

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

Basic Principles and Facts in the Astrological Determination of Human Character and Destiny; Laws of the Movement of the Sign Aries

PART XXVIII.

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

IT WILL BE observed in the study of the laws of the movement of *the* sign (the sign Aries being signified, in contradistinction to the other eleven signs, for there are as many signs as there are Zodiacal constellations) on the ecliptic, that is, the change of the relation of the point on the terrestrial equator where the sun crosses the line in the Spring, to the sun's path through the Zodiac, that the same relation cannot be resumed until the precessional movement completes its cycle.

If, as Hipparchus discovered and modern astronomers concur, there be a change of fifty seconds of a degree of the relation of the sign Aries to the ecliptic each year, and there be no retardations or accelerations to change the uniformity of the precession of the equinoxes, it would be about 25,816 years before there could be produced another just such character as the Lord Jesus. We maintain, however, that the motions are not uniform. There are processes of foreshortening which may be definitely determined, and which provide for accelerations of momentum and the reduction and foreshortening of periods.

An alteration of fifty seconds of a degree in the relation of the terrestrial equator to the ecliptic, is enough to determine such a change in human character from one year to another, as to render it impossible for two men to be born under the same or corresponding circumstances, or into the same conditions, or approximately so, until the sign has fulfilled its circuit. All terrestrial meridians and parallels must be determined from the fixed points of the prime circles; and all points of birth are relatively important as to their proximity to or remoteness from these fixed or standard points. Not only is there a precession of the equinoxes as related to the point of the sun on the ecliptic, but the planets are subject to a corresponding precessional movement of the equinoxes.

Astrology, then, to resolve itself to the precision of a science, has to take into consideration these specific designations of the chronological dial; and no man can be called a scientific astrologer not dignified by a correct comprehension of these movements in their exactitude. Any astrologer so scientifically versed in his profession as to distinguish the relative dignity of precessional altitudes in their relation to human genius, could fix upon the time, location, nationality, and character of the pivotal man nineteen hundred years ago, and his knowledge (science) of astrology would compel him to confess the humanity of God in the Lord Jesus, and the Divinity of Jesus and his mission as the Christ of God.

Universal Establishment of Organic Unity

The exact astrologer of this our own age will not only possess the intellectual and scientific astrological acumen to specify his own genius, but he will be enabled to determine, through this higher astrological science, the specific characteristics of the personalities who, through the laws of metempsychosis and reincarnation, are adapted to the adjustments of such a sociological development as to fit them into their relative positions in the nucleus of that biologic battery upon which will depend the universal establishment of organic unity. This central nucleus must involve the principles and forms of aggregation, which correspond to the ethmoid bone of the microcosmic structure.

This broader comprehension of astrological law provides for such a distinguishing criticism of character as to determine fitness and unfitness, and thus to provoke the processes of discrimination which eliminate obnoxious personalities who assume the right of adjustment, and to appropriate others who, by virtue of astrological dicta, are forced to be chosen as essential and material factors in the adjustment of social and astro-biological life. We would not give a farthing for any horoscope or reading of human character from any

astrologer not determined by this broad and specific comprehension.

The Lord chose twelve men, who were types of the twelve stellar points of the Zodiacal belt, because they were the only twelve men encompassed in the vast sea of human activity, whose development rendered them specifically serviceable in the functions for which they were appointed, and into which they had merged through the operations of inexorable astro-biologic law. The Lord was the intuitive and philosophical discriminator. He did not choose his Disciples through scientific, but through philosophic comprehension. The choice of specific discipleship in this age will not be made through the intuitions, but rigidly, by the application of scientific insight.

The Physical Cosmos the Analogue of Man; Bones in Mental Solution; Skeleton of the Resurrection in the Doctrines of Life

We have attempted in former chapters to present to the understanding of the student of Koreshanity, the truth regarding the ultimate destiny of the race in the organic development of the arch-natural macrocosm. In this portrayal, we have conducted the exploitations of the mind along the lines of comparative anatomy, into the broader field of the universological structure of the cosmogonic integer. We have shown that the cosmogonic structure, in its most exterior and ultimate manifestation, is a cell or egg, in which obtains all existing life—including man. We have endeavored, through the elucidation of the principles of analogy as applied to organic development, to so define the laws of form as to insure to the mental amplitude the possible conception of the human characteristics of the universe in its totality.

While we may not be able to impress upon the unamplified intellectual retina the perception of the anthropostic form of cosmogony, we can iterate and reiterate this vast and ultimately triumphant truth: The alchemico-organic cosmos (the physical universe), in its totality, is the form of man. For this reason the ancients called it the macrocosm, in contradistinction to the microcosm, which, as an individual, constituted the universe in its least form; and for this reason we urge this truth, and because, in the construction of the social organism, this pattern of universal construction must be inevitably followed.

The universe is the man in his greatest form. The individual is the universe in its least form. The human race, when evolved into the amplitude of its perfected organism,—the race developed into the kingdom of organic righteousness,—has all the forms, characteristics, and functions of the man. The kingdom of God in the earth is the Grand Man, the skeleton of which, in the order of its resurrection, must first be manifest both according to law and to the prophetic records, which necessarily conform to law.

We have already portrayed the comparative anatomy of the ethmoid bone as belonging to the vidual structure, the ethmoid as correspondingly pertaining to the alchemico-organic cosmos, and we now more thor-

oughly analyze the ethmoid as the central and polaric factor in the resurrection of the social fabric. The age will eventuate in the development of the firstfruits of the resurrection. It will be given to them to comprehend the mysteries of Godliness, as they are being revealed to the world through the Koreshan movement, because they are the awakening offspring of the Eternal God. The wise will comprehend the language of wisdom, and none but the wise may understand.

It must not be forgotten that the ethmoid is the sieve bone. It is like a sieve. This is the meaning of the term, and the term implies the function. It is the function of the polar point of anthropostic progress. First, let it be understood that man is the environment of the spiritual world. The spiritual and angelic worlds (invisible) are in man, not figuratively, but in fact. It is the world where God himself resides: "God is *in* the generation of the righteous." Language cannot be more emphatic and explicit; but the world does not believe it. Within the spiritual world, which is nowhere but in man, there is now gathered the New Jerusalem, aggregated into one mental center.

This New Jerusalem—which is a spiritual city, made up of spiritual angels—is the product of a general gathering from the world of humanity, of such as love the Lord and recognize the Divine Humanity as it was in the Lord Jesus Christ. This city is the strength (*etsem*), bones ("rib"), derived from the Lord himself, as during the dark ages the two Witnesses (the Lord) lay dead "in the street of the great city [the church], which spiritually is called Sodom and Egypt, where also our Lord was crucified." The gathering of this city at the close or foot of the dispensation, is the process of taking the rib (bones, strength) from the dead church, as she sleeps in mental and spiritual darkness.

The Fall and Death of the Two Witnesses

The Lord entered the church through the descent of the Holy Spirit. The church appropriated (absorbed) the life of God. By this process the life of God was taken into the church, and thus was fulfilled the Scripture: "Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day;" at the end of the age. The Lord's body was dissolved, converted to spirit, and absorbed by the church. When the church died (slept), the Lord—who had been absorbed by the church—died also. This was the death of the two Witnesses. For the Son of God bore witness of himself; and the Father who was in him also bore witness of him.

The Father and the Son in the one Lord God constituted the two Witnesses; and when the church fell and died, the two Witnesses were dead. The New Jerusalem is taken from this death while the Lord God—the man whom God made in his own image and likeness—sleeps through the mediæval or dark ages. At this time the New Jerusalem exists as John saw her when he penetrated, by his prescient vision, the distant future. She comprises the bones of the resurrection, the science of immortal life.

The New Jerusalem is none other than the resurrected Christ in her spiritual quality, whence she must descend to formulate—in the natural—the manifest and material Sons of God. The specific point of her descent is through the Prophet of this age, in whom she is gathered, and around whom will be aggregated the anthropostic elements of the osseous nucleus, as she deposits the framework of the new kingdom. The New Jerusalem is the strength of the man in the osseous solution. She descends to meet her husband, the humanity about to be resurrected. "I John saw the Holy City, New Jerusalem, descending from God out of heaven, prepared as a bride adorned for her husband." Her husband is the dead church, about to arise to life by virtue of her influx.

The Bones Are Held in Solution in the Currents of the Encephalic Circulation

Perhaps the student will bear with us as we recapitulate the factors of that physiological process, through which the fluids of the brain hold in solution and thence precipitate the osseous structure. The primary deposit of that which contributes to the anatomical framework of the human organism is made in the pineal gland or conarium. It is a composite precipitate into the gland, from the secretions entering the gland from both the cerebrum and cerebellum, the ultimate fibres of both these organs terminating at the conarium. The basis of this precipitate is carbonaceous.

In the action of the two brains, and by virtue of the contraction of the fibres of the *crura pinealis*, the secretion is discharged into the aqueduct of Sylvius, where it is dissolved. It thence passes through the third ventricle to the tuber cinereum, passing through the infundibulum (funnel) into the glandula vitæ or pituitary gland. Here an elaboration takes place which formulates various secretions, which pass out in as many channels; but especially at this point is the magneto-electric essence produced, which converges through the fibres of the dura mater to the apex of the ethmoid. The electric fluid, meeting a counter current, begins the deposition of the bones of the body. The spiritual world, centering in the New Jerusalem, corresponds to this operation in the human brain; one being a physiological function of the microcosm, the other constituting the analogical correspondence in the anthropostic macrocosm.

As in the vidual the currents of substance descend into the body, depositing first the bone, then the muscle, and the various solids of the body, until the flesh rounds out and perfects the living, active, and symmetrical form, so will the bones (strength) held in solution in the New Jerusalem, first precipitate in the framework of the solidarity of a new social fabric. The perfect skeleton of the universal man must first be formed, then will follow the perfection of the structure, as it is rounded out into organic life.

The Bones Must First Be Resurrected. After Which the Flesh Will Be Put upon Them, As Described in Ezekiel

We are just now reaching the period in the precession of equinoxes, corresponding to the time when it

was said, God made man in his own image and likeness, after which he breathed into his nostrils the breath of lives, and man became a living soul. The process of communicating the afflatus of immortality is a uniform vitalizing impartation, invariably proceeding from the personal Messianic manifestation and power. God never overshadows the human race but through, first, the personal Messiah, thence through his theocrasis (translation), from which proceeds the baptism. The inspiration of the church nineteen hundred years ago, was the inbreathing of the Holy Spirit proceeding directly from the theocrasis of the Lord. That was the baptism of the inner life of man. The baptism to come will be the baptism of the external personal forms of those who will comprise the external arch-natural kingdom.

The spiritual or internal man of the primitive church breathed the Holy Spirit, when that man had sufficiently matured to exercise the function of respiration. The man was first created, the spiritual lungs were developed, then came the breath of God, the Holy Spirit proceeding directly from the Lord's personality, and the spiritual man became inspired. Now there must first be structured the organic arch-natural model; the empire must be formulated into its organic shape, then comes the Messianic theocrasis, thence the absorption (the baptism), when the kingdom is ushered into its organic life.

There can be no haphazard work of construction. The fabrication of the empire will be according to the laws of astrological order, and personalities will be chosen and adjusted in the building of the temple of the arch-natural city and kingdom, according to the meridians and parallels of celesto-terrestrial relation and origin. A wiser than Solomon arises to determine and adjust the elements of the anthropostic structure. He is the Good Shepherd, and his sheep will hear his voice. The wolves will come also.

Creation and Birth of the New Kingdom Analogous to Vidual Development; Breathing the Breath of Life Into the New Order

In the description of the creation of man as defined by the writer of the book of Genesis, when critically examined, is revealed the fact that man was structured before the breath of God entered him. The development of prenatal growth conforms to the same specific law, for the child does not respire until the form is physiologically developed. Gestation completes itself in the matrix of its development, subject to and dependent upon maternal life, until pulmonary contact with the elements of respiration in the atmosphere and the function of the lungs provide an independent breath of life. The man is first created, then born, when the act of respiration initiates another stage of existence and progress. Not only is the principle true in vidual growth, but correspondentially so in the development of the universal. In his description of the reconstruction of society in the resurrection of the dead, Ezekiel has portrayed—in the language of symbolism or correspondence—the laws and order of social development. He says the bones are first emplaced, then flesh is placed

upon the bones; after which God's respiration completes the process of the resurrection.

In the preceding analysis, we differentiated the two forms of the resurrection, making the distinction between the *spiritual* resurrection, which characterized the beginning of the Christian dispensation, and the *natural*, which must characterize the beginning of the new age. Nineteen hundred years ago, the birth was a spiritual one for the new man; now, the birth will be a natural one for the new man. This corruptible shall put on incorruption, and this mortal shall put on immortality. The mortal spirit of the Grand Man (the church) was transformed to immortality in the beginning of the age, but the body was not thus changed. It remained mortal, and was to so continue until the resurrection of the dead at the end of the age.

It ought to be needless for us to reiterate the truth that resurrection, *anastasia*, *resurgam*, standing again, are terms which apply to the fact of reincarnation, or the coming again of those who lived in the beginning of the age; and that the coming resurrection, to define the line of demarcation between the Christian and the Koreshan dispensations, is but the reincarnation of those who, nineteen hundred years ago, were quickened in the spirit, but who in the beginning of the new age will attain the immortal flesh.

There is coming a new universal kingdom. It will be manifest in fulfilment of prophetic declaration, and in answer to the prayer indited by the Lord: "Thy kingdom come." It will develop from the germinal beginning of that kingdom planted in the race (the church) at the beginning of the age. The Lord was that kingdom in archetypical structure. He was the germ, the kingdom in its least (its individual) form and life. The Grand Man, the kingdom in its greatest form, will be as absolutely structured as was its germinal beginning. It will be as natural in its universal form and function, as the Lord was in his individual organism. Not only is this true, but the time is at hand when this kingdom shall be resurrected. It is already resurrected as to its spiritual life; it must be formulated in its external and material structure, when, through the descent of the spirit, the material will be made alive.

This leads us to the inquiry: What comprises the bones of this natural organic kingdom? This question can only be answered upon the basis of a knowledge of the law of correspondence. The individual man and the individual man in the least form (microcosmic) possess natural, material bones. The universal individual (undivided) man, macrocosmic and natural, must also possess natural bones as the framework of the socio-economic fabric. If we are able to define the bones of the microcosmic natural man, we should be able to define the bones of the macrocosmic natural man.

(To be continued.)

Every man who does business upon the present business system, does so in direct violation of the principles of that divine economy toward which the better influences of the world are tending.—*Koresh*.

THE KORESHAN SYSTEM OF COSMOGONY

The Exact Knowledge of the Form and Function of the Universe the Basis of the Social Government of Koreshanity

By KORESH

PART XVII.

THE "higher criticism," founded by the skeptic, infidel, and shaky theological inventor, upon the fallacious Copernican assumption, is completely knocked out as a fabrication of the devil. The self-structured and self-continuing universe as described by KORESH, furnishes the laws and principles of social government in the earth. If, as it is declared, there can be no question of the demonstration of this theory, it will be the destruction of all the books ever published on astronomy, a revolution in university and collegiate instruction, and will give Koreshanity the monopoly of these departments of activity.

As the theological system of Koreshanity is claimed to be the logical outcome of an established astronomy, the basis of which is the exactitude of mathematical demonstration, it will naturally come in for monopoly in the manufacture and supply of material for all the pulpits of the land—as the business of that pulpit work, dependent upon a religion modified and warped through the influence of modern so-called science, will be obsolete.

The exact knowledge of the form and function of the physical universe is the basis for the religious system of Koreshanity, and from this develops the governmental and social life of the order. Mental and physical industry is classified in the system, and also the products of industry; and the relation of the one to the other is so adjusted as to provide for an equitable distribution of all the products of industry.

Theology of the Koreshan System

Man is the habitation and permanent dwelling-place of Deity. The perfect humanity, regenerated in spirit, soul, and body, so as to render it immortal and incorruptible, is the temple of God, for "God is in his holy temple." Jesus, the Christ and Savior of the world, was one of the many manifestations of the infinite, appearing at regular epochs and intervals of the world's progress and perpetuity. The Son of God was produced from man, therefore he was the Son of man. In Him dwelt the fulness of the Godhead bodily; hence the trinity was in him and of him. He was bride, Bride and Bridegroom; and because of this fact he was immortal and became the parent of immortal life, a condition yet to be attained by the human race. He was not only the resurrection (reincarnation) of David and Abraham, but of the millions of spirits of those who had died during the Jewish age, looking forward to his coming as their Messiah and resurrection. After His resurrection from Joseph's tomb, which was typical of the resurrection of the general humanity, he appeared materially to his Disciples. In the presence of many His material form was dissolved, his body was reduced by a spiritual combustion to Holy Spirit (Holy Ghost), and was absorbed by the church. This spirit was the seminal

essence of Jehovah, and the vitalizer of the church as the germs of regeneration (reproduction). From this planting will mature the Sons of God, offspring of Jesus the Lord, and therefore Sons of God. Immortality will come to the race as a procedure from Him who is the Creator and Perpetuator of the universe.

This dispensation is coming to its close; the old heavens and earth (church and state) are about to pass away, and new heavens and new earth (church and state), wherein dwelleth righteousness, will form the beginning of the new dispensation.

The ushering in of this new kingdom of righteousness will be in the practical proof to the world of the Cellular Cosmogony; it will overthrow all "scientific" beliefs, and establish a true astronomy as the basis of a true theology.

