

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

Only Through a Comprehensive Knowledge of the Laws of Correspondence Can Social and Universal Order Be Established

PART XXIX.

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



THE UNIVERSAL muscle is represented by the various characteristics of industry. The bones, then, are the resources of life, as represented in the classification of industry in the social kingdom. Bone will come to its bone, in the development of the coming order. A railroad combination is a bone; a great coal combine is a bone. Every trust involving the coöperation of millions of dollars, and representing a specific form of industry and commerce, is a bone; but all these belong to the cadaver of the closing age, and are merely the antithetical ensamples of what will comprise the readjusted bones of the resurrection. These bones of the universal man will be readjusted in the anatomical framework of the universal social fabric, and industry (the muscular system of this anatomy) will be so adapted as to constitute it a reconstructed manhood, governed by the absolute relation of subordination until, when the readjustment is complete, the breath of God will move upon the universal man, to engender independent life and social liberty.

It is only through a comprehensive knowledge of the law of correspondence, that the social order can be reëstablished in the organic formation of an immortal fabric; and no individual can exist as an immortal being, until the universal structure attains immortal life. When the anthropotic macrocosm is so corrected in its organic character as to correspond to the alchemico-organic cosmos, the individuals consociated in the aggregate grouping of the Grand Man will necessarily have become immortal.

By immortality we do not mean eternal life, for immortality is the stage of transitional being, from the arch-material to the invisible and eternal. Immortality is the product of the conservation of the natural resources of our being, and the key-note of conservation is rest. Therefore we reiterate the statement, that the conservation of the sex potencies is their sabbath of

rest; and when it is declared that "Thou shalt remember the sabbath day to keep it holy," allusion is made to the seventh principle or ultimate of human existence, and through its conservation and divinely legitimate appropriation, the fruit of immortality will be assured to the race of men.

We have set forth the law of the order of the resurrection of the bones, in the kingdom of the resurrection, whence we shall continue the analysis of the vidual framework, relating each bone as we proceed, correspondentially, to the osseous structure of the Grand or Macrocosmic Man.

The Alimentary Canal of the Macrocosm and its Correspondence in the Alchemico-Organic Macrocosm

There are seven distinct divisions of the digestive tract, beginning with the stomach. The alimentary canal is the tract through which the food is prepared for its absorption into the body. The process of digestion commences with the stomach, and continues through the entire length of the tract. In the passage of the aliment through the digestive organ it is subject to seven distinct metamorphic influences, through which the *ingesta* is adapted to seven distinctive absorbent processes.

In every one of the seven divisions of the alimentary canal there is the creation of a special and distinctive quality of lymph corpuscle, to effect which the aliment, as it passes along the tract, must meet the seven qualities of excreta eliminated from the body in the exudations of the alimentary surfaces. Corresponding to, and presiding over, the functions of the alimentary canal, are the seven divisions of the inferior gyrus of the frontal lobe of the cerebrum. This gyrus or convolution has so many distinctly marked subdivisions as have been defined belonging to the digestive tract; and they definitely perform the same number of functions

of perceptive metamorphosis, as mental channels of absorption and elimination, as we find physiologically operative in the alimentary tract of the body.

In fact, the seven phrenological organs of the inferior gyrus of the frontal lobe of the cerebrum constitute the alimentary channel for the appropriation of mental pabulum, and effect for the mental field what the digestive tract of the body effects for the assimilative processes of that more material though not more substantial domain. The optic, olfactory, and gustatory nerves are the prime channels of ingress to the gyrus of mental perception; and whatsoever passes these portals to the citadel and dome of thought, reaches the point of conscious possession through these seven steps of the temple of intellectual construction.

