is in such a shaking condition, we do not wonder that the earth shakes. If people only knew what is all ready for them to learn, it would be a great help to them; but they will see it when the time comes. As ever, among the waiting ones,—M. G. R., Mass."

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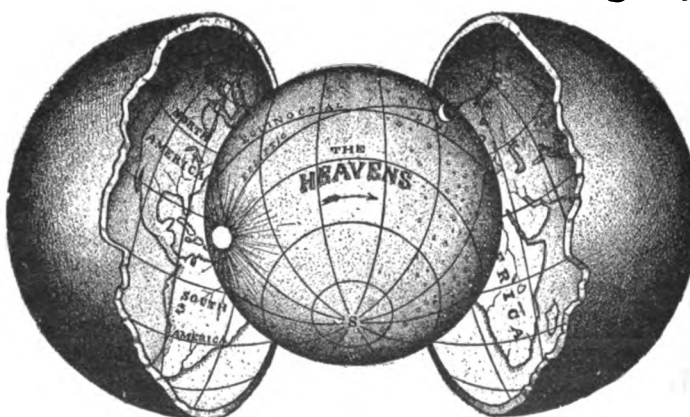
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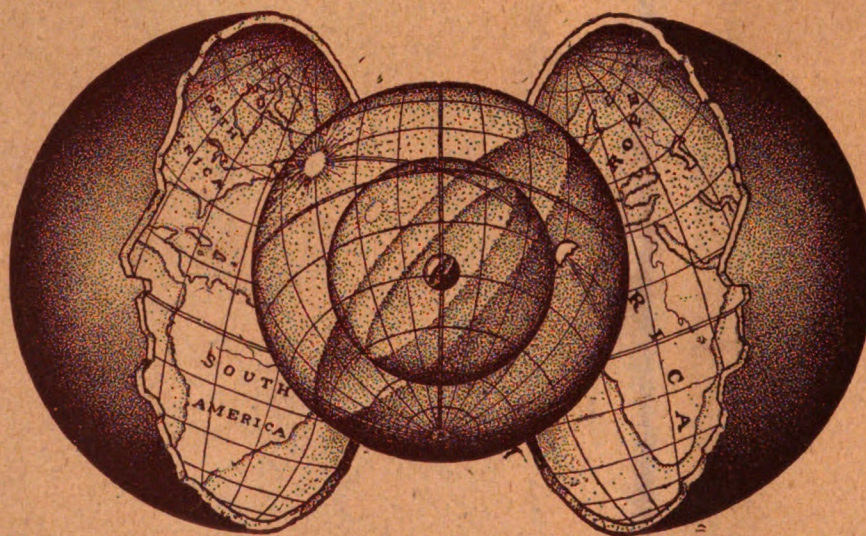


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