Science Founded Upon Assumption Must Fall

It is time that wise (?) men were turned backward and their knowledge made foolish. Some years since, a man denominating himself "Parallax" attempted to prove that the earth was flat, by proving that it was not round like a ball. That he demonstrated it to be not convex and round like a ball, there is not a shadow of a doubt in our mind;—*but he did not demonstrate the flat theory.*

About the time that "Parallax" was engaged in England upon the theory of the flat surface of the earth, we had demonstrated the concave theory, or the hypothesis of the Cellular Cosmogony. At that time we knew nothing of "Parallax's" efforts or claims, nor did we know of them for many years after. In the discussions occurring at the time regarding the claims of "Parallax" we quote the following:

"Parallax's" chief argument at his first lecture, was one which could not possibly be answered. He described how he had stood up to his neck in the water of Bedford canal, where there is a straight reach of six miles, and had, with the telescope, seen down near the water's edge a small boat six miles away. Of course, the only sound answer to his reiterated questions, "What say you to that? How can you explain that?" was simply, "We do not explain it; we decline to believe it."—*Proctor's Letter to Harper's Weekly.*

In an interview we had with Professor Harkness * of the Observatory at Washington, we referred him to corresponding experiments made by our Geodetic Staff on the Old Illinois Drainage Canal near Chicago, and also to experiments of like character made at various places with like results, and then asked the question: This being true, what is your explanation? To which the Professor replied: "If that were true, it would prove that the theory concerning the convex rotundity of the earth is wrong; but," he continued, "it is not true." Would Professor Harkness put himself out to examine the experiment? Most emphatically, no! And why not? "Because," to use his own expression, "I am perfectly satisfied." With what? Why, of course with a

theory which he declared is predicated upon an assumption, a theory which pleases his penchant for building air castles.

An object can be seen at the water's edge, with a good telescope, for many miles,—six or eight or ten, and even more, according to the diameter of the instrument. The newspaper fraternity can observe it, and through their instrumentality the masses of the people can have their attention called to the fact and to the observation. Then the so called scientists will have something more to do than to say, "We do not believe it." And more than this; the Rectilineator furnishes a mechanical proof of the concavity of the earth, from which the intricate principles of optics are expunged. The Geodetic Staff of the Koresban Unity has demonstrated the concavity of the earth.

The scientists do not pretend that what they call "science" is veritable knowledge. If their hypotheses are mere assumptions, as they declare them to be, it is high time that there be established something positive as to the fundamentals of a rational prediction. An argument founded upon an assumption concludes merely an assumption,—nothing more. The time has come when assumption will no longer be called "science." When there is once established a true system of physical astronomy, which we know to be contained in the theory of the Cellular Cosmogony, then there rests a foundation, a firmament, upon which may securely stand the superstructure of an established theology and consequent sociology, as corroborated by Scripture:

"Thus saith the Lord, thy Redeemer, and he that formed thee from the womb, I am the Lord that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by himself. That frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish. That confirmeth the word of his servant, and performeth the counsel of his messengers." This prophecy is about to be fulfilled, to the dismay of the so called scientists.

The Planets of the Physical Heavens not Inhabited; the Earth the Habitation of Man, and the Brain of Man the Dwelling Place of Spirits

A brilliant display of lights on the planet Mars raised the question as to whether the inhabitants were trying to signal the earth. Attention was called to the fact that Emmanuel Swedenborg, in his account of the "Earths in the Universe," makes the statement that "the inhabitants of Mars have a method of making a liquid fire of great brilliancy."

Mars is a mercurial disc with metallic amalgamations, moving between the laminæ or plates of the cosmic shell,—the crust of the earth. It is seen by reflection, through the action of a ray of ultra-physical substance. It emits essences, nothing more, and is *not* inhabited. Mars, in the corresponding anthropotic world, is the habitation of beings. When Swedenborg visited the spirits of Mars, he did nothing more than to enter the spiritual world of the people born under the influence of the so called planet. The spiritual world is

* The interview with the Professor, here mentioned, took place in the year 1896.

in man, not out of him. Mars spirits dwell in Mars people, but they are on this physical crust, *and not in the physical heavens*. Swedenborg, being under the illusion of the old system of astronomy, had not learned the difference.

It is not generally known that the entire spiritual world is within man; nevertheless, such is the truth. Man is the habitation of spirits. When the mind of any living person recedes within itself and enters the spiritual world, *it does not enter a material world or world of space*. The mind in the pneumatic or psychic realm never travels as men travel here. The mind passes through changes of state merely; and when, in any change of mental quality, *rapport* is obtained with any sphere, the spirit is with the inhabitants of that sphere. The change seems like traversing space, but no space is traversed. If the minds of the "advanced" people of this material sphere could once learn the fact that there is but one world of matter, that humanity comprises all there is of being, and that the spiritual world is in humanity, one great step would be taken toward a general knowledge of Deistic being.

The inhabitants of any planet in the spiritual, do not belong to the material planets. The alchemico-organic (physical) world is the cosmogonic sphere. The shell or rind of the universe, with all it contains—the sun at the center, the atmospheres intervening, with the various essences and their modifications—comprises the alchemico-organic integralism. Corresponding to this is the humanity, with the astral center, the atmospheres (spiritual spheres), and the outer rind of the humanity; namely, the seven churches culminating at the end of the age, as the environment of the races. Within these churches are the seven spiritual planetary spheres of spiritual being. These are all in the human race, *not out of it*.

The Spiritistic Mind an Unreliable Teacher Concerning any State of Spiritual Existence

God dwells in man, not out of him. "God is in the generation of the righteous,"—in humanity. These things cannot be understood by the ordinary materialistic mind, and the so called spiritistic or spiritualistic mind is virtually material, thinks materially, and therefore is unreliable as a teacher concerning any state of spiritual existence.

It is a fact that the spiritual spheres are so intimately and closely related to the external domain, that they progress proportionably to the progress of the mind in the natural, and that the spiritual world can only aid the natural in its progress, through the comparison of thought in both spheres. It is the aggregate knowledge of both that enables the genuinely scientific mind to reach final and infallible conclusions. The final scientific knowledge must be attained in this world, not in the spiritual. All mysteries of the universe are unfolded here. The climax of human wisdom, of God wisdom, is attained here in the conjunction of the invisible astral center with the visible humanity who becomes, here in earth, the central man who walks with God and becomes not, because absorbed through

his own consummate knowledge of the laws of life and their intellectual and scientific application.

Enoch reached his perfection here in this world; so did Moses, Elias, and Jesus. Jesus was theocrasised and sat down in the throne of Deity, for which he was fitted by his experiences and growth. From the life of man He became the life of God. The throne of God is perpetuated through the heir of that throne, who successively matures in the natural world and ascends to his inheritance from this world, where the laws of life are discovered, applied, and obeyed. The Almighty raises up his heir through successive ages, from among men, and when the perfect man appears, he is absorbed into the eternal consciousness of the Deific center, and thus the center and throne of the intellectual universe are perpetuated.

Mars people in the earth comprise the habitation of the Mars spirits. What is true of the Mars spirits is true also of all planetary inhabitants. The light generated by the spirits of the psychic realm of the Mars people, is nothing more than the light of intellectual power. But this light has its correspondence in the peculiar manifestations that may be seen as the result of natural forces of the mercurial planetary disc.

The Cortical Area of Vision Through which Sight Is Conveyed

In considering the objections against the present astronomical hypothesis about to engage the reader's attention, we would first invite a consideration of the principles of optics as enunciated through the pages of Koreshan literature, and especially to the fact that visual substance generated in the gray matter of the cerebrum and cerebellum, has more to do with the function of sight than the motion of extraneous physical force. Therefore while studying this objection, the reader will remember that in our presentation of the inconsistencies of the Copernican system, we are also presenting the modern astronomer's views of the action of physical substance.

Vision, according to the present conception, radiates from any given center of the substance called light, and penetrates the pupil of the eye, making its impression upon the retina, whence the impression is conveyed through the optic nerve, commissure, and tract, to the cortical area of vision in the gray matter of the cerebrum. Every radiation of substance from the sun or any of the stars, enters our atmosphere at some angle of deflection; the angle of refraction being proportionate to the divergence of the ray from the central or vertical one. In observing any star except the star vertical to the point of observation, it is observed through an angle of refraction at the point where the substance enters the atmosphere.

No living being—supposing for the sake of the argument that a ray of light penetrated our atmosphere from the sun or stars—could possibly determine the angle of refraction, without knowing the distance of the limit of the atmosphere from the point of observation. The depth of the atmosphere is conceded by all astronomers to be only approximately determined; and no two

astronomers are agreed as to the atmospheric depth. Any man can positively know that the angle of refraction cannot be determined without a knowledge of the ray of incidence, and that if the angle of refraction is not known, the direction of a star observed through the ray cannot be determined.

It is positively known that no angle of refraction of any given ray of light from an objective source beyond the atmosphere, can be determined unless the exact depth of the atmosphere is absolutely known to the fraction of an inch. In observing a star, either with the unaided eye or with a telescope, at an objective point divergent from the vertical direction, if the atmosphere were forty-five miles in depth, to the fraction of an inch, the angle of refraction could be determined, had we an exact knowledge of the difference in the tenuity of the atmosphere and of the ether beyond. If we could determine the angle of refraction we could determine the direction. If the atmosphere were just ninety miles in depth, as some astronomers affirm, then from that knowledge—were it absolute—we could determine the direction.

The Law of Refraction Must Be Known Before Radiatory Deflection Can Be Determined

If the atmosphere were forty-five miles in depth, the amplitude of the arc of its curvature could be accurately determined and the degree of refraction equally known. The depth of the atmosphere, whether forty-five, ninety, or five hundred miles deep, must be positively known before the amplitude of its arc can be known, and before the amount of radiatory deflection can be determined. We know that astronomers, in making observations, pay no attention to any refraction at the supposed summit of the atmosphere. We also know that in works on physics and civil engineering, it is claimed that allowance is made for what is supposed to be the refraction of the atmosphere. If the atmosphere refracts three inches to the mile, in an observation made along a horizontal line, how much does it refract at any given direction from the horizontal to the vertical? If observation is made of a star at or near the horizon, and the first mile shows a deviation of three inches, what will be the amount of deviation at any uncertain distance of forty-five, ninety, or five hundred miles? All of these estimates have been made by various observers and calculators.

If the earth curves eight inches to the mile, it is estimated, on a calculation made at a ratio inversely to the square of the distance, that at the distance of three miles the deviation from the direction of the optical tangent is about seventy-two inches, or six feet. If the atmosphere refracts an optical line three inches to the mile, then at the distance of three miles—by the application of the same law—the second mile would be nine inches, and the third mile twenty-seven inches.

If the third mile affords a deviation of twenty-seven inches from the tangent of the rectiline, making the calculation upon the basis of the inverse ratio of the square of the distance to the uncertain limitation, which may be forty-five, ninety, or five hundred miles, (as yet undetermined by any of the astronomers,) what will be

the amount of deviation at the unknown and uncertain point—the limitation of the atmosphere? This is the question to which the Koreshan Cosmogonist demands an answer, and to which the investigating world also demands an answer.

These considerations entering as factors into the problems of astronomy, demand some explanations regarding the fact that the astronomers do come to correct conclusions. Upon the basis of the ordinary calculation of the earth's curvature, or even a simple divergence of an optical line from a rectiline, supposing the divergence at the objective end of a telescope twenty feet in length to be only an eighty-one millionth of an inch, what would be the direction and location of a star trillions of miles distant?

(To be continued.)

KEY TO THE LAW OF JUDGMENT

**Separation of the True From the False,
The Beginning of the Great Judgment**

(From the Writings of KORESH)

PART V

THE CRISIS of judgment is at hand. The good are to be separated from the evil, the true from the false, and the good and true—made so by the redeeming power of divine grace through the incarnated Deity—will be formulated into unity. No time is to be lost, therefore, in consummating the work of creating a solidarity which shall be able to breast the storm about to be precipitated upon the world.

Of all the prophetic books ever written, the Apocalypse is the most wonderful. The real basis of its marvelous character is the fact that it is a revelation made to John directly from the throne, the Lord Jesus seated on the throne being its author and inspiration. John was the personal environment of the throne of God. This is a clear proposition, when it is understood that there is no spiritual existence outside of the humanity in which every spiritual realm obtains. After the dissolution of the personal form of the Lord and the absorption of the substance of his body, (imparted through the operation of the Holy Spirit,) the Lord had centrally individualized with the supreme Deity in whom he had entered as the specific heir to the eternal throne, where he sat in his royal dignity and splendor.

Every spiritual activity in the universe has for its pediment of tenure and perpetuity a material basis, without which it cannot operate. If it be the active force of a conscious spiritual entity, it must have an organic basis commensurate with the degree of power to be expressed through its medium of communication. John, James, and Peter constituted three tabernacles in whom the three discrete degrees of the heavens had their nuclei after the theocrasis of the Lord. John being the environment of the center of the celestial and innermost degree, he was therefore the medium of this wonderful revelation, only possible to be interpreted at the end of the Christian dispensation.

Swedenborg Permitted to Give Only the Spiritual "Sense," but Declared That There Were Two Other "Senses"

It was given to Emanuel Swedenborg to exposit the significance of the spiritual degree, and only the spiritual degree, which he denominated the spiritual "sense" of the Word; and in appealing to Swedenborgians, we insist that they take him at his word when he declares that he only attempted to express or define the spiritual "sense." He declared two other senses—the celestial and the natural, neither of which he was permitted to understand. Of the natural "sense" he said: "In the literal sense, the Word is in its fulness, in its holiness, and in its power;" and we assert that the Word is not so expounded as to be made practical until it is opened as to the truths of the literal "sense"—degree, which degree alone can be practically applied to the uses of natural life.

Swedenborg did not deal with the scientific of the Word, nor did he so define the Word as to enable his followers to discriminate between the Word (God) and the Bible, which his followers regard as the Word, instead of God the Lord. The spiritual "sense" of the Word is for the spiritual angels especially, and is of no practical use to men in the world. The specific end for which the writings of Swedenborg were produced, was that his mind should be so concentrated as to constitute him the material vortex for the activities of the spiritual world, and that in these activities there should be a material pivot for the uses of spiritual activity.

The actual use of the writings of Swedenborg, as to their subsequent influence, is to constitute the basis of the central hell of the central and highest heaven. This is effected through a mal-appropriation of these writings by Swedenborgians, in their influence to prevent the Swedenborgian church from accepting the exposition of the literal degree, when the Messenger of the Covenant fulfils the prediction of the literal revelation of the Word—God.

Swedenborg's Glimpse of the "Inside Theory"

The literal degree of truth, the scientific degree, cannot be known on any other basis than the interpretation of the physical universe itself. This Swedenborg could not effect, because he was bound by the dogmas of a false science from which he could not break loose, though while in the spiritual world and in a state of illustration he did get a glimpse of the true structure and limitations of the universe, as may be noted in his "True Christian Religion," paragraph 76, when he, while in a state of "illustration" [illumination], set forth the inside theory which, when out of his state of illustration, he could not understand:

"But to explain the several stages and progressions of creation from its beginning, would take up too much of your time: during my state of illustration, however, I perceived that, by means of the light and heat proceeding from the sun of your world, spiritual atmospheres were created, which are substantial in their natures, and that one was derived from another; and they being three in number, and consequently there being three degrees of them, three heavens were also

formed; one for the angels who are in the highest degree of love and wisdom, another for the angels in the second degree, and a third for the angels in the lowest degree.

"But because this spiritual universe cannot exist without a natural universe, there to produce its effects and uses, I perceived that the sun, from which all natural things proceed, was created at the same time; and in like manner, by means of his heat and light, three natural atmospheres were produced, encompassing the former, as the shell of a nut does the kernel, or as the bark of a tree encompasses the wood; and lastly, by means of these atmospheres, the terraqueous globe was formed to be the abode of men, beasts, fish, and other animals, and also to bear trees, shrubs, and herbs on its surface, consisting of different kinds of earth, minerals, and stones."

Herein Swedenborg saw the inside theory while in a state of "illustration;" for, introducing the subject, he said: "Knowing these truths, I once, when in a particular state of illustration, was enabled to perceive that the universe was created by Jehovah God, by the instrumentality of the sun, in the midst of which he is; and since love cannot exist but in union with wisdom, I saw that the universe was created by Jehovah God out of his love, by means of his wisdom; and I was convinced of this by all and everything that I observed, both in your world [he was talking to spirits], and in that where I am as to the body."

Swedenborg saw the inside theory while in a state of "illustration," but could not comprehend its scientific significance; and furthermore, let it be noticed that he saw the process of creation in active operation throughout the universe, and that creation was therefore a constantly operative activity from "Jehovah God," throughout both the spiritual and natural worlds, which he saw were not only then in existence, but in the constant operation of being created. If we will accept the vision of Swedenborg as true in the spiritual observations made by him when in his states of "illustration," acknowledging the fact that love and wisdom as coöperative essences have eternally worked, and that they cannot work except there be a natural world in which to work, it follows that the natural is as eternal as the spiritual.

Swedenborg says: "But because the spiritual universe cannot exist without a natural universe, there to produce its effects and uses," it follows that, as the spiritual has always existed, the natural has also always existed. This is the legitimate deduction of Swedenborg's observation and conclusion; therefore, creation is a constant operation.

(To be continued.)

Reformation in the sense in which the term is ordinarily employed, is not what the world wants. There must be a revolution in the soul, and a return to the principles enunciated in the beginning of the era by the Lord and his Apostles, educated in the doctrines of love which the Lord enunciated and exemplified in his life, and in the operation of the Spirit proceeding from him in his theocrasis.—*Koresh.*

The Indicia of Human Progress

BERTHALDINE, MATRONA

LOVE OF MONEY IS THE GREAT CURSE

*At the End of the Dispensation This
Curse Attains Its Greatest Supremacy*

“WHOM THE Gods destroy they first make mad.” This saying is as old as the fact. As the ages roll along, about once in so often the human race goes money-mad, and sex, secular, and religious commerce, as to its equity, gets upset by the madness. Every form of commercial evil has its day of being called good, and the abomination that maketh desolate—money madness—sits in the holy place due the law of love. Then what? Necessarily, a world-wide social upheaval and revolution.