Every organ of the cortical area, or every grouping of cortical substance outlined by the sulcus of its own environment and limitation, is a complex alchemico-vital laboratory for both the generation of mental essences, and the generation of the animal and organic essences which, through the fibre, communicate with and supply its corresponding physical organ in the body. Every cell (spherule) is the generator of intellectual lumen (mental light) and of affectional calorine (mental heat). These two comprise the principles of wisdom (light) and love (heat), and correspond to the light and heat of the sun. These spherules are not merely elaborators of conscious intellectuality; (let the reader never fail to discriminate between the terms intellectuality and intelligence; intellectuality being the possession of knowledge, and intelligence its communicator, conveyance, or impartation;) they are elaborators of the cerebral essences which traverse the fibres either to the cavities of the brain, or to the parts of the body over which they preside and with which they communicate.

How Visual Essence Is Generated and Transmitted

Those acquainted with the literature of Koresban Science already know that visual essence, or that substance proceeding from the mind through the visual organ, the eye, is generated in a group of cortical cells situated behind the ear, and is carried forward from that region through the optic tract, decussating at the commissure; following the optic nerve, it focalizes from the expanded inner sheath (the retina) of the eyeball within the vitreous humor, whence, passing through the lens and pupil, it comes to another focal point just outside the eye. From that external focus it radiates in every direction, touching every object by which the ray is obstructed.

So far, the visual essence has not produced vision. When these radiations touch objective things and are reflected back to the external focus, thence through the pupil to the focus within the vitreous humor, back to the retina and thence to the cortex, the mind is said to perceive. The lines of radiation become the wires, so to speak, over which the impression of the object is pictured upon the retina. Vision is not complete to the mind when the impression of objective things is planted from the retina upon that cortical area where

the visual essence is first generated. The impression is transmitted from cortical area to cortical area, through the gyri or spirals of the cerebrum, until the perceptive organs define the impressions. At the points where the last impressions of the mind are made, where conclusions are reached, there the beginnings of the corresponding actions in the body are instituted.

That portion of the cortical area mapped out by the inferior gyrus of the frontal lobe of the cerebrum stands under and comprises the support of the upper region of the lobe. It is the basis and continent of that which rides upon it, hence it is the region of the understanding. It cannot be supposed, because the fibres of the optic tract are not traced beyond the visual cortex at the posterior region of the cerebrum, that communication is not made from that portion of the cortical area where the fibres terminate, to other portions of the gray matter. Impressions of external and objective forms and qualities made upon the retina are conveyed to and impressed upon the orbit of the spherule.

The cells comprising the primary visual surface are the receptacles of innumerable imprints, which, by endosmic impulsion, are conveyed from the spirals or gyres of one cerebral realm to another, until they implant themselves upon the phreno-physiological centers of each special quality of differentiation in what is denominated the perceptive region,—the absorbent tract of cerebral alimentation. The afferent fibres determining from this region, as the spokes of a periphery to its hub, or as lines from a circumference to a common center, pivot in what the phrenologists denominate the organ of alimentation or alimentiveness. It is the liver of the head, and corresponds to the liver of the body; it bears the same relation to the digestive tract of cerebral and mental alimentation, as does the liver of the body to the digestive tract of the body.

The Double Function of the Organ of Individuality

The reader will understand that every organ of the brain being the center of an intellectual faculty and function, is also the center of the corresponding physiological function; for the process of elaboration which is active in the generation of essence, and which passes out from the mind as intelligence, is also active in the elaboration of serum, which passes through the fibre to its corresponding organ in the body. The organ of individuality operates physically to divide and unite; to disintegrate one kind for the integration of another kind. It is the disorganizer and the organizer, the tearer-down and the builder-up. It acts indirectly and involuntarily to disintegrate, but directly to organize and integrate.

The organ of form acts physiologically upon the digestive tract, and through this upon the body, to formulate or to create form; it acts mentally to determine and differentiate forms. The organ of size, as a physiological organ, adapts the limitation of size to other proportions of the organism, and determines the adjustment of the relations of parts to the whole, solely upon the basis of the size of proportions. As a mental organ it discriminates regarding size and proportions as related to space. We note the functions to which special al-

lusion is made, merely to illustrate the law of mental and physiological relationship in the co-unity of mental and physiological function.