A Prophet like unto Moses appears. One who walks and talks with God Almighty; the eternal Mind of Jehovah, and his holy ones. He becomes the truth-saved through mental conjunctive unity with the mind that was in Christ Jesus; becomes its faithful servant, and is absorbed into its hiding-place (the thick darkness of his humanity), his begotten but unborn children, and begins to enlighten them.

When once fully enlightened, they find “good works” to be the order of earth’s new day; the good works of letting their light so shine, and of doing His commandments; doing them not in any old way, as each man may see fit, but in the Lord’s most rational and scientific way; the way he lived to make known, by transmitting to posterity in every way possible, the science of his being.

Scientific ways are invariably systematic, hence we find the scientific Prophet declaring: “Koreshanity is the coming of the Lord.” Koreshanity is a formulated system of Universology. It is a formulated system of sociology and of theology also. Every part of it lines up with every other part, and all are parts of one complete system of Universology,—the living Word of the universe, as discoursed upon by the unit of its being; the involved mind of God in one person, the Sun-Man, or CYRUS.

Loving his Hebrew origin and Abrahamic name, he gave the name of Koreshanity to the great system of human thought and life he has committed to the Guiding Star Assembly of the new order of being, of which he is to be the spirit and the life. Nothing can prevent the vision of his secret presence to those to whom the science of his being gives an eye to see, and an ear to hear; but nothing can blind the eye to the vision, and the ear to the voice of God, like the solicitous love of the almighty dollar.

When the glory of the Lord, revealed by his own word of truth about himself, ranks first in a man’s thought and life, he will not be hard to find in the tabernacles, or the temple of his choice. His satisfaction must be found in that for which he poured out his soul unto death. This is no less a satisfaction than bringing his many Sons to the glory of a new birth, of

water and of fire, to result in the redemption of their bodies and their restoration to visible arch-natural manhood.

All human attainments are conditional; there is something to be thought about, and something to be done, efficiently done, to reach every goal. It is well, before starting out, to find out the best way, the legitimate way, which has the greatest results with the smallest waste of force—life potency. A wealthy and attractive young man once asked the Lord Jesus about this best way of attaining immortal manhood. The Lord made short work of his instruction, saying: “Keep the commandments.” The poor fellow thought he had, but he was quickly made to feel that he knew nothing at all about the business.

It is big business; it needs to be done on a national scale, so that every fellow-citizen can get the benefit, leaving no one inquiring for “hand-outs.” It should begin with the declaration: “The earth is the Lord’s and the fulness thereof, the heavens (mentalities), and they (the spirit entities, thoughts) that dwell therein.” This means government ownership of the land, and all the resources of industry. Government should exist for the equalizing of the burdens of existence; for the greatest amount of production, with the smallest possible waste of human life-force, and the equitable distribution of the results of such production. The universe, the earth, should be a huge University for the education or drawing out of man’s love to God and his fellows; the military discipline of an industrial order proved essential to the best interests of humanity of the plain human variety, at the Panama development of a great national and international utility.

Industrial military discipline will be proved essential to the final evolution of divine order, out of fast developing social chaos. The knowledge of the law, as expressed in type and ensample, proved essential to the building of the Hebrew nation, to the apex glory of King Solomon and his symbolic temple. It will require the science of the law in its most utilitarian aspect and military form to subdue the hells of the carnal mind, and to prepare the way of the Lord for his kingdom in earth, defined as a social theocracy, for the building of a world empire.

With every man’s hand against every man in competition for money power; with the carnal mind at enmity with God, the supreme lover of truth and righteousness, who shall deliver us from a national and personal body of death? The Book of books, the Eye of the universe, the great Prophet of the Father-Mother Deity; the mind that was in Christ Jesus, is the promised deliverer, the restorer of all things.

Life worth while without money as we know it, is inconceivable to the money mad; the madness has the wholesome effect of proving itself self-destructive, race suicidal, and world ending; Goliath’s head is described

as being cut off with his own sword. We once saw a famous printing called, "the Reminiscences of a Cut-off Head." In every portrayed degree of its fall, from the block to its final resting-place, its reminiscences were made readable. If cut off by the love of money, the greed of money power that means the oppression of the weak, what could the reminiscences be but horrible?

If the government of the nation corresponds to the head of the body, and that head fails to use its headship for anything short of the well-being of the whole, and so cuts itself off from the affection and sustenance of the whole, what may it expect in the way of reminiscences, when most literally cut off, but the reflections and reminiscences of the dis severed members? Heads belong on bodies, as their chief executives and supreme courts of appeal. They can know no good apart from the service of their bodies. The Lord Jesus declared himself his body's one Master, but a Master so dominated by the love of his body, the Church, that he gave his life to become its animating Spirit, and left a visible headship to do likewise; and this supreme attainment comes once to every man, and every woman living. Eternity is long enough for the office of Savior of His body, the Church, to come once in the ever-rolling cycle of time, to every man in his own order.

The World's Awakening

THE world's progress in awakening to the sin of man's inhumanity to man is really rapid, though to the waiting ones among the truth enlightened it seems very slow. The great multitude evidently thinks still that "the old time religion is good enough for me," and they are content with its worn-out and ever-deteriorating agencies for patching the old garments of the Christian harlot, the mother of her many protesting daughters, and the fruits of her own and their prolonged adulteries with the ungodly, golden-calf-worshipping competitive system.

Never till this calf of world-wide human desire is dragged down from the world's thrones and altars, can the love of God in the human heart find its full, free, legitimate expression and scientific regulation for the permanence of such freedom. There is no freedom possible aside from defining and perfectly preserving the laws of order, as illustrated in the eternal perpetuity of the physical universe of knowable form and functions.

The world's greatest trust, the Guiding Star Assembly of Koreshanity, holds in trust for the world's deliverance from the evils of competism, the keys of knowledge; two great fundamental laws which must be known and utilized, for human society to receive the full benefit of the divine deliverance from all evil by the cross of Christ. We do not mean the typical crucifixion of the Lord Jesus on two sticks of wood on Calvary. This was but an essential finish to the typical age of Judaism; a symbol of the Lord's cross with the mortal human race, which is to give his divine life to humanity in the opening years of the Aquarian age.

The redeeming power of the Lord's life is "the quick-

ening Spirit of truth," the product of the Lord's cross as the stick of Judah with lost Israel become Gentile, the fulness of the Gentiles, at the end of the Christian era. This Spirit of the Lord, the spirit of scientifically evolved and involved truth, is to make men alive, not only to their sins in exploiting each other, but to show them a clean-cut way out of the hells of sin and misery which this age's long exploitation has created.

There is now extant a scientific gospel for the restoration of the divine kingdom in earth, to be preached by word and deed. There are very few to do the preaching, because of the deeds to be done involved in the acceptance of this gospel. It is the most glorious gospel ever sounded since the day of the Lord Jesus himself. We have faith to hope for the speedy awakening of all the God-begotten now in their graves of existing humanity, to the great importance of responding to its call.

The True Confession

THERE is no confession of sin like turning from it to the practice of righteousness. This supreme form of confession cannot be made till righteousness is a known quantity. Some claim that this can never be. Such is not the teaching of the gospel of the Kingdom. The attainment of the knowledge of the true standard of righteousness has its Signal, its sign Man, whose province it is to introduce the waiting and watching ones to the results of its attainment. This Signal Man has power to call down fire from God out of heaven to consume the wicked.

Some people deny that there are any wicked. There are not only the wicked, *i. e.*, those who have wicks in their life lamps, but those also having the anointing oil in them. This oil is a live oil. It makes those having it in their lamps so alive to their wickedness that they desire to burn up as to their wickedness, that they may shine as lights in the world, till they are eclipsed or cut off by their absorption into the Sonship of righteousness.

The burning of their wickedness, *i. e.*, their tares, yields from their oil both an ascending and a descending spirit. The ascending spirit goes to the great Author of all life and light, the Lord, the anthropostic Sun. Their descending flow, having been quickened to "newness" of life by the anointing oil, by the progenitor of a divine love of the truth of God, passes down to all awaiting it, till all the receptive are "caught up" into Wisdom's ways.

These are the ways of God's providence in the order of law, for every man's highest possible good. The latter rain of the Holy Spirit of truth "falls as dew upon the mown grass; as showers that water the earth." "In His days shall the righteous flourish; and abundance of peace so long as the moon endureth." "He shall have dominion also from sea to sea, and from the river unto the ends of the earth." Psalm lxxii.

The descent of the New Jerusalem, in her every degree of being, gives newness of life along all the lines and planes of human progress. Such a descent as the

Psalmist describes, is the preparation of the "way of the Lord" by Elijah, his Prophet and supreme head, for the culmination of the birth of his divine kingdom of the *Elohim* in the earth.

The True Relation of Men and Women

WITH the imminence of woman's political equality with men, there are men who seem to think that they are liable to become the under dog, as well as hen-pecked, of humanity. Much has been said against "petticoat government," especially in England, where we are told the women outnumber the men. Possibly some men think their long reign of dominance over women has a few sins to be answered for, requiring penance. These fearsome men may find comfort in the Koreshan Science of reëmbodiment, which demonstrates that all men have been women as many times as they have been men; and that all women have been male as often as they have been the "deadly female of the species," and therefore have no more malesins to answer for, than have the now standing women. In fact, the law of sex perfection has been so long violated that the present humanity is not of thoroughbred stock; therefore we have a bad mixture of masculoid and feminoid imperfections on the world's stage.

Neither man nor woman has had his or her day, within historic ken. However, the day of both is coming, full of privileges and immunities according to their several needs. Woman will soon possess all her rights, and man will voluntarily acknowledge them; man will have his also, and woman will adore his perfections in their possession. Not only will this beso, but there is an ultimate union of the two sexes in one, to be attained and to be fraught with a blessedness to be revealed as the crowning glory of their united lives.

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." Whatever enmity exists now, separating men and women, the Almighty will slay when once their relation for life more abundant is founded upon the platform of righteousness, outlined by his Science of the Decalogue. When man really knows his God in his neighbor, male or female will live to glorify, and never to dishonor him.

Light and Darkness

WHEN the Devil is on the throne; that is, when fallacy and evil, the product of pseudo sciences, dominate the forces of men, it is folly to say that "merit," in the sense of righteousness, is triumphant, in competition with the "pull" of fallacy and evil. Light does not triumph where darkness reigns, till it utterly dispels it by the rising of the Sun of righteousness.

The fine efforts at righteousness in the lives of men may shine out in the darkness, as the stars at night, and the faith and charity of the church, the called of God, as the light of the moon, until the Science of the truth in its correspondence to the Sun, the Day Star from on high, sits on the throne, the intellectual power

of man, and writes with the finger of love of truth, the laws of life upon the tablets of the hearts of men, for their enlargement, they will not "run in the way" of the commandments of the Almighty and do them.

The wise are to get knowledge, that is, they are if they are truly wise, to be satisfied with nothing short of a rational comprehension of, and whole-hearted devotion to, the power of truth in ultimates; *i. e.*, its scientific aspect; for if wise they will know that only by the systematic application of the laws of life to the right uses of life in lawfully organized human society, can they reasonably expect a resulting product of spiritual power, generated by its transmutation from a perfected reincarnation of Deity to the Holy Spirit of Deity. Only this quality of spirit can ever rematerialize to the body celestial, that of the arch-natural manhood born from above.

The Greatest Vital Issue

UNDER the title, "The Greatest of all Vital Issues," in the *FLAMING SWORD* of April 18, 1902, KORESH declared as follows: "If we were to single out any one of the vital issues of the hour as a specific standard, and make it the rallying cry around which to marshal the throng of a mighty striving multitude for the equitable adjustment of the relations of life, we would first of all urge into more conspicuous effort the liberation of woman from the thralldom contingent upon the fall that followed her expulsion from the Garden of Eden, and the liberation of man from the curse and degradation of labor, which accompanied his expulsion, brought upon himself through violation of the divine command. The curse pronounced upon the woman and the man, which has followed them through the ages, is that against which they both cry out, and against which they both contend at this most vital hour of the world's history and progress."

As a measure of response to the proclamation of KORESH, made in 1891, we quote the following from *The Suffragist*, the weekly paper of the Congressional Union for Woman Suffrage. "Our cause is the greatest cause in the world; the most pressing of all reforms. It is the most important business before the country and before Congress today. It must be kept to the front though war wage, and the country be torn with strife. It is to prevent all preventable wars and injustices that women want to vote. They have suffered too much from these things to remain passive any longer."

One word in conclusion from KORESH: "If the mission of Jesus as Messiah had any relation to the fall of man; in other words, if Christ came to restore mankind, then the first step toward that restoration will be to exalt woman above the influence of the curse pronounced upon her." "Koreshanity is unequivocal in its position regarding the fall of man, and his restoration through the Lord Jesus." Koreshanity is the coming of Christ to inaugurate the kingdom of righteousness in earth.

For the Younger Minds

Bertha M. Boomer

FOUR GREAT PAINTERS OF FOUR GREAT COUNTRIES

Unusual Ability of Young Artists in Landscape and Architectural Paintings

A POOR ENGLISH barber once surprised some of his clients by remarking: "My son will be a painter some day." Just how the humble father knew his small boy was imbued with a remarkable talent is a mystery. But so unusual were his observation and sense for color, that it made of him England's foremost landscape painter. The fond parent lived to see Joseph Mallord William Turner, his son, become a master artist. His mother may have shared the important secret too, but she was not fortunate enough to watch her son's talent reveal itself on many hundreds of canvasses, as she died not long after he was born in 1775.

The busy little barber had to leave the small child largely to his own devices; so young Joseph clung to mother Nature's petticoats, and became her devoted son for all his life. He sought her caresses first, along the riverside where the ever-changing effects of sky and water fascinated and instructed him. Finally, the well-meaning father sent the boy to school, but he proved rather backward about learning the three Rs, and evinced a much stronger inclination to interpret for others the language in which the mother of his adoption spoke to him. Therefore he began very early to make water-color sketches of the things he saw, and even succeeded in selling a few which he placed in his father's shop window. He also copied water-color sketches and sold them. But the happiest hours of all his life were spent with a friend, Thomas Gurtin, whom Turner always declared would have been greater than he, had Gurtin lived. The two boys colored engravings of landscapes side by side, and enjoyed thus a very helpful companionship.

An architect first discovered Turner's unusual ability, when he employed him to paint skies in architectural drawings. The result was that he became a student at the Royal Academy, and at the early age of fifteen was permitted to exhibit work there. At that time he was given to painting palaces and their surroundings. His first important work was old Norham Castle. At eighteen Turner began to travel, and he never ceased his wanderings throughout the rest of his life. He usually went afoot and carried no baggage, as he cared little for his personal appearance on these excursions. He communed with Nature in every land, painting mountains, turrets, seas, castles, cathedrals, and bridges of every conceivable kind, under every condition of atmosphere. He also painted man's labor and sorrow; and a touch of hopelessness of life is to be discerned in many of his works. He also showed considerable interest in mythological subjects.

In his early paintings we realize that Turner painted truthfully what he saw; but among his later productions a distinct change is noticeable; he gave more of his impressions, which were just as true, but more poetic perhaps.

He came and delivered his message, and departed almost incognito. He cultivated few friends, and while his great abilities were recognized, he parted with but few of his pictures during his life. He was thought to be miserly, but when he died in a miserable attic in 1851, he left his entire collection to the National Gallery, and a large sum of money to poor artists. The Turner fund was eventually divided among relatives, but the pictures hang today in the National Gallery, as one of the grandest triumphs of man's interpretations of the poetry and sublimity inherent in Nature.

It does not seem at all strange that the Dutch point to a portrait painter as their most remarkable artist. There is so much character to be seen in the countenances of those interesting Hollanders, that so versatile an artist as Rembrandt van Rijn should naturally be most attracted by the human face and by human life. He painted far beneath the surface of a strong or pretty face, for he always caused the soul to shine through its mask.

There is little exact data remaining of the life of Rembrandt; and in the fifty or more portraits and etchings of himself, may perhaps be obtained the most exact account of all that he enjoyed and suffered during the years that ensued between the dates 1606 and 1669. He was a favored son of Nature, but not quite in the same way in which Turner afterwards was. Rembrandt has been called "King of shadows;" but he understood equally well the play of light. Objects which he represented seemed to come vividly forth from shadows, and then sink back again.

Rembrandt was the fifth son of a well-to-do shoemaker of Leyden, who, after discovering his son's decided talent for drawing, apprenticed him to a painter. He studied under several masters in Amsterdam, besides having an opportunity to see the works of earlier Dutch artists. Upon his return to Leyden, he spent a number of years in quiet and profound study in representing the delicate, almost inexpressible gradations of lights and shadows to be found in Nature. He became a wizard in that art.

Throughout his entire life, the Bible was a source of inspiration to him; so it was quite fitting that a Biblical subject, "St. Paul in Prison," should be his first important work. He treated the stories of the Bible familiarly, giving them much reality in his presentations, for he thought of them in this way. It was in keeping with the Protestant spirit of his time. Another great work was his "Lesson in Anatomy," which the guild of surgeons of Amsterdam employed him to paint. It represented a learned doctor dissecting a dead body while lecturing to a group of doctors. In reality it was, of course, composite portraiture; and so successful was the work, that he henceforth received many orders for portraits. He painted not less than forty during the two succeeding years.

Rembrandt was happily married to Saskia Ulenburg, a high-born lady of Friesland. She lived eight years after her marriage, and after her death his life seemed to be much troubled; he was harassed by money affairs. It is

thought he married twice afterward, so necessary was a fireside to his happiness; but his unappreciative and uninterested countrymen troubled themselves very little about the life of this talented man. He died in poverty, painting great masterpieces to the end. The only recognition taken of his death was the placing of his name on a church register. In 1852 a Rembrandt statue was erected in Amsterdam to do him belated honor.

Spain's great artist, according to Spanish custom, took the name of his mother, and he was known as Don Diego de Silva Velasquez. Like Turner and Rembrandt, and in fact many other great painters, he showed very early where his talent lay, by making sketches all over his school books. He studied with Herrera first, a clever artist, though rough in manners. Velasquez, who came from a cultured family, preferred to study with Pecheco, who was more of a gentleman, though less of an artist. At length complete independence prevailed, and Velasquez turned to Nature and studied it in his own way. He succeeded so admirably that Pecheco advised him to go to Madrid, giving him letters to people of rank and influence. He was fortunate in painting a portrait while there that was shown to the king and his court, who received it with such acclaim that Velasquez was attached to the service of the king. He painted religious subjects very successfully, but failed somewhat in giving the proper character to mythological ones. He never left the Spanish court during the remainder of his life, so satisfactory were his services.

Velasquez not only painted portraits of King Philip IV, his family, courtiers, and even the dwarfs, jesters, and buffoons, but he planned and directed all the important court fetes and functions. The king was something of an artist himself, and therefore took great delight in all of Velasquez' work. Once, when the artist submitted a picture entitled "Maids of Honor" in which the King and Queen also appeared, and even the artist himself, he asked: "Is there anything wanting?" King Philip answered by taking a brush and painting on the breast of Velasquez' portrait, the Cross of the Order of Santiago, an honor conferred only on the greatest of Spaniards.

Velasquez married Pecheco's daughter, which proved a very happy union. Nothing seemed to mar the life, or retard the growth of Velasquez' talent, unless it was the heavy strain placed upon him in planning so many court functions. When the courts of France and Spain met on the Isle of Pheasants, and the Infanta Maria Theresa was received by Louis XIV as his wife, the entertainment and appointments planned by the painter were so magnificent and stupendous that his strength was overtaxed, and he died soon after in the year 1660, at the age of sixty-one.

A gentleman once said: "I have just talked with a boy whose soul is as charming as poesy itself." The gentleman lives by this appreciative remark of the lad, and the boy, by his wonderful genre paintings. The latter was Jean Francois Millet, a French peasant lad, born in 1814. He was well fitted to picture the hard working peasantry of France, with a depth of feeling and earnestness that have not been surpassed; for his youth was spent in toiling as one of them.

His father, also a hard working man, was not insensible

to the beauties about him, for he often called his children's attention to them. Young Millet's mother, after the custom of the French peasant women, was obliged to labor in the fields, while her children were left to the care of her husband's mother, who in this instance was a very strong character and possessed a deeply religious nature. She greatly influenced young Millet's view of life. His uncle, who was a priest, also took great interest and care in the lad's early education, hence Millet's start in life was really conducive to his future greatness.

His father finally bade him take some charcoal drawings, which he was wont to make in leisure moments, to Cherbourg and show them to artists there. This he was only too pleased to do; and at eighteen, venturing forth with his drawings, he commenced his life's career. He met with much encouragement, and remained at Cherbourg three years to study. Later, he was advised to go to Paris to study, which he did. His first year in Paris was a hard one, for he felt strange and ill at ease in the great city. Nevertheless, he made some progress under his instructors, but more perhaps in his little attic, where he worked independently.

At twenty-five he made his first exhibit, a single portrait, at the Paris Salon. About that time he returned to Cherbourg and married; but his wife was not destined to see him attain any marked degree of success, as she died in 1844. The next year he married again, and struggled along, making a living in Paris by painting nude figures. They seemed to be the only kind he could sell.

One day he overheard someone remark that he could paint nothing but nude figures, and it distressed him greatly, for his soul was filled with the grandeur of things he would rather express. He confided in his wife, who proved herself a noble woman, by expressing a willingness to accept harder conditions of existence to promote his higher ideals. So with his first peasant subject, the "Man Winnowing Corn," the real work of his life began. He became a leader in the school of rustic genre painting.

Millet went to live at Barbizon, near the forest of Fontainebleau, where he again saw much of the peasant life for which he yearned, and there his best work was done. Everyone knows the "Sower," the "Angelus," and the "Gleaners" by heart. Edwin Markham emphasized the beauty and pathos of one of his pictures, the "Man with the Hoe," by these lines:

"Bowed by the weight of centuries, he leans
Upon his hoe and gazes on the ground,
The emptiness of ages in his face;
And on his back the burden of the world."

There is a true religion; it is the essence of the old life exuded into the prospective nucleus of the new dispensation. Such a life must contain in the very germinal beginning of its existence, all the forms, principles, and functions of the organic system to be unfolded from its nucleus. Koreshtianity brings to the world the laws of the form and function of the new order. Its system of organic design and structural arrangement is absolute and perfect, because it embodies all there is of organic life.—*Koreshtian*.

Light on Current Events

John S. Sargent

A WONDERFUL DISCOVERY: THERE IS "NO GOD, NO SOUL"

"Reprove not a scorner lest he hate thee: rebuke a wise man and he will love thee."—(Proverbs ix: 8.)

TWO DISCOVERIES are claimed to have been made by W. H. Kerr, of South Bend, Kansas: that there is no God and no soul; consequently, no continuation of life after the death of the body. He is tickled over it, and as noisy as a pullet with its first laid egg. Others have claimed to have made the same discoveries, but in his estimation they do not count. He has patented and labeled it Kerr's discovery, hence no infringements are permitted; and he proves the truth of his discovery by dogmatic assertion and his affidavit. He seems to think his cocksureness ought to be convincing; but nevertheless, it is not easy to conceive how he could discover a *no thing*, much less two of them; he must have happened onto some of the "nothing" that, according to Bob Ingersoll, the Christian's God had left over after he created the universe.

Neither is it easy to see how he is going to prove these difficult negations; but he does (in his own estimation), as you will see by his statement, that if God is omniscient, omnipotent, and omnipresent, as is claimed in Christian theology, then he would be at his (Mr. Kerr's) elbow and would know of his error, and certainly would correct him by making Himself known to him. This looks plausible enough to the gentleman to be conclusive; but even if God were there, and able to do as suggested, it never seems to have occurred to him that God might be sufficiently courteous to wish to avoid thrusting his acquaintance upon those who evidently do not wish to know him, since to do so would very abruptly ruin a pet theory, out of which the gentleman and some 339 others, he claims, are getting a great deal of satisfaction. Perhaps the Almighty is kindly wise in permitting indulgence in this (to them) happy hallucination, as we let babies play with and cherish silly baubles, until the growth of knowledge through experience, said to be the best school for some persons, disgusts them with it.

Corroborative Evidence

Now this evidence has been entirely sufficient to incite a man of Mr. Kerr's intellectual attainments to the very unusual performance of founding a church upon the belief of "no God and no soul;" but, apprehensive that it might not satisfy minds of less acumen, he goes on to pile Pelion upon Ossa, by adducing further corroborative testimony. He cites floods, famine, and disease away over in China; and drouths, accidents, and horrible deaths in our own country, against which the heathen prayed to their idols of wood and stone, and the Christians prayed to their God, without relief, in the one case any more than the other. Consequently, both were in the same class,—both false. To these charges we cheerfully agree, and explain by again citing Mr. Ingersoll, who truly said that "a pretty good man would have a pretty good God; but a bad man would have a bad God." That is true, so far as it goes; but it

implies the further truth that a truly good man, a righteous man, would have a truly good God. The Christian church having deteriorated from that state of innocence characteristic of its early days, has corrupted its conception of Deity, until now it is foisting a spurious, a counterfeit God upon the world, who does not answer prayer any more than the heathen idols of wood and stone, which the former's God will deteriorate to, if that church should exist to the age of the Chinese religion. But I would remind Mr. Kerr that there could be no counterfeit God without a genuine one to pattern after. These spurious imitations are evidence that mankind has once known the true God.

Advises God

If there were a God, the gentleman insists that he (God) would arrange things better;—there would be no accidents, no calamities, no suffering. That is one of the stock arguments and assumptions of those who are constitutionally opposed to acknowledging the possibility of any being superior to themselves, which assumption is, that he knows just exactly what God would do in any given case, if there were a God; and as God does not take his advice any more than he does that of thousands of others, no two of whom are likely to agree, why, of course, God is no God at all. Notwithstanding that all these godless, so called scientists allow thousands and even millions of years for Nature to evolve man up to his present state of imperfection, they will turn around and require that God should have perfected everything at the beginning. They will not permit Him any time at all to process a thing between its inception and its completion.

Now if this astute discoverer of "no God and no soul" would take the trouble to study what Jesus taught 1900 years ago, and what the early Christians did then, and make a comparison of those teachings and doings with the teachings and doings of the so called Christians of today, he would find such a discrepancy between them as to prove the latter's claim of being followers of the Christ to be utterly fallacious. He could not help but know, that if Jesus should reappear and insist that those claiming to be Christians should readopt the beliefs and life of 1900 years ago, he would not only be repudiated, but that more than likely he would be as summarily dealt with by them, as it is said he was then by the Jews. The Christian church has gone over completely to Paganism; and its history since it became the Roman state church is no sample of religion or religious life; and for anyone to take his cue of opposition to God, or to the Scriptures, from what the Christians do or teach, is to engage in fighting windmills, like Don Quixote. However, to destroy this perverted institution at this date, would help the Almighty to get rid of a noxious waste product; but to do so, with the motive to substitute that which is no less a fallacy, is to fulfil that prophecy in which satan is said to be arrayed against himself. Knowing this, that neither party represents the truth, we can contemplate their "scrapping" with the same satisfaction and serenity with which the Irish are supposed to view the Kilkenney cats.

That they may vanquish each other as did those famous felines is our wish, making room for a new and true religion, whose tenets of faith will accord with the truths of science.

Evidence of "No Soul"

Mr. Kerr's claim that there is no soul, is based upon equally conclusive evidence, or rather lack of evidence, that the gentleman never saw one; ergo, there is none. For while he refuses to accept the statement of any one else as to having seen such a thing, he demands that his own positive and dogmatic assertions in the matter shall be acquiesced in, as absolute and undeniable. He does this in spite of the fact that he knows he has not looked, and cannot look, into every possible place where a soul might be lurking; and he also knows that his vision is not capable of perceiving all that may be revealed by microscopes or telescopes yet to be invented. And, although he knows that he cannot discover and follow the trail of an animal, as can a dog, and that he has not the instinct displayed by dogs, cats, pigs, and the carrier pigeon, of sensing the direction and finding their homes, over strange roads or no roads, or over strange countries, for five thousand miles, as has the homing dove, yet he knows positively (because none of his five senses has discovered it) that there is no soul.

He seems not yet to have learned that there must be accommodation; that there may be communication. Without hook and line, or other device for catching fish, we could enjoy but a very meagre piscatorial diet; and the boy with no hook and line, who would deny there were fish in the creek because he could not see any, or catch them with his hands, would not be any more unreasonable than this man, who denies the existence of God or soul, because he has not yet supplied himself with the means of communicating with them;—and he would refuse the means were it in good faith offered him. Because he cannot, at his instant behest, walk and talk with God, as it is said Adam did, therefore he condemns the story of Adam as a lie. But let me remind him that he has not accommodated himself to the communication with God, as did Adam. He is not in, nor will he get himself into, the Garden of Eden, as was Adam. He wouldn't know the Garden of Eden if he were looking at it, over the fence; and he would not go into it if the gate were wide open, and the two-edged sword that guards it were locked in its sheath. It would appear to him to be a hateful place, because primarily the Garden of Eden is a highly cultivated state of human life, wherein the burning and supreme desire of the heart is love to God and the neighbor, leaving no room whatever for those selfish loves that now so completely dominate mortal life,—the love of money, of fame and dominion, or the lusts of the flesh; while for the narrow, selfish love of family, will be substituted the love of the whole human race.

No indeed, God Almighty would not be all good, all wise, or all powerful, if he did not allow everyone to stay in hell just as long as they liked the place, and the things that belong to it. He is not going to snatch anyone out of the devil's dominion and its miseries, until they get so sick of them that they are ready to sacrifice all of its supposed joys and delights to get out. It may be news to this knowing scientist, that we are all in hell, here and now; and that too,

for a very useful and necessary purpose;—nothing more nor less than to prepare us for heaven; that is, for perfection. Hell is a condition of life; it is evil because it is a state of imperfection, through which all must pass and suffer its pangs, as well as enjoy its delights, until, through this school of experience, we are disciplined into perfection, a condition which the race has not reached.

Founds a Church on a Negation

Now this negator, to give his "no-things" some tangible objectivity, has patterned after the church divisions and started a cult of his own, which he calls the "Church of Humanity." But it is a queer church of humanity that denies the humanity of God. Perhaps, though, if he knew that God is human; that God is a man; that he exists in and not outside of the race, experiencing with us all of our sorrows as well as our joys, it might enhance his opinion of God somewhat. Perhaps if he could know that God is not the impossible mythical being that Christian theology makes of him, but a real factor in the growth and development of the race, as a seed is the chief factor in the development of the plant, it might effect some modification of his views.

He cannot reasonably deny that everything in existence must have a cause; and also that the cause must be adequate to the effect. To be so, the cause cannot be less than the effect; it must at least be as great. For instance, the cause of a tree or plant is the seed from which it is produced; and the sole purpose of vegetable life is to reproduce its seed—its cause, with which to perpetuate the species. Now, as we delve into the secrets of Nature, we find that about all the things that manifest any degree of life, develop as from a seed—an egg, or an ovum, which is the same thing; and that the life of all is renewed and perpetuated through the reproduction and re-implantation of this seed. Finding this to be true of all things within the limits of ordinary observation, is it too great a stretch of the rational faculty to conclude that the greater things, the human race, whose span from seed-time to harvest strains the confines of history and the universe itself, may also have a similar origin and method of perpetuating their existence?

A seed is the highest and final product of that which brought it forth; therefore we must conclude that the perfect Man, when brought up out of the race, is the Seed-Man of humanity—of the universe; for all below man must exist from man, and for the benefit of the race. All other mortal men are imperfect imitations of this Seed-Man, as the cells that multiply and float in the sap of the plant, are but partial imitations of the cell-seed originating that plant. All men may aspire to, and finally (in their order) become absorbed into, the creative Center—this God-Man, of whom the sun is the merely physical counterpart and representative; just as the progressive cells in the plant finally merge into and become a part of the seed.

Now this man may be called God, Savior, Seed-Man, first Cause, or what not, as may be desired; but do not clothe him with the impossible attributes or monstrous qualities with which the Christians do. Spare Him that inconceivable monstrosity of a tri-personality; one of whom they charge with the heinous crime of exacting the vicarious atonement from his own son, and who also can send a

soul to the torments of hell forever, for one short lifetime of sin; do not ascribe to him the poetic phantasy of speaking worlds into existence by eternal fiat, but know him instead to be in the race, as a potent power impulsing and directing racial development, just as the potent life of the plant, absorbed from the seed, impulses and guides its growth to the reproduction of the seed. God lives in and of the race. He is just as dependent upon humanity, as humanity is dependent upon him. They cannot exist apart, any more than a man's body can live without its spirit or soul; or the spirit live apart from a material body. Mortal humanity is the soil into which Deity plants himself—his Spirit, and through the development of the resultant church as the Tree of Life, reproduces himself a Messiah—Savior, after which that church is cast aside as of no further use in the progress of the race. It may long retain its form, the empty shell, as did the Jewish church; but the life—soul, has gone elsewhere; it is a dead church.

The Abode of Spirits

The soul, spirit, or life of the vidual man follows a somewhat analogous course. It does not originate in the conception or birth of the child; it pre-existed in the parents, as spirit entities, and takes this natural course to re-embody in a domicile of its own. For the spirit of man, call it mind if you will, cannot exist apart from material flesh and brain. When the body dies, that which has given it life and action withdraws and seeks a temporary domicile in some congenial personality, perhaps a favorite child, where it resides as a guest or tenant at will, until it succeeds in securing a re-embodiment—a home of its own. Thus parents transmit their life to posterity, with memory cut off, but with the results of their experience impressed upon the entity, to be carried along in the race, to bless or curse it, according to whether those results are uplifting or degrading.

Thus through numberless embodiments, in which the vidual man obtains the widest possible range of experience, with all degrees and conditions of human life, man acquires that amplitude of wisdom attributed only to the Gods, of knowing good from evil. And with the application of this wisdom, in choosing the good and rejecting the evil, he is ripened into that perfection of manhood denominated immortal life; that is, complete or full life, in which the two sex principles are joined in one form, as they were in Adam before the rib episode occurred, and as they are in practically all seeds, though separated in the developing plant. This condition in plant life, though a state of imperfection, as compared to the perfected fruit, is a necessary part of the process of reproducing that fruit; and it is a forceful illustration, as well as an exact correspondent, of mortal man's fractional, divided, and consequently imperfect state; transitional, however, as in the vegetable kingdom, toward that to-be-restored manhood, wherein God created them male and female (in one form), and called their name Adam. (See Gen. v: 2.)

Method of Creation

To sum up and make clearer what has been partially indicated, God, man, and the universe have always existed, and always will; but as there are waste, decay, and death, there must also be renewal, re-creation, and resurrection, to continuously maintain God, man, and the universe. As the tissues of the human body waste away and must be rebuilt, so does the universe, with all it contains. God (the central or highest Man), as the anthropostic Sun, radiates his creative life force outward and downward, toward the

circumference, evolving to lower and simpler forms of life in their respective degrees, until the mineral kingdom is compassed; then there are reaction and return, by the vegetable feeding upon the mineral, the animal upon the vegetable, the human upon the animal and vegetable, and finally the God kingdom feeds upon and absorbs the human; so that that which went out from the throne of Deity, the central mentality, as pure thought and desire, as impregnative essence of life, falls into lower and still lower forms of Deific expression, until at last it crystallizes into matter, and is in time again raised up. Hence, through a long course of varying degrees of refinement, that which has once been coarse matter and the lowest form of spirit, is fitted to be reinvolved into the Deific center. This creative operation is well symbolized by the physical sun radiating its gravic rays down through all degrees, to the confines of the material universe, to be in time returned, in the form of levic essence, converging to the center, to again replenish the fires of the solar orb.