If the human body is the microcosmic structure, or the universe in its least form, which is a settled fact, according to the principles of Koreshan Science, and the microcosm has an alimentary canal or digestive tract, then the macrocosm, being the expression of the organo-vital microcosm, and a co-ordinate organic and corresponding structure, must also possess an alimentary canal or digestive tract.

Can we find the digestive tract of the alchemico-organic macrocosm? "The epigastric or solar [sun] plexus supplies all the viscera of the abdominal cavity. It consists of a great net-work of nerves and ganglia, situated behind the stomach and in front of the aorta and *crura* of the diaphragm." Maintaining that the cellular theory of the universe is the correct one, and that the metallic laminæ or plates comprising the circumferential shell are so related in their contiguity as to provide interstices for the transmission of liquid and semi-liquid ingesta, we successfully locate what in the alchemico-organic domain corresponds to the alimentary canal in the physiological.

The Universal or Grand Man Is the Organo-Vital Structure Incubated

The universe is a shell or egg. Life is in process of development within the shell;—we care not how much the pseudo scientists and crank philosophers of the age urge to the contrary. The universal or Grand Man, the man in his greatest form, is the organo-vital structure incubated (in-cube-ated). That which hatches from the shell, though modified in form to adapt its relations and functions to the convenience of performance, must embrace, in the modified structure, all the properties and relations of form, and the corresponding and coördinate functions contained in the incubated egg.

It is a fact that the organic constituents which conspire to form the circumferential area of the ovum, when incubated, form the inner structure and framework of the modified organism. In the universal shell or ovum there are seven metallic strata or laminæ, composed of the seven primary metallic substances. They are contiguously juxtaposed, and are acted upon alternately by the actinic activity of the four primary essences; namely, photoine, scotoine, calorine, and cruosine. These are the primary essences of the solar radiations, successively projected upon the surfaces of the laminæ or plates of environment during the course of the sun's orbital motion.

The alternate expansion and contraction of the laminæ—occasioned by the alternate projection of the solar cruosine and calorine (cold and heat essences), this projection describing a circular or circumscribed plate—provide a circular cavity between the plates or laminæ, which is continually impelled forward around the circumference. This, following in the sun's course, describes a spiral circuit passing around between the laminæ through the interstice north and south, and south

and north, as the sun moves toward the tropic of Capricorn and toward the tropic of Cancer.

These discular cavities are filled with liquid mercury, which becomes more and more semi-solid as it progresses through the interstice of the plates, passing from one plate to another until it finally passes out and discharges from the outermost interstice into a great river or sea of liquid fire, thence, through sublimation, to be carried back to resupply the origin of the mercurial current.

(To be continued)

THE KORESHAN SYSTEM OF COSMOGONY

By KORESH

**Telescopes More or Less Imperfect at Best;
Likewise the Lens of Every Human Eye**

PART XVIII.

NO ASTRONOMER pretends to believe that a telescope can be made which does not embrace more or less of the uncertainty of astigmatism. No optician lives, who does not know that the lens of every human eye has more or less the uncertainty of astigmatism; how, then, can an observation be made, involving the immense distances pretended to obtain by the men who believe in the Copernican system of astronomy? If correct calculations are made of relative locations of stars, in view of these uncertainties, what comprise the factors of certainty?

This may be answered first, by the statement that the stars are within our atmosphere instead of beyond, therefore the factor of refraction does not enter into the problem; second, the base line is concave instead of convex; and the lines upon which the relative location of the star is made, in the determination of parallaxes, are convergent toward the object which is observed within the atmosphere, and at a short distance from the point of observation.

We were asked the question: "If the experimental operations of the Geodesists should not prove the Cellular Cosmogony, would that invalidate your claims regarding other parts of your System?" We replied: "Our system of theology, sociology, and government is founded upon the fact of the concavity of the earth. We are as positive regarding the truth of the inside theory now, as we shall be after all the corroborations of the Geodetic work." The importance of the Geodetic operations resides in the fact that we shall have in hand the results of practical mechanics applied to the earth's contour, so that no man can refute or gainsay them.