The Koresshan system of creation is logical; it accords with all the laws of Nature, and is in harmony with the teachings of Scripture. But let us contrast it with "Kerr's Discovery," which says that man's origin is from matter, by chemical action, through a long course of evolution, and that when a man's body dies that is the end of him; he goes back to matter—to oblivion. Therefore, the intelligence which he has gained is lost to the race, except what may be imbibed through teaching and the example of life;—a poor moiety indeed. To have such a system of creation is to endow matter with intelligence to direct to no end and purpose; for if something cannot come out of nothing, as his scientific ilk contend, by a parity of reasoning, neither can something come out of that which does not in some form contain that something, any more than water of itself can rise above its source. Mental capacity could not be derived from matter, by any possibility of chemical action, unless matter possessed mental capacity. Mr. Kerr scoffs at and animadverts in frantic disapprobation, against the idea of a God; yet he makes a God, a first Cause, of matter, the very lowest of all things in creation, instead of the highest thing, as any right thinking man would.

Relation of Spirit and Matter

Besides, he places matter alone; he accords it no counterpart, no opposite, with which to contrast it, or with which it may interplay, to work out its purposes and possibilities, as has everything else. If he can name any other thing in the universe that enjoys the distinction of no opposite, then it will be conceded that matter may also be such an anomaly; if he cannot, then he must admit that matter also has an opposite, and that it is what we name it, spirit. For instance, we have light and darkness; heat and cold; up and down; in and out; white and black, and so on through the whole category of known things. The modern scientists (those who assume to know) don't know what matter is; they cannot define it, simply because they do not recognize spirit as its correlate, with which to contrast it.

Spirit and matter are two opposite manifestations of substance, both equally substantial; and their interplay through transposition of one to the other, by means of alchemical transmutation, supplies all the wondrous phenomena we witness in the processes of Nature. Matter is spirit at rest, and spirit is matter in action; and the combination of the two working together produces the phenomena we call life; their separation, death. Neither dies in the sense of going out of existence; the form is dissolved and dissipated, but the substance, the spirit and matter, merges into other forms. Nothing is lost in the economy of Nature; it only appears to be, because in the kaleidoscopic changes that are constantly taking place, human observation is too obtuse to follow the many and intricate ramifications.

Philosophy and Science

Dr. J. Augustus Welmar

THE DIVINE & BIBLICAL CREDENTIALS

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

(Continued from April Issue)

Thirtieth Credential—The Man of Sin; the Son of Perdition

"LET NO MAN deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God." (II Thess. ii: 3, 4.)

According to so called orthodox interpretation of the Bible, the foregoing passage is applied to "the Jewish apostasy; either to some false christ or the spirit of Judaism personified." Koresahan Science does not entertain such a view; for the Apostle does not refer to things past, but to things future. The text speaks of a *future* "falling away." The Greek text has a definite article, signifying *the* falling away; that is, a specific kind, the falling away from the truth of God into fallacy, and the good of God into evil. The declension of the church began to show itself at the close of the Apostles' career, and reached its greatest stage of perversion during the dark centuries, and to the present time, which is the night of the medieval period of the history of the world, as verified by church history.

Now we come to the problem of the question: Who is "the man of sin"? The Greek text reads: "*ho anthropos tes hamartias*," the man of sin. The definite article *ho* (the) denotes one special and extraordinary man. Who is this man? Sacred Scripture is its own interpreter, as it speaks of *one* such character. We read: "He [the Almighty, the Spirit of prophetic Truth] *made him to be sin for us, who knew no sin.*" (II Cor. v: 21.) If He was made to be sin, then he is the *opposite* of what he was; for he was born holy, without sin, and separate from sinners. In view of this fact, what is the logical or rational and consistent conclusion? That Jesus himself, when he comes at the end of the Christian age, although the same individuality and identity, but with a new *persona* (covering) and with a new name, is "the man of sin, the son of perdition." That may seem terrible; but it is the truth of God, and a logical procedure of reasoning cannot escape from it.

The word "perdition" is from *perdere*, to make waste, to consume; that is, to consume by a process of burning,—alchemical combustion. This process of combustion takes place when "the old man" is entirely consumed. "Death, then, is complete; there is nothing more to die, because the process of overcoming has obliterated the last element of sin and death. The process complete, the one overcoming cannot be injured by the second death, for it is ended and does not hurt; *the man* ['the man of sin'] is then made alive." Then will the "new man," the "Ancient of Days," the "Sage of the City of Restoration," stand forth as the

Immortal, the crown of creation, "his face shining with a new glory."

Let us further elucidate the problem as to how *the man* was "made to be sin for us." This was done typically, when he "who knew no sin" crossed himself with sinful humanity, as *typified* in the crucifixion on the cross of Calvary. *Antitypically*, He was made to be sin when he entered his Church at his translation; for then he both ascended into the throne of the Eternal, and descended into sinful humanity. (Eph. iv: 8.) By his descent he planted himself as the divine Seed in his Church, at Pentecost, by the baptism of the Holy Spirit, which was his transformed bodily substance.

The same lesson is also illustrated in the breaking of the unleavened bread at the Lord's Supper, and by the Passover in the Old Testament. The Passover was a peculiar occurrence, just as the breaking of the bread was peculiar. Both the Passover and the bread were symbols of the Lord's body; they constituted tokens of the passing over of the substance of his life to his Church. And by entering into His Church, which subsequently declined and fell away from the original truth and good, he was made to be sin by his indwelling and further descent into the sinful race he came to save.

The foregoing truth is corroborated by the text: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death." (Rom. vi: 3, 4.) Take notice that no water baptism is here meant, but the baptism of the Holy Spirit; for only by the fact that He transformed his bodily substance to Holy Spirit, could he enter into his Church, and thus "bury" himself in each member who received him. The baptism of water signified an outward sign of the baptism of the Holy Spirit. There is also a marked difference between the form of the water-baptism of John the baptizer, and Jesus the Christ.

His holy body, transformed to Holy Spirit, passed over into, and was eaten or appropriated by, his Disciples. They absorbed his pure, holy body, in the quality of Holy Spirit-substance, as illustrated by the taking of the broken bread and the wine, the tokens of the Lord's flesh and blood. They thus appropriated or assimilated the transubstantiated body and blood of the Christ. In this light we can comprehend the declaration: "The bread that I will give is my flesh." And again: "Whoso eateth my flesh and drinketh my blood, hath eternal [age-lasting] life." The age-lasting life is immortality in the flesh in the physical world. When? "At the last day;" that is, the end of the Christian age, and beginning of the Golden Era of light and life, of universal harmony and happiness.

Thus the Lord (his entire substance—spirit, soul, and body) entered his Church, and through the declension of the church, he took upon himself the sins of the world; that is, he was actually "made to be sin," *in* sinful humanity. He did this that he might bring up with him, in the resurrection or reincarnation, "the dead in Christ," which

are in the "second death," that is, the *sensual* death.

In order to change this sensual death, this mortal and corruptible structure, to an immortal and incorruptible one, it is necessary that something of an entirely opposite character should come into sinful humanity; just as illustrated in a way by a process of ingrafting, by which a wild or useless tree can be made to bear choice fruit. The entirely opposite quality of substance consisted of the immortal and incorruptible life substance of the Lord Jesus; consequently, it had to be eaten and appropriated by his Disciples in the quality of a Holy Spirit-substance, which in due time would bring forth first, "the man of sin," the "Sign of the Son of man;" then, by a further development and unfoldment, the "Lord CYRUS," the "Sage of the City of Restoration;" and ultimately, by his apotheosis and baptism, the Sons of the Eternal.

The foregoing process is seen in a kernel of wheat when planted, provided it is followed out logically and consistently. The seed is the product of a previous planting and harvesting. What becomes of the seed when planted? What does the dark soil, in which the seed is planted, represent? Where is the location, habitation or abode, of the life or spirit of the seed? A remarkable transformation takes place with the planted seed, both as to its structure and function. What performs the transformation? The life or spirit in the seed, together with the radiations of the sun, the moisture, and fertilization of the soil, causes a sprouting, a new vivification, then an external blade and stalk, and finally the full corn multiplied in the ear. This procedure of transformation is as true in the divine-human domain as in the domain of the vegetable kingdom. "Thou fool, that which thou sowest is not quickened, except it die." (I Cor. xv: 36.)

Thus, as Jesus the Christ was made to be sin by descending into the sinful humanity, his Church, and took upon himself the sins of the world, as declared by Sacred Scripture, he must appear some time as the "man of sin." His immediate followers testify that "the man of sin" has appeared, born of natural and sinful parentage, "the son of Jesse," as prophesied. The process of "cleansing the sanctuary" (Dan. viii: 14) began in 1839, when KORESH was born, and proceeded within his extraordinary mentality until 1870, when, at the age of 30, he was illuminated; this enabled him to separate truth from fallacy, good from evil, as his unparalleled Science of Universology demonstrates.

By reason of his illumination he saw "the mystery of iniquity," and "the abomination that maketh desolate" (II Thess. ii: 7; Dan. xii: 11); he cognized that the "wheat" sown nineteen hundred years ago constituted the origin from above, and the "tares," the origin from below. The lower nature is to be overcome by a process of substitution, and of burning (combustion); for God Almighty will so flow into the "man of sin," the Sign of the Son of man, that "the process of overcoming will not only be complete, but there will be a radical transformation of the man to whom the keys of the kingdom of heaven were committed in the beginning of the age; into whom the natural truth and life of the Lord descended; whom the Lord [the invisible] will *perfect* now, at the end of the age, and who will feed the lambs and sheep as the resurrected Peter

(Rock), in whom will be manifest the resurrected Messiah."

When the "Lord CYRUS" comes as the Immortal, "as a brand plucked out of the fire," the alchemical fire of anatomical transformation, it will have consumed his "filthy garments," and substituted a "changed raiment," with a "fair mitre [dignity] upon his head." Then will be fulfilled literally all that is prophetically stated in Thess. ii: 4 to 11; that is, the "Lord CYRUS" will *oppose*, not merely theoretically, but practically, everything in the world that is of a fallacious and evil character and quality, and "exalt himself," by divine birthright, "above all that is called God, or that is now worshiped" as God; especially that hideous fallacy, the monstrous misconception of Deity so universally prevalent,—that of a "great universal spirit, everywhere and nowhere, infinite and incomprehensible."

By divine birthright the Lord CYRUS "will seat himself," after his theocrasis, "in the temple of God." God's temples are the Sons of God; "temples not made with hands," as foretold in Holy Writ. In and through the 144,000 Sons of God, the Lord CYRUS will exhibit himself as the true God, and "will fill with awe, wonder, and consternation, when necessary, the minds of humanity, for the purpose of the enforcement of his mandates for the perpetuity and preservation of order of every degree of development."

II Thess. ii: 1-12 presents the Lord, at his second coming, as "the pole of good and evil." This has been a great mystery, but it is now revealed by the Science of Koreschan Theology. Nineteen hundred years ago the Lord represented the pole of good exclusively, while Judas Iscariot represented the pole of evil. The Messiah whom the Jewish dispensation produced, was "the Tree of Life;" while the Messiah of the Christian age constitutes "the tree of the knowledge of good and evil." Read II Thess. ii: 1-12 in this light, and the misunderstood passage will appear clear.

The first coming of the Messiah at this end of the age is both good and evil; for the evil involves all the powers of antichrist. Indeed, Jesus, in his descent into the hells, assumed all the conditions of the hells. He became wicked, a satan or adversary, antichrist, because he was made to be sin for us, who, in his personality nineteen hundred years ago, knew no sin. His coming down through the Christian age is after (*lit.* according to) the working of satan (*lit.* adversary), because he became himself "satan, with all power, and signs, and lying wonders."

Any one familiar with the career of the apostatized church, in which the Lord has been during the medieval period, and even to the birth of the Messiah, in 1839, can trace the working of satan, with all power, and signs, and lying wonders. At his illumination he "awakes as one out of sleep, and like a mighty man that shouteth by reason of wine;" for he sees "judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street and equity can not enter. Yea, truth faileth and he that departeth from evil maketh himself a prey; and the Lord saw it and it displeased him that there was no judgment." Then He will turn so called wise men backward, and make their knowledge foolish.

(To be continued.)

Literary Review & Comment

N. C. Critcher

BOOKS AND MAGAZINES

"Four things come not back,—the spoken word, the sped arrow, the past life, and the neglected opportunity."—*Anon.*

IN THE *Review of Reviews* for May we find an article by Robert L. Owen, U. S. Senator from Oklahoma, on the subject of repealing the tolls on the Panama Canal; "Panchó Villa, Man and Soldier," with portrait, and many illustrations, by N. C. Adossides; "Mexico's Economic Resources," by A. G. Robinson; "Contrasts of New York and Foreign Harbors," by W. C. Brinton; "Schools of Journalism," by James Melvin Lee; "Canada in 1914," by P. T. McGrath; "First Aid for Legislators," by Charles F. Carter; "The Freight Rate Increase," editorial, illustrated. Cartoons of the Month. "Announcements of Conventions, Celebrations, and Expositions, 1914." The "Progress of the World" covers the political situation, and "Leading Articles of the Month" includes everything of interest from art to meat-eating. New York.

The *Scientific American* of April 4 has an editorial on "The Redemption of Mesopotamia," being an account of the restoration of the fertility of the soil through the rebuilding, by the Turkish government, of ancient dams and aqueducts, at a cost of \$75,000,000. In this issue may be found a number of remarkable astronomical theories based, as usual, upon hypothesis. Other articles are: "The Most Powerful Government Wireless Plant," Radio, Va., by John L. Hogan, jr; "Fighting Dust With Dust," to prevent coal mine explosions, by J. H. C. Kershaw. April 11 continues the series on "The Problem of Our Navy, by the Editor; "The Plumbing of the Human Body," is by Sir W. Arbuthnot Lane; "Protection From X-Rays in Radiography," by Jacques Boyer; "Vocational Guidance and Efficiency," by Benjamin C. Gruenberg, is very good. There is an extremely interesting article on "Nebuchadnezzar as a Builder," by Edgar J. Banks; other articles are: "Safe Moving Pictures," by Arthur J. Lang. April 18 has "Moving Pictures Without a Screen," by the English Correspondent; "Powdered Coal for Fuel," by H. N. Holmes; eighth number of series on the "Navy Problem;" "Drydocking in Panama Canal Locks," by C. W. Fisher, Naval Constructor, U. S. N. "Aeroplane Lamps," by Dr. Alfred Gradenwitz. April 25 has "The Lake Washington Canal Locks," illustrated. In the ninth of the series on the Navy, "The Need of a Council of National Defense" is suggested by the Editor, with portraits of five suitable members of such Council; also, of Legislative and Army and Navy members; an illustrated article entitled "Some Interesting Wiles of the Art Faker," shows the extent of fraud in the manufacture of antiques. "Stalking Game with the Kinematograph," by the English correspondent. Many other valuable articles and the usual "Inventions," in every number. New York.

The *Woman's Journal* of April 4 tells of Lethbridge, Alberta, adopting woman suffrage and commission form of

government. There is an editorial giving details of the disgraceful incidents connected with the last arrest of Mrs. Pankhurst in Glasgow. New York laws still discriminate against mothers in guardianship of children. Los Angeles has woman District Attorney. Governor of Wisconsin sends cholera serum to owner of hog, but informs a mother suffering from tuberculosis, who has large family to support, that no appropriation has been made for such cases. April 18, Nation-wide equal suffrage amendment is favorably reported by Senate's Woman Suffrage Committee, with one dissenting vote. Mother Jones is held in prison "incommunicado" in Walsenberg, Colo.; she has smuggled out a letter of appeal for trial. Under the heading of "A String of Pearls," A. S. B. makes telling points against anti-suffragists' methods of misrepresentation. Mr. Nevinson, a well-known war correspondent, tells of the horrors of war as he has seen it, especially as affecting women; it makes him sure that they should have a voice in the matter; he refers to the Irish women in the present state in that country. Wyoming, where women have voted for 45 years, has the smallest percentage of unmarried women in the Union. Woman voters in Alaska help elect non-partisan ticket. Many women were chosen as tax collectors at the recent Illinois elections. Read Numbers, Chap. xxvii: 1-12, for earliest record of Jewish women's protest against unequal conditions; 158,000 women voted in Chicago; 104,000 men voted in New York; in New York there are 204,000 more women than in Chicago. Miss Helen Taft joins the Suffrage League at Bryn Mawr; her mother has joined the anti's; one of many instances of family differences. Miss Lucy Stone, founder of the *Woman's Journal*, was the first woman to take a college degree. In 1849 Elizabeth Blackwell, the first woman physician in America, took her degree at the head of her class; there are now 7,387 in the U. S. There is an awakened interest among college women. Boston, Mass.

The May *Astrological Bulletin* has article on "Eclipses," by Maud Lindon; "Jewish Calendar," compiled by Henry Christian Langrehr; "The Children of the Cusps," by Edith F. A. Painton; "The Chemistry of Gemini," by Dr. Carey; "The Nativity of Our Lord Jesus Christ," by Rev. Dr. Butler, an ancient writer. Portland, Ore.

The May *Chiropractor* has several fine articles under the heading of "Faculty Talks," by Drs. Burich, Vedder, and Firth; in the "Legal Dept." the Kansas Supreme Court Decision is considered by F. H. Hartwell, L. L. B. There is quite a telling hit on doctors by an editor, quoted from *Brush and Pail*. A very creditable issue. Davenport, Iowa.

Our Dumb Animals May issue has on its cover a beautiful picture of a fine collie dog. There is, also, a pathetic picture illustrating "The Moan of the Old Horse;" a prize of ten dollars is offered for the best verses, not exceeding sixteen, upon this picture, to be received by June 1, at their office. Too much cannot be said in praise of this publication, not only on account of its beneficent influence, but for the paper as a work of art in its line. Boston, Mass.

Correct English for April maintains its usual excellence. It has many helpful suggestions of students and the "Busy Man." "Practical Lessons in Speech," by H. Chester Tucker; "Daily Drills;" "Penmanship;" "Queries and Answers, etc. Evanston, Ill.

Topics of Interest & Importance

THE FUNCTION OF MODERN GOVERNMENT

The Masters of Industry Dominate and Control Legislation and the Working Classes

BY MADISON WARDER

THE IDEA once prevailed that governments exist for the purpose of promoting the welfare of the people within the limits of their jurisdiction. That, at least, was the theory of governmental function promulgated by statesmen, professional orators, and educators in general. The common people, until recently, have regarded the state as a beneficent institution, designed especially to protect them from all forms of aggression, whether from without or within the national environs; and they have ever been ready to yield up their lives, should the necessity arise, for the preservation of its integrity. That, however, was before they had acquired the wisdom that is born of judicious use of the investigative faculty. Now that disillusionment as to the character of the forces that control the affairs of state is proceeding so rapidly, the allurements of the patriotic call, as sounded by corporate interests and their lackeys, is no longer attractive to the enlightened citizen.

In the light of the publicity that of late years has been flooding all spheres of human life, exposing the hitherto hidden operations of those who have manipulated the social machinery to their own profit, modern government stands revealed as the servant, not of the people, but of the capitalist class. This class, though relatively small as to number, wields a power so tremendous that it is able to dictate all public policies; and few men in official life dare to voice opposition to its mandates. Indeed, it seldom allows the election of a candidate for public office, whose mental determination is not in line with its political designs.

In the present stage of capitalist development, domination at the ballot box is a comparatively easy task. Through the operation of a fallacious system of private property, capital has obtained absolute control of the very means of existence of the working masses; a fact which has a powerful coercive influence upon the sovereign citizen in the voting booth. Moreover, capital has almost the solid support of the so called professional classes; those who, by virtue of their calling, are disposed to look down upon the brother sweating in the field, factory, and mine to keep civilization in trim. It owns, body and soul, the great majority of moulders of public opinion in the various educational agencies. It commands intellectual prostitutes innumerable in pulpits, college halls, and editorial sanctums, who are pouring forth a continual pean of praise of the "divinely ordained" system of competition. Capitalism continues to maintain the preacher, the professor, and the editor, only because it finds them useful in the task of psychologizing those who toil. Their mission in life is to befuddle the mentality of the worker while the capitalist picks his pocket; and right well do they perform that mission.

When those exalted personages whom he has been

taught all his life to consider the acme of unadulterated wisdom are almost a unit in assuring him that under the benign influence of the competitive system his lot is one greatly to be envied of all men, the worker can hardly be expected to display extraordinary political acumen; but when to this hypnotic bombardment is added capital's gentle hint that antagonism of its purposes would entail suspension of his opportunity to exist at all, it is not remarkable that he marches up to the polls year after year and votes for his own further subjugation.

It thus happens that modern government, being wholly in the control of organized capital, has now only one significant function; namely, the extension and augmentation of capitalistic influence and aggression. In many years, but few important actions have been taken by any of the so called civilized nations that have not been in express furtherance of this design. The state is in fact no longer political; it merely expresses the administrative functions of organized capitalism.

The present attitude of the nations toward the Mexican situation, beautifully illustrates the completeness of the domination of modern government by the masters of industry. The unanimity of purpose displayed in the general indorsement of the policy of our own Government is in itself an unusual circumstance, indicating clearly that international organization of the moneyed interests is an actual fact. All of the nations involved are aware that the aggression of foreign capital—aided and abetted by the Mexican government—is the real cause of the present revolt. Knowing this, they all stand ready to give our Government any assistance that may be necessary to protect the interests of the foreign investor.

The natural resources of Mexico offer a rich field for capitalist exploitation; and since the Mexicans are not sufficiently advanced in the scale of modern "civilization" to properly develop them, foreign capital must do it. Hence for years past, wealthy syndicates from various countries have been busy securing from the Mexican government, at nominal cost, "concessions" of vast tracts of oil, mineral, and agricultural lands.

Immensely valuable as these concessions are, when touched by the magic hand of labor, they are worthless if no one can be found to do the work. It is the candid opinion of the investor that the Mexican working class was created especially to furnish the labor power necessary to make his investments profitable; so he has virtually enslaved them by the thousands for that purpose. The demand of the revolutionists is that peonage shall cease, and that the lands be restored to the people.

But international capitalism is determined to protect its own; so we have the spectacle of a concert of the world's great powers endeavoring to force the blessings of capitalistic dominance upon this courageous, if half-civilized, people. At this distance it looks very like the little spat indulged in by President Wilson and General Huerta, while ridiculously inadequate as a *casus belli*, was intended only as

a blind to cover up the organization of nations that should force a cessation of the rebellion, and allow capital to absorb in peace the remainder of the country's wealth. A significant feature of the peace negotiations was the attempt to so broaden the mediation plans as to include arbitration of the differences between the Mexican federals and the revolutionists. With capitalistic governments as arbitrators, it is unlikely that the grip of capital will be loosened to any appreciable extent.

It is hard on the Mexican people, but such, it seems, is the trend of destiny. The forces of capital must be concentrated into one international corporate amalgamation, and this followed by a like organization of the international labor forces, to insure the culmination of the great battle of Gog and Magog, in which shall be disintegrated the last remnants of the old competitive order. Then the industrial peace of united life, fostered by a government whose function shall be to insure the welfare and happiness of all its people, will prevail throughout the world.

The Jesuits In the United States

PART II

BY O. FREELAND

IT IS WELL KNOWN that the present supreme pontiff, Pius X, is very friendly toward the Jesuits, though it is not known whether or not he is a member of the order. It is certain, however, that the Jesuits are now in high favor with the Papacy, since it has evidently been determined by the Roman hierarchy to employ the Jesuits as one of the most efficient arms of its forces in the making of America Catholic. It is customary among the Roman Catholics to designate the general of the Jesuits as the Black Pope; the regular supreme pontiff is the White Pope, since he usually makes his public appearances clad in white robes. But we call attention to this merely to indicate the actual and potential power of the Jesuit general, and the possibilities for mischief lurking in the name, so far as the secret powers of Jesuitry may be active in this country.

In concluding this inquiry, let us glance at the manner whereby the Jesuit's mind is trained for the purposes of the society; then we shall see wherein lies its fearful effectiveness as an organization, and of its members individually. The novice is educated in the sciences, in literature, history, philosophy, and in the questionable theology of Liguori, Dens, and "Father" Gury. Under the manual rules, the general of the society is invested with the powers of an autocrat, although it maintains a semblance of democracy. The general is elected by ballot of the provincials or chiefs within the organization, and may be deposed for cause. From novice to general, all members are bound by rigid vows of obedience to the maxims and laws written by Loyola and his successors.

One may enter the order at the age of thirteen; but it requires years of drill, and a dreary novitiate extending over a period of many years, before the novice is admitted to the final vows. They adopt no uncertain course; for when the Jesuit has taken the oath that stamps him a full-fledged disciple of the society, he is to their liking; a finished product as a mental and physical being, whose superiors henceforth dictate his every thought and action.

Such is the manner of training, and the sort of spiritual pabulum fed to the Jesuit, that he practically merges his identity into that of the order or society. He must obey his superior under all circumstances, and is compelled to look up to him as standing in the place of God. Not under any excuse or for any reason is he permitted to use his own judgment; he sacrifices his intellect and blindly obeys.

When he is commanded to do a thing which he deems sinful, perhaps a crime, he dare not refuse obedience, lest he be disciplined by solitary confinement or worse. He is commanded to subscribe without mental reservation to the following: "I ought not to be my own, but his who created me (namely, his superior), yielding myself to be molded in his hands like so much wax. I ought to be like a corpse, which has neither will nor understanding."

The Jesuit vows allegiance to the general and the Pope, promising to go at any time, to any place in the world, in the service of the church. He makes oath, signed by a pen dipped in his own blood, that he will persecute all heretics (non-Catholics) who refuse to be converted to the Papacy. The Jesuit not only surrenders control over his reason and understanding, but absolutely sacrifices his will and substitutes that of his superior, even though the latter may be far beneath him in mental capacity and culture.

We ask, can any self-respecting man join this society, or any other, under such conditions and rules? History shows that it has not attracted men of genius or powerful and independent mind. The novice from first to last subjects himself to the destructive processes of mental extinction; and what remains is a human being stripped of all the qualities that distinguish a courageous and self-reliant man. Jesuitical training and the policies of Jesuitry render its members keen, alert, and always obedient servants of the society; they are persons of one idea of a two-fold character—the welfare of the society and the prosperity and power of the Papacy.

Herein we find the causes which are at once the strength and the weakness of Jesuitry. Its history of nearly four centuries fails to give us a single example of commanding intellect and originality, or one of genius. Many of its able administrators have been men merely of iron will, gloomy fanatics who directed the society, first, for its own benefit, and secondarily, for the Papacy. Hence, even the popes have tried to abolish them; and when Innocent XIV in fact decreed their abolishment, the Jesuits murdered him.

The Jesuits accomplished nothing of lasting human benefit; their trail everywhere is marked by bloodshed of the innocent, and by rapacity. Isolated cases may be cited on the other hand, to show a Jesuit honestly teaching and preaching Christ; but the efforts of the society to plant the cross, were expended in the cause of the Papacy;—that should be remembered. Their chief and principal business in Europe has been to meddle in politics; and the record is at hand which proves that they have caused long and bloody wars. They not only employ all available means whereby the Papacy's power may be made universal in the United States, but are always busy in the maintenance of the society's wealth and power. They declare that it is

done for the glory of God, the Papacy, and the benefit of mankind.

They imagine the world stands still when Jesuitry is idle. Therefore, we find in them the most active, secret, and vastly influential corporate power within the Papacy. As they did not shrink from crime in the dark ages to achieve advantages for the Papacy, we may confidently expect history to repeat itself; and the non-Catholic population cannot in reason expect Jesuitry, with all that it implies, to be merciful here and now, in its attempt and intention to make America Catholic. KORESH has described their purposes and methods, and it behooves the people to heed this warning.

Theocrasis of, and Baptism from, Jesus

BY DR. J. A. WEIMAR

KORESHAN students know that the term "theocrasis" is derived from the Greek word *theos*, God, and *krasis*, a mixture, infusion, absorption. A synonymous word is "apotheosis," which signifies literally Deification; *i. e.*, becoming God by absorption into Deity, the goal of which is eternal life; a life beyond and most interior to the external, physical environment. It is the third state of being. By no possible means of interpretation can theocrasis or apotheosis be applied to the first state of existence of mortal life; and, only in an accommodative sense, to the second state, the arch-natural or immortal manhood.

Theocrasis and apotheosis both refer to the *incorruptible* dissolution, by a divine electro-magnetic combustion of the immortal body of Jesus. A mortal body can and is promised to be transformed, but not theocrasised. Theocrasis cannot be applied to a personality conceived in sin and shapen in iniquity; it can only be applied to an immortal personality; a personality of which it can be said, that it is "holy" (integral, *i. e.*, a biune being, male and female principles united in one), "undefiled, separate from sinners, and made higher than the heavens," in whom there is "no sin."

Jesus was an immortal or biune personality before his theocrasis, otherwise no "incorruptible" dissolution could have taken place. Let us be consistent and not misunderstand the three states of being—mortality, immortality, and eternal life. The first two refer to the physical world, the third to the spiritual world, beyond and within the exterior.

By the statement, "baptism from Jesus," we mean that his immortal, biune, and perfect body was translated or changed by an alchemical process to Holy Spirit. Thus, matter was converted to spirit-substance, and this spirit-substance was communicated to His Apostles at Pentecost. By this baptism or communication of Holy Spirit to the Apostles, the Lord made his abode in the interior of the intellect and will of his initiative and primitive Church. This Church supplanted the Jewish church, at least so far as recognition by the Lord is concerned. The new Church became the kernel, while the old Jewish church became the shell or husk.

Cause and Promise of the Divine Baptism and Waiting Time, Nineteen Hundred Years Ago

The cause of the baptism was the incorruptible dissolution of the immortal or biune, perfect body of Jesus, and the

communication of his dissolved substance to his Apostles. Every one familiar with Sacred Scripture and the Science of Koreschan Universology concedes the foregoing truth. During the forty days between the Lord's resurrection from the typical tomb of Joseph, and his theocrasis or translation, according to Acts i: 3-5, the Lord "showed himself" repeatedly to his Apostles, generally in the garb or form of another personality. For instance; once as a "gardener," another time as a "travelling stranger." Undoubtedly, the Lord had a definite purpose in appearing thus in changed form; for he taught his Apostles valuable lessons which, under other circumstances, he could not have so effectively communicated. We read: "By many infallible proofs" he spoke to them, at intervals, during the "forty days," "of the things pertaining to the kingdom of God."

He also "commanded them that *they should not depart from Jerusalem, but wait for the promise of the Father*," who was one with the Son. The "promise" was: "Ye shall be baptized with the Holy Spirit not many days hence." The Apostles, however, misunderstood the meaning of the Deific promise; for we read: "They asked of Him, saying, 'Lord, wilt thou at this [that] time restore again the kingdom to Israel?' Why did they misunderstand the Lord? Can we discern, from the text and context, the reason of this? Certainly, we can. In verse 4, of Acts i, the Lord commanded them not to depart from Jerusalem, but to wait for the promise of the Father; and in verse 5 he specifically states that the promise was that they should be baptized with the Holy Spirit not many days hence. A *preconceived* idea was the cause of their misunderstanding.

This is why the Lord's precise statements found no lodgment in the Apostles' hearts (minds). Evidently this is the fact, else they would not have confused, at this particular time, the promise, the baptism of the Holy Spirit, with the restoration of the kingdom to Israel. (See verses 5 and 6, Acts i.) Here we have a *typical* illustration and *common* example of the reason why Disciples of one and the same teacher may misunderstand what is taught by the terms employed.

A restoration of the "kingdom to Israel" preoccupied the minds of the Apostles; consequently they confused restoration with baptism. This is on a par with the idea of expecting a birth before conception and gestation, or fruit before the tree has brought forth the leaves and the blossoms. Similar confusion of terms, statements, expectations, and states or conditions will obtain at this end of the age. Then the Disciples *leaped over* the reception or impartation and experience of the baptism of the Holy Spirit, to that of the restoration of the kingdom; thus, it must not surprise us if a corresponding condition, but of an opposite character, should prevail among the Lord's Disciples at this end of the age.

A unity or harmony of mind, among the Lord's Disciples, was an absent quality *up to the time of Pentecost*. They did not look for a spiritual afflatus, the impartation of the very life-substance of the Lord; so we must not be surprised to find a similar condition, only in a reverse manner, at this end of the age. Some individuals naturally run to one extreme or the other.

Extraordinary Effect of the Baptism on the Apostles and "Devout Men"

We read: "When the day of Pentecost was fully come, they [the Apostles and Disciples] were all with one accord in one place. And suddenly there came a sound from [lit. out of] heaven [not the physical], as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared to them cloven tongues [male and female cherubs or spirits] like as of fire, and it [they] sat upon each of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance." (Acts ii: 1-4.)

Mark, when the day of the outpouring of the Holy Spirit, the divine baptism, was fully come, then the Apostles and Disciples, who were previously disunited mentally (doctrinally), "were all with one accord in one place." Note specially the statement, as it will help to distinguish your faith and knowledge from the spurious presentation of anti-Koreshan circulars, booklets, and ambiguous statements. A marked preparation for harmony must have gone on among the Apostles and Disciples, from the time the Lord commanded them not to depart from Jerusalem, until the day of Pentecost was fully come. Harmony of purpose took place within forty days. Therefore, let us "wait for" *God's own time*, who then wills and performs his purposes.

The "sound from heaven as of a rushing mighty wind," is interpreted by KORESH to signify "the breath of God, the pneuma, the wind of the Word, containing the germs or words of the Logos, the seed or sperminal essence of life, by which the receptacles of life, the Disciples of the Lord, were impregnated with the germinal beginnings of the new creation. They were thus *begotten* of the Spirit." (See booklet, "Reincarnation.") Mark, they were not "born" at that time, as the Bible translators erroneously rendered it repeatedly, or as believed by the various modern churches. The period of gestation was to be of nearly two thousand years' duration. The divine act of begetting, and the birth, "the redemption of the body," as described in Rom. viii: 18-25, must be wisely differentiated.

The reader will do well to peruse verses 5 to 11 of Acts ii. The "devout men out of every nation," who were temporarily present at Jerusalem at the time of the Passover Sabbath, were people of the so called "lost ten tribes," or "twelve tribes," by including Ephraim and Manasseh, according to the Apostle James, i: 1, who were "dispersed" among and intermarried with the so called heathen nations of the then inhabited world. The "Passover Sabbath," also called the "Feast of Weeks," was one of three great festivals of the Jews, in which all the males were required to appear at Jerusalem. It was also called "Pentecost" (the fiftieth), because celebrated on the fiftieth, counting from the second day of the Passover; that is, seven weeks after the 16th Nisan or Abib, which corresponds with our month of April, and the spring season, when the sun begins the forces of generation throughout the world in general. And as there is an exact correspondence between the physical and divine-human sun, we may rationally expect the "latter rain," so called in Scripture, in the spring season, which seems to be corroborated by the statement, when "the fig-tree * * * putteth forth leaves, ye know

that summer [the new era] is nigh." (Matt. xxiv: 32.) (Mark, the Bible speaks of two seasons only, summer and winter; just as in Florida, spring and summer are one, so autumn and winter are one.)

The description of the people that were present begins with the farthest east, the Parthians; then the enumeration proceeds farther and farther westward, till it comes to Judea; next come the western countries, from Cappadocia to Pamphylia; then the southern, from Egypt to Cyrene; finally, apart from all geographical consideration, Cretes and Arabians are placed together. This enumeration is evidently designed to convey the thought of universality.

The eighteen nations that are enumerated, said: "We do hear them [the Apostles and Disciples] speak in our tongues the wonderful words of God. And they were all amazed, and were in doubt, saying one to another, What meaneth this? Others mocking said, These men are full of new wine." The two classes of people, the one "amazed" or believing and being elated, the other "mocking" and doubting, have come down the stream of time to our day, by the operation of the law of metempsychosis or transmigration of the soul from one embodiment to another. The former class is the progressive, the latter the retrogressive. Thus, we need not be surprised to see the two tendencies—the "amazed" or believing, and the "mocking," doubting and rejecting—manifest at this end of the age. However, it is wise to doubt if no phenomena are observed, which must follow the theocrasis and the sequential baptism with the Holy Spirit, as effect follows cause. If effect does not logically follow cause, then to doubt is proper and wise. The ancient Seers of God held firmly to the truth, that "*a posteriori* cannot follow without *a priori* preceding, and *vice versa*," that is, from effect to cause, and from cause to effect are logical procedures.

In reply to the mocking class, the Apostle Peter gave his first public lecture which, under the influence of the outpouring and reception or absorbing of the Holy Spirit, had such an extraordinary convicting effect upon the people that we read: "They were pricked, [pierced, convicted] in their heart, and said unto Peter and to the rest of the Apostles, men and brethren, what shall we do? And Peter said unto them, Repent and be baptized. * * * Then they that gladly received his word were baptized: and the same day there were added to them about three thousand souls." The statement, "were baptized," in this connection means, they were baptized with the Holy Spirit, as no water baptism was mentioned.

The Powerful and Marvelous Transformation Which the Reception of the Divine Baptism Wrought in the Apostles, Disciples, and Devout Men 1900 Years Ago

The three thousand souls added to the Church, "continued steadfastly in the Apostles' doctrine and in the fellowship, in the breaking of bread, and in prayers. And fear came upon every soul: and many wonders and signs were done by the Apostles. And all that believed were together, and had all things common. And sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, prais-

ing God, and having favor with all the people." (Acts ii: 41-46.) "And the multitude of them that believed were of one heart and of one soul; neither said any of them that aught of the things which he possessed was his own; but they had all things common. And with great power gave the Apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. Neither was there any among them that lacked: for as many as were possessors of land, or houses sold them, and brought the prices of the things that were sold, and laid them down at the Apostles' feet: and distribution was made unto every man according as he had need." (Acts iv: 32-35.)

The powerful and marvelous change of mind that the reception of the baptism with the Holy Spirit wrought nineteen hundred years ago, is to be repeated at this end of the age, when a similar baptism, only "much greater and more powerful," is due to take place, according to Sacred Scripture and the Science of Koreshan Universology. For at this end of the age, the baptism will not merely bring about a change of the mind (soul and spirit), but will embrace the entire anatomical, physiological, and mental or spiritual structure.

If the baptism of the Holy Spirit brought about a commonwealth (nineteen hundred years ago) among people of eighteen different nations,—thus solving the "Gog" (roof or capital, false commerce), and the "Magog" (floor or labor, wage-slavery) questions, and in addition, accomplished a marvelous unity of purpose in doctrine and practice in religious matters, is it not rational to expect according to the Science of Universology, a greater and more powerful baptism at the dawn of the Golden Age near at hand? For the sake of making a still greater impression let us recapitulate the principal phenomena which the baptism of the Lord Jesus wrought: 1, They continued steadfastly in the Apostles' doctrines; 2, in fellowship; 3, in breaking of bread; that is, in the serving of meals; (the Lord's Supper is not meant here, as some sects erroneously teach;) 4, in prayers; (true prayer is desire for the welfare of all); 5, fear (reverence) came upon every soul; 6, many wonders and signs were wrought; 7, all that believed were together in a social relation; not scattered and disunited; 8, they had all things in common, believing in and practicing communism; 9, they sold their personal possessions and goods in order to provide for all as every man had need; 10, they were with one accord in the temple, no inharmony among them or different opinions in doctrine and practice; 11, they ate their meals with gladness and singleness of heart (mind); no anxiety or worry about the necessities of life; 12, they praised God and were in favor with all the people.

Other marvelous phenomena which the baptism wrought, are recorded in the fourth chapter of Acts: 1, The multitude of them that believed were of one heart and of one soul: there were no schisms or divisions of opinion in doctrine and practice among them, but rather harmony and tranquillity; 2, not one of them said aught of the things he possessed was his own; 3, they had all things in common; 4, with great power the Apostles gave witness of the resurrection of their Lord and Master; 5, great grace was upon them all; 6, not any among them lacked the necessities of life; 7, they sold their possessions and laid the proceeds at the Apostles' feet, *i. e.*,

in a general treasury; 8, distribution was made unto every man according as each had need.

What a wonderful, powerful and far-reaching transformation the baptism of the Holy Spirit wrought nineteen hundred years ago! And we are assured by the Author of the unerring Science of Koreshan Universology, that a similar baptism, at this, the end of the Christian age, and the beginning of the Golden Era, will eclipse in magnitude, power, and phenomenon the "early rain." Let no one deceive you; if any one claims a divine baptism, without the attending divine phenomena, put him down as a deceiver. This truth will help you to distinguish your faith from the spurious presentations of the esoteric power now so rampant among certain people. Let the marvelous phenomena that attended the divine baptism nineteen hundred years ago, be your safeguard and example.

The conservation of the sex energies through the perfect control of the affections of the mind, so that the thoughts are diverted from sensual attractions, is the means by which insulation is effected; and the object for which such insulation is induced, determines whether the act is a righteous or an unrighteous one. When the Lord Jesus inaugurated his church, it was not accomplished by a regard for popular and public opinion, and an effort to create an organic unity of an incongruous mass composed of irreconcilable factions and personalities. He knew better than to attempt to organize society without applying the laws of organic unity through universal polarity. He therefore chose twelve men whose very lives would be sacrificed, if need be, for his gospel, to whom he could commit his doctrines, making the twelve the circle of insulation. Their energies were all directed to Him as their Educator; they had nothing to give to the world but what they received from him. This was the nucleus around which His church was established.—*Koresh.*

A Review of "The Theory of Social Revolution"

BY N. C. CRITCHER

THE AUTHOR of "The Theory of Social Revolution,"

Brooks Adams, attacks his important subject in a fearless and impartial spirit, which leads him into very deep waters, from which he has not been very successful in emerging with the remedy for the to-be-feared consequences of the violation of the fundamental laws of equity. He sees, only too clearly for his own peace of mind, where the trouble lies, and in his closing chapter, "Inferences," makes the prediction which justifies the title of his book.

In tracing the causes of the present conditions, he looks back over historic times, finding there the same causes leading to the same effects; that being the inexorable law. His opening sentences are fine: "Civilization, I apprehend, is nearly synonymous with order: * * * Now, although the optimist contends that since man cannot foresee the future, worry about the future is futile, and

ERRATUM—By mistake the publisher's name was omitted from the review of Mr. Adams' book on page 152. The publishers are Macmillan & Co., New York City. Price \$1.25.

that everything in the best possible of worlds is inevitably for the best, I think it clear that within recent years an uneasy suspicion has come into being, that the principle of authority has been dangerously impaired, and that the *social system, if it is to endure, must be reorganized.*"

Beginning here, he traces the rise from Revolutionary times of what he terms the industrial capitalistic class, composed, in the main, of administrators and bankers. "This class," he thinks, "attained its acme of popularity and power, at least in America, toward the close of the nineteenth century." Tlren began the resistance manifested in the Interstate Commerce Law, and the Sherman Act, and "having for its mouth-piece the President of the Union itself."

"History may not be a very practical study, but it teaches some useful lessons, one of which is that nothing is accidental, and that if men move in a given direction, they do so in obedience to an impulsion as automatic as is the impulsion of gravitation. Therefore, if Mr. Roosevelt became, what his adversaries are pleased to call him, an agitator, his agitation had a cause which is as deserving of study as is the path of a cyclone."

Proceeding with the consideration of the "agitation," he thinks "the result has been that the Progressive movement, bearing Mr. Roosevelt with it, has degenerated into a disintegrating, rather than a constructive energy, which is, I suspect, likely to become a danger to everyone interested in the maintenance of order, not to say in the stability of property."

The temptation to extensive quotations is great, as the author's treatment of his subject is supported by profuse illustrations from history extending back to Rome, and through the French Revolution, where may be found conditions so germane to our own, (though somewhat differing in the immediate causes,) as to "point a moral" that we would do well to heed, if, indeed, the time to do so has not already passed.

"Were all other evidence lacking," he says, "the inference that radical changes are at hand might be deduced from the past. In the experience of the English-speaking race, about once in every three generations a social convulsion has occurred; and probably such catastrophes must continue to occur in order that laws and institutions may be adapted to physical growth. Human society is a living, working organism, working mechanically like any other organism. It has members, a circulation, a nervous system, and a sort of skin or envelope, consisting of its laws and institutions.

"This skin, or envelope, however, does not expand automatically, as it would had Providence intended humanity to be peaceful, but is only fitted to new conditions by those painful and conscious efforts which we call revolutions. Usually these are warlike, but sometimes they are benign, as was the revolution over which General Washington, our first great "Progressive," presided, when the rotting Confederation under his guidance was converted into a relatively excellent administrative system, by the adoption of the Constitution."

The author points out the possibility (already demonstrated) of a few men, or even of one man, controlling such

enormous masses of money "as to become clothed with various of the attributes of sovereignty;" but sovereign power is usually considered a trust, which is not found in this case. "If capital," he continues, "insists upon still exercising sovereign power without accepting responsibility as for a trust, the revolt against the existing order must probably continue, and that revolt can only be dealt with as all servile revolts must be dealt with, by physical power." That is, of course, by force of arms.

Continuing, the author treats of the subject of highways, and the various methods adopted by nations for the protection of transportation, which leads him to the monopoly of railroads and other means of transportation by capital at the present time. This brings into view the change in the functions of our courts, caused by the power of capital used for its own protection, influencing the judiciary, until it has overstepped its proper place, and becomes a legislative body, rather than an interpreter of existing laws. This he shows to have become a most serious menace to the well-being of the country.

This subject covers many pages, and while most interesting and valuable, as matter for thought, cannot be quoted further here. In fact, the difficulty in selecting for quotation is embarrassing, from the abundance of important matters considered, as for instance: "Franchise rights;" "Police Power;" "Pressure;" "Fixing of prices;" "Reasonableness;" the change in the House of Lords; and the detailed account of the French Revolution.

Summing up in the closing chapter, which he entitles "Inferences," we find our author fully conscious of the fact that in money may be found the cause of the evils which beset us. He does not say, with the Bible and Koreshan Science, that "the love of money is the root of all evil," but others would naturally be led to that conclusion by his statement of the existing facts. He sees that capitalists have become specialists to a degree that warrants, in their minds, the regulation of every function of the body politic; law, they consider their servant, and the means of transportation (upon which the life of the community depends) their private property.

"Apparently modern society, if it is to endure, must have a high order of generalizing mind—a mind which can grasp a multitude of complex relations; but this is a mind which can, at best, only be produced in small quantity, and at high cost."

The type of mind to which the author looks for a solution of these complex questions has already found its antitype in the Author of Koreshan Universology, which, as its title indicates, is a universal science, treating of the form and functions of the universe, and proving it to be the pattern upon which social order must be formulated. This demands an absolute knowledge, founded upon a demonstrated premise, establishing the form, hitherto only hypothetically asserted, and used as a "working hypothesis." An hypothesis is a guess, and upon this guesswork our present civilization rests, as upon a foundation of sand. And when the winds of faction, and the waves of social disorder break upon that edifice, it will surely fall,—and great will be the destruction thereof. The revolution of which Mr. Adams has premonitions will surely come, "for without the shedding of blood there is no remission of sin."

The Open Court of Inquiry

N. C. Critcher

LIFE AND DEATH

Koreshan Science Gives the only True Knowledge on This Vital Subject

Question 217. "What is life and what is death?"—E. C. D., Pa.

BEFORE answering this question, it may be well to give some consideration to the prevailing beliefs in regard to life and death. It is generally supposed that mankind as we see them, carrying on their various avocations, and indulging in the pleasures, innocent or otherwise, with which their time is occupied, are alive, and that death is that last act in the drama, when the body is deserted by its occupant, the spirit.

If that be true, then the word "death" would apply only to the body; the spirit, according to the generally accepted idea, taking its flight to some unknown region, where it continues existence as a disembodied being. In fact, we are all familiar with the term "deathless spirit" as applied to that which animated and controlled the physical form. But Koreshan Science teaches that man is mortal,—body, soul, and spirit, and continues to be mortal until, by obedience to the laws of life, he shall attain immortality.

If man is now mortal, having been created originally in the image and likeness of God, what is the cause of the deterioration? And by what process can he again attain that condition? Nowhere, outside of Koreshanity, do we find the answer to that question; but as we find in the Scriptures a warrant for the effort to attain all knowledge, even to that concerning God, than which nothing can be higher, (see Isaiah xlv: 11); and as through the illumination of the Messenger, the Elijah of this age, CYRUS, the Anointed, this knowledge has been brought to us, it is incumbent upon us to give that knowledge to the world.

This will best be done in the words of KORESH himself. In the article, "The Mission of the Lord," FLAMING SWORD, Sept., 1896, is given the following statement: * * * "Man is subject to two general states as pertaining to the vital and non-vital resources of universal activity. One of these states is immortality, and the other is mortality. One is life, the other is death; and in his present career he is in one or the other of these antagonistic relations.

"When man was created, God breathed into his nostrils the breath of life and he became a living soul, and this by virtue of the very breath of the Lord God, or Spirit with which he was endowed. By the disintegration of Adam, and the removal from him of that principle by virtue of which, while it remained in him, he was an integral structure, he became a mortal soul. From the living condition or state to which he attained by the influx of the Spirit of the Lord God, he declined to the opposite condition or state; namely, that of mortality.

"All men born from the segregated structure, or from the pair subsequent to their removal from paradise, are born in sin and shapen in iniquity; consequently they are mortal, dead. * * *

"The great and fundamental doctrine concerning the

original transgression is simply this: man died in consequence of sin. Are we to question the fiat of the law of death by entering into controversy with Jehovah-God, and limiting, by restrictive definitions, the purport of that fiat? We repeat, that when death was pronounced upon man, a death inhering in the very principle of the violation of the law of life, its influence extended to every fibre and molecule of the physical organism. * * * Man is born in sin and shapen in iniquity, because the animal processes of procreative procedure are those through which the laws of life or immortality were originally violated, and by which there is a continuity of violation."

In "Life versus Death," Guiding Star, Vol. II, p. 206, KORESH says: "Man is educated both by observation and ecclesiastical culture, to expect the common corruptible termination (death) of the body. He is born into the inheritance of desire *not* to die. In other words, the inherent and innate proclivity of human desire is to live. The belief that man must die, is in direct conflict with his *desire* not to die. This conflict is the prime factor in that process of disintegration which consummates in corruption. * * * Man desires natural life, because it is the only life with which he is acquainted. * * * Man must be cultured into the experiences of the divine life before he knows whether he can enjoy them or not, and thus desire such a life in preference to the natural one. * * *

"If man ever attains to a desire for a heavenly life in preference to the natural, it is because he has had implanted in him the germs of that life which, when approaching maturity or fruitage, incline him to return to their former joys; these germs of the higher life being in the involved forms, the aggregation of previous evolutions in the higher degree.

"When regeneration approaches maturity in man, he begins to prefer the immortal life to the mortal one, and naturally seeks for the science of the immortal state. By the science of immortal life, we mean the science or knowledge of what it consists, and how acquired. The science being in agreement with the new desire, there obtains a reconciliation. The conflict between the love of life and the conviction of death ceases, and man comes into his state of rest. * * *

"The first step toward the new culture must be a correction of the desire for life. The mind must be taught to incline toward the divine condition both in natural and spiritual qualities, and to turn from the sensual nature. * * *

"The dispensation, from the time of the planting of the germs of life to the present (the end of the age), was required for the process of regeneration to produce the fruit. Now that the end is come and the new dispensation is consummated, we look for the harvest. It must come through the destruction of the last enemy; namely, death."

In "The Coming and Sowing of the Seed-Man," KORESH says: "The new Church is actually the Lord's body; and when resurrected, the Book of Life is opened, evolved or unfolded, and constitutes the first-born from the dead, the first-fruits of the resurrection."

The Coming Cataclysm

Question 218. "Will anything of a serious nature happen to this earth, causing great loss of life?"—*J. N. D., Tex.*

KORESH predicted many years ago, the cataclysm which would result from the change of the relation of the ecliptic to the equator; a change occurring at the end of every twenty-four-thousand-year cycle. The last great change in that position is now being discovered in the Arctic regions by geographers, shown by the well-preserved remains of tropical animals buried alive by just such a sudden catastrophe. Flora of the same regions are likewise found there.

In the March issue of *Current Opinion* is an interesting description of "The Submerged Continent Over which the Mammoth Ranged," now covered by the Atlantic Ocean. While modern so called scientists record results of their observations and research, they are none of them able to give the cause of these phenomena. Here may be seen the wide gulf separating them from the true Scientist, he who not only sees the effect, but from his amplified intellect is able to deduce the cause, infallibly, from the effect.

The catastrophe will cause great loss of life, the time having now arrived for a reversal from the Piscatorial age of most extreme proliferation, resulting in a continually degenerating type of humanity. The concentration of spiritual entities in the decreased number of people, will produce a race of intellectual giants. To understand this fact, it is absolutely necessary to keep in mind the location of the spiritual world—not disembodied spirits floating around in a sea of ether, or gathered in a body, waving palms and forever singing hymns, but *in* humanity, where even the God himself develops from age to age, till in a *persona*, or mask, as in the Lord Jesus, he can be seen by human eyes; the Spirit being the interior, and always invisible. The developing Divinity may be seen in Enoch, Noah, Moses, Abraham, Elijah, and now in CYRUS, the Lord's Anointed, who will, in his second coming, bring to the birth the Sons of God.

Personality and Spirit

Question 219. "If there is no function without form, do astral bodies reside in human brain cells?"—*P. W., Mo.*

KORESHAN Science teaches that spirit, even the God Spirit, is not at all times functioning in personality (the mask or *persona*). In the spiritual world, which is not a separate and distinct locality, as has been believed,—the abode of disembodied spirits,—but which is in humanity, the spirit functions through the brain where it is temporarily dwelling. This may be plainly seen in the case of obsessing spirits, who manifest as insanity, and in many forms of disease.

If every thought is an entity, as taught by KORESH, it is evident that in all teaching, and other interchange of thought, there is also an interchange of entities. The human brain is indeed a habitation, where one, the ego, being the proprietor or host, receives and entertains those thoughts or entities which are congenial to him. Many of the difficulties of life would be avoided by the recognition of this power of dismissing unwelcome guests, by (figuratively) shutting the door in their faces; *i. e.*, becoming positive by the substitution of higher and better thoughts.

In "The Science of Mental Therapeutics," FLAMING SWORD, Feb. 17, 1899, KORESH says: * * * "What was it that passed from John the Baptist, when John saw the Lord coming through the throng bordering on the river Jordan, where the great Prophet was baptizing, and was made conscious of the Lord's Divinity through the descent of the pneuma (spirit) in the form of a dove (type of regeneration) lighting on Jesus? "Was it the passing of the pneuma (not psyche) from John to Jesus, or what was it? Who shall answer? It was the voice of God, the veritable Logos, the *spirits* of the dead which John had gathered into himself, into the vortex of the resurrection. He had aggregated them for the express purpose of transposing them to the Christ of God; for immediately afterward John was taken and cast into prison, and what followed is conclusive evidence that John had lost his prophetic power.

"Just as the evil spirits had departed from the man of Gadara, by the thousands, so the divine spirits departed from John, passing into the Lord, and leaving John destitute of the power of prescience; for he sent two of his disciples to know if he was the Messiah, or should they look for another? * * * By what power were these spirits made to transpose themselves from one person to another? And is there any similarity between this case and the doctrine of modern hypnotism? * * *

"Every mind is constituted of thousands of spiritual beings, and these beings either dwell in the cells of the external cortical area (the internal area), in the central cellular groups of the encephalic mass, or in the locations of the various organs of the body; but no spirit can exist independent of external or material organic structure. Organism is the substantial basis of all spirit life, and the channel through which all pneumatic and psychic phenomena are manifest."

The Length of the Ages

Question 220. "When will the Christian age end, and is it, or will it be, the same length in time as the Jewish age which preceded it?"—*J. N. D., Tex.*

"THE GREAT Consummation," FLAMING SWORD of Oct. 19, 1900, opens with these words: "This ends the dispensation. We are now in the throes of the final struggle. The forces of disintegration are hastening the dissolution of the old church and state. * * * What is signified by the end of the Christian dispensation? The birth of the Messenger of the Covenant in 1839, his career of thirty years, and its esoteric and reflex influence throughout the world in the revolution which has taken place in public sentiment on all lines; in the impetus given to invention, and in religious, moral, and social latitude; in the illumination of the Messenger at the end of thirty years—in 1870, at the time the papal head declared the dogma of papal infallibility, both secular and spiritual, and failed to demonstrate it in his fiasco of the Franco-Prussian war, when the papacy lost its last vestige of temporal supremacy; * * * in the fulfilment of the times which passed over Rome's two phases of existence—seven times 360 years, which are 2520 years.

"This period (1870) ended the seven times, and marked the downfall—the end, of Rome's temporal power, and was one of the significant events in the coming of the new dispensation. * * * The next thirty years were spent in the

concentration of mental energy, and in the final establishment of the nucleus of the new church, in the pivoting of the Koreshan System in construction of the organic cell; that is, in the formation of the biologic battery, upon which will depend the ushering in of the conflagration that will dematerialize the tens of thousands who will be 'put to flight' in the final enunciation.

"The next twenty years will be replete with the revolution and its concomitant events, which will ultimate in the organization and extension of the kingdom of righteousness throughout the world. * * * The present and coming generation will be occupied in the organic grouping which is to constitute the new kingdom. There are two distinct comings of what the Christian world denominates the 'coming of Christ.' The first is the manifestation of the Messenger of the Covenant; he is the forerunner of the kingdom's establishment. The *first* is the personal manifestation; the *second* is the coming of the Sons of God."

The length of the different dispensations, while not the same, is approximately so, being regulated by the movement of the sign Aries through the constellations of the Zodiac, subject to definite degrees of foreshortening.

The Jewish Age

Question 221. "Was the Jewish age a type of this, the Christian age? What is the next age, and what changes, religious and political, do you expect? Will there be war?"—*J. N. D., Texas.*

THE types of the Jewish age, *i. e.*, the sacrifices, the atonement, the passover, the lifting up of the brazen serpent in the wilderness; and the journeyings of the children of Israel for forty years were all prophetic, and found fulfillment in the Christian age. The Old Testament is written in symbolism, and can only be understood and interpreted by the illuminated mind—the same mind that inspired it.

KORESH has explained many of these types in different writings, especially those relating to the Elijah of this age, the Messenger of the Covenant, of whom Cyrus, the Persian King, was the antitype. The study of the Old Testament in the light of Koreschan Science will well repay the student.

That there will be war on an unprecedented scale, is not only foretold in the Bible and corroborated by KORESH, but the preparation constantly going on among all nations is a confirmation that cannot be overlooked by any reader of the signs of the times. One of the most striking indications is the untiring cries of "peace, peace," heard on all sides.

The Divine Birth

Question 222. "What is meant by being born of water and of the spirit?"

IN THE article entitled, "Born of Water and the Spirit," FLAMING SWORD, October 26, 1900, we read as follows: "The Lord Jesus came into the world at the end of the Jewish age, born of the Virgin Mary. His was not merely the birth of the spirit; it was the birth of water. What is it to be born of water? This question cannot be understood until the character of water—as pronounced by the Scriptures themselves—is comprehended.

"The waters which thou sawest * * * are multitudes, and peoples, and nations, and tongues." Peoples, nations,

and tongues constitute waters, according to the declaration of the angel who came to edify John as to his wonderful vision. To be born of water, then, is to be born of these forces and characteristics. There are various degrees of these qualities. Multitudes, peoples, nations, and tongues are both spiritual and natural. That depends altogether upon what plane of thought the mind is operating.

"In the beginning of the Christian dispensation, the Lord was born again. Why? For the reason that from this status as Abraham, the father of the Jewish race, he had passed along through the entire Jewish age from one partial incarnation to another, the same spirit inhabiting different men from generation to generation, until Abraham was born again as the Christ of God, the Son of God, the offspring of Deity. * * * Those who were born of the Spirit nineteen hundred years ago, *saw* the kingdom, but did not *enter* it."

In "The Manifestation of the Man of Sin," FLAMING SWORD, October 18, 1901, may be found this statement: "The Elijah of this age was born in 1839, a fact which cannot be disputed if the Bible is taken as authority. * * * This is the birth of the man of sin, the birth of the Spirit which took upon itself the sins of the world. It is the same Spirit in a new garb, for it is written: 'Upon him that overcometh * * * I will write my new name.' Though it is the same Spirit, it is a new personality."

In the GUIDING STAR of August 1888, p. 248, after the statement that about 1914 would occur events corresponding to the fall of Jerusalem, KORESH says: "We have come then upon the great event of the *new birth*, wherein the new genus of beings (Theo-Anthropos) will be born of water, born into the constellation Aquarius, or born through the culmination of scientifics into actual truths or knowledges; these natural truths being represented by the water-carrier. * * * 'Except ye be born of the water and of the Spirit, (both), ye cannot *enter* the kingdom of God.'

"One of these births the church experienced 1900 years ago; namely, the birth of the Spirit. The other, the birth of water, which is the destruction of death, and is the New Birth, or the birth of the immortal body, is to come as the resurrection or the reincarnation. This will occur as the immediate sequence of the annunciation of the new Science, the science of immortal life, which is no more nor less than the new and everlasting gospel.

"The birth of water is now about to appear. This is the resurrection of the race, the process by which the spiritual angels and the natural humanity will conjoin, and be transposed and transubstantiated from the spiritual heavens and natural humanity, to the domain and realm of the higher degree; namely, that of the Order of Melchizedek, the true order of the eternal Sons of God."

In "He Cometh as a Thief In the Night," FLAMING SWORD, April 21, 1894, KORESH says, referring to the coming of the Lord Jesus nineteen hundred years ago: "He afterwards came by the operation of the Holy Spirit, which was his second coming in that age. He now comes in one person, (as the Spirit of Truth and without observation,) through whom the central theocrasis will occur, after which he will come in the manifestation of the Sons of God, and every person who has the eye, that is, every person who has the light of the body (the light of the body is the eye); namely, the Christ, will see him."

The Publishers' Department

The Flaming Sword

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

Established by Koresh (Dr. C. R. Teed) in 1889.
Conducted under the auspices of the Koreshan
Unity.

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Interesting Reading and Announcements

UNDER the initial article of this issue KORESH teaches, *in the language of analogy*, the marvelous doctrine of anatomical and physiological metamorphosis, or the laws and processes of the possibility of the attainment of immortality in the flesh. Read thoughtfully what is said under the following subhead: "The Physical Cosmos the Analogue of Man; Bones in Mental Solution; Skeleton of the Resurrection in the Doctrines of Life."—"The Fall and Death of the Two Witnesses."—"The Bones Are Held in Solution in the Currents of the Encephalic Circulation."—"The Bones Must First Be Resurrected, after which the Flesh Will Be Put upon Them, as Described in Ezekiel."—"Creation and Birth of the New Kingdom Analogous to Vidual Development; Breathing the Breath of Life into the New Order."

In what particular or specific feature or form is the physical cosmos the analogue of man? In the language of Koreshan Science we answer, in the fact that "the universe embraces the biunity of both the male and female in an integral and per-

fect structure." This fact, the union of the two, the male and female, makes the physical world perpetually recreative.

The original man as described in Gen. i to ii: 16, was biune; that is, two-in-one, and is therefore called "the Son of God." (Luke iii: 38.) When the division of the two principles came about through the "deep sleep" (Gen. ii: 21), elsewhere called "the fall of man," then man became a divided or mortal (imperfect) being. In order to restore man from the fall, Jesus the Christ, the archetype of the new creation, who embraced within himself the male and female principles, came, and by death was planted or sown in the race. What will be the harvest of such a planting? Life from among the dead; that is, immortal life, immortality in the flesh. By planting an immortal being into the fallen man, the mortals become immortals in God's appointed time, for the immutable law is: What is sown or planted, that kind shall be harvested.

KORESH, the High Priest of the Levitical Order, will be the first to arise as the Immortal, as he himself declares: "The descent of the New Jerusalem is from the spiritual heavens, and this descent is to resurrect *the man*, and to *restore him to immortality*." (F. S., Vol. xxii, No. 4, April, 1908.) The New Jerusalem made her abode in the mentality of KORESH, the Messiah of the new age, at the time of his marvelous and unparalleled illumination. And who shall say that the New Jerusalem forsook him when he passed into the interior for a further conjunction with Elijah, or God the Lord, who was in him, as the ego-Spirit of the Truth of God; when he himself declares, in the above cited reference, that in her descent, the New Jerusalem is to resurrect *the man*? The *one man* first. "Restore" him to what? The unambiguous answer is: "to immortality." If you believe it, then confess it. "How long will ye halt between two opinions?"

Those who doubt the anatomical trans-

formation should read and re-read, and ponder over the fact that the Almighty has created animals, birds, and insects which, according to the doctrine of correspondential analogy, represent certain characteristics, careers, and experiences in the life of man. Logically reasoning from this premise, there must exist some creature, in the animal domain, which goes through a process, at some time during its career, that resembles the process of change from one state to another. And we are not disappointed in this anticipation or expectation; for the Entomologist, Mr. Augustus Busck, of the Government Bureau, has discovered, in the Panama Canal Zone, a "silk-hair-like spinning creature," which, in the language of the Entomologist, "undergoes an extraordinary process of physiological change."

If there is a physiological change, then there is also an anatomical change; for the one could not take place without the other. For we are informed that at a certain stage of the creature's career, "it locks itself up in a sort of temporary coffin, which resembles a dainty and wonderful, net-like cradle. It being a sort of temporary death." "And one is not surprised," continues the Entomologist, "that it should have suggested to a poet a likeness to the entombment of the human body."

The Entomologist further informs us that during the extraordinary process of change, "all of its internal organs are broken down and reduced to a structureless jelly-like pulp. Its entire digestive system disappears, and nothing of its inside works are left, except the nervous system. Then out of the aforesaid pulp, by some process altogether beyond our understanding, entirely new organs are built up."

This "process of change" can only be understood by a knowledge of the Koreshan law of transmutation, through which any kind of matter-substance is changed to spirit-substance, and the spirit-substance to new matter-substance. Concerning this, KORESH, in "The Immortal Manhood," declares: "A knowledge of the law of transmutation is the first essential step toward the comprehension of any material, physical, or metaphysical proposition. The interconvertibility of spirit and matter is one of the fundamental laws of being. All matter has been spirit; all spirit has been matter."

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conveys the same doctrine of anatomical and physiological change; for KORESH declares: "Bones represent fundamental truths or doctrines, or, in a more literal sense, *personalities*, who are representative of specific phases of universal truth, and especially truths belonging to the more material or natural things of life." According to the initial article of this issue, "bones" may be held in "mental solution;" that is, as a fluid or as spirit-substance. And the spiritual city, the New Jerusalem, is the *etsem* (rib, bone; strength or life), which awakes the dead, the "valley of dry bones," as described in Ezekiel xxxvii.

The bear, in the language of universal symbolism, teaches the same lesson of physiological change; for "the bear," KORESH says, "involves both the principles of life and death. The hibernation of the bear symbolizes the power to lay down the life and take it up again; hence, the power of the Lord to descend into and resurrect the race *with his own resurrection*." (F. S., Vol. xii, No. 41, Aug. 26, 1898)

KORESH says: "The symbolic language of the bear can only be known by a knowledge of the history of bruin's habits. The bear is essentially the bearer. The bear is the type of *carrying*, hence the name bear. What part of the power of God (the Word) does the bear represent? He has the power to so plant himself as to perpetuate the circulation of the blood, while the organ of respiration is hermetically sealed, and the powers of digestion are suspended. He accomplishes this by relaxing the lingual muscles so as to allow his tongue to drop back into the larynx, thus sealing up the windpipe. In other words, he swallows his tongue into his windpipe, and shuts off his wind (*pneuma* or spirit), and thus hibernates. He also has power to recall that wind and *raise himself from his hibernation*; that is, he has power to lay down his life and take it up again." (F. S., Vol. xiii, No. 34.) Read also No. 35, page 4, that "through the process of *bear-ing*, there might proceed the fruits of the resurrection, after hibernation."

Koreshan students should not overlook or set aside the foregoing citations concerning anatomical and physiological transformation. We reiterate what KORESH declares: "The descent of the New Jerusalem is from the spiritual heavens, and this descent is to *resurrect the man, and restore him to immortality*."

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fluid or spirit substance, and the spirit-substance to a new blade, stalk, and seed again, then no one should doubt the transformation and resurrection. It is a known historical fact, that wheat has been found, perfectly preserved, but thoroughly dry and shrivelled, in exhumed mummy-cases, which have been buried for many centuries; and yet when the seeds were planted, the wheat grew and bore seed of the modern kind.

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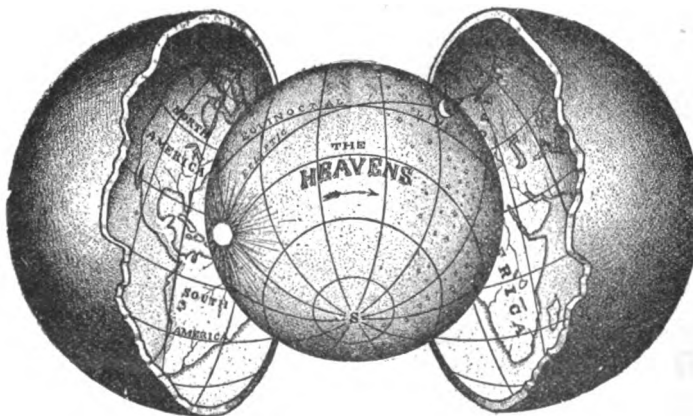
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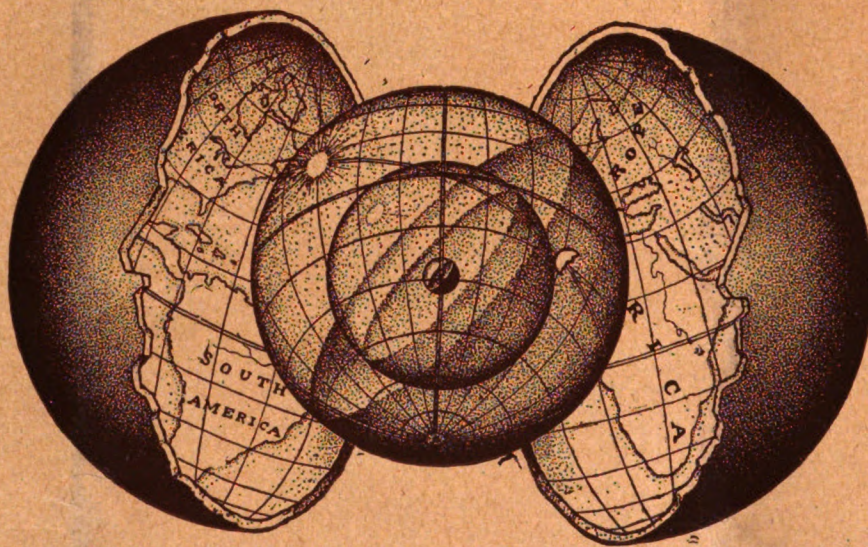


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