A direct line extended at right angles from a perpendicular post strikes the earth. This we have demonstrated absolutely. That the earth is concave, there is not the shadow of a doubt. It destroys the last ray of hope entertained by the scientists, who, upon the basis of the Copernican system, either deny God, or what is worse, say they do not know whether there be a God or not.

In extending the air line we have proven, by simple mechanical application, the concave theory. We have found the ratio of curvation to be about eight inches to the mile. This is the first time in the history of the

world (so far as known), that a like or corresponding measurement has been taken for the determination of the contour of the earth. We are enabled to assert positively the undeniable fact of the Cellular Cosmogony, for which we have contended twenty-seven years; and we challenge any scientist in the world to meet us with our array of absolute facts. We place positive demonstration against assumption. We know what we are talking about. We know that the so called scientists know that what they are presenting to the world is merely pretense, for not a scientist living pretends to claim that the premise of the Copernican system is anything more than conjecture—an unproven hypothesis.

The First Step of the Copernican System Is a Mere Hypothesis or Guess

We have suspended the plumb-line. From this we have extended, at right angles, an air line which strikes the earth proportionately to the height of the perpendicular. This experiment can be repeated a thousand times with the same results. There is not a loop-hole for the poor deluded advocates and devotees of the heathen system of astronomy, which holds the world (the Christian world) in the chaos of midnight darkness.

There is not a so called scientist in the world who dares accept our challenge, for the simple reason that the scientists (?) have wit enough to know that no argument is conclusive that is predicated upon an assumption. The first step in any argument must be demonstrated to be true, or the whole argument, with the conclusion, falls to the ground. Astronomers know that the first step of the Copernican system is a mere hypothesis. They know that it has not been demonstrated, and that any system resting upon an assumption, or a piece of guess-work, is liable to fall to the ground. Our first step is not an hypothesis. We *know* our ground. We not only assert that a straight or air line extended at right angles from a perpendicular post will touch the earth in any direction it may run, but we know it because we have made the experiment, and have found the results precisely as we declared they would be.

We expect to find greater obstacles in the way of public recognition than did Columbus in his efforts to carry forward his project of discovery, for greater issues hang in the balance of this adjustment of human belief. It is a death-blow to the modern Christian church, for if the church which pretends to be imbued with the Holy Ghost, or the Spirit of Truth, can permit the world to be so entirely ignorant of the first principles and laws of creation as it now is, it is a holy spirit hardly worth cultivating.

The Koreshan System of Cosmogony Confirms the Bible and Upholds the Principles of the Christ

While our System of Cosmogony confirms the Bible and upholds the principles of the Christ of God, it shows unmistakably not only where the mother of harlots resides, namely, the old church of Rome, but it as unmistakably and unequivocally points out the daughters who are the harlots; for if the mother of harlots is a church, then the daughters of whom she is the mother, must also be churches. Where are these daughters?

What is the fundamental principle of the old mother church? The tri-personality of the Godhead. What is the fundamental principle of the daughters of the old church? The tri-personality of the Godhead. This fact alone establishes the cognatetic which identifies both as belonging to the same family.

We adore the Lord Jesus as the Son of God, the fullness of the Godhead bodily; God incarnate, the Creator of the universe and Savior of men. We denounce the modern church as the very essence and form of corruption, and as great a persecuting power as God ever permitted to flourish as the green bay tree. Koreshanity will revolutionize human thought and application. It is the end of the old and the beginning of the new age. He "turneth wise man backward and maketh their knowledge foolish;" (hence they must be fools;) he "confirmeth the word of his servant, and performeth the council of his messengers." Read your Bible, and learn that the man with the plumb-line will build Jerusalem, and lay the foundations of the city.

The Geodetic Survey

I learned, as my first great lesson in the inquiry into obscure fields of knowledge, never to accept the disbelief of great men or their accusations of imposture or of imbecility, as of any weight when opposed to the repeated observation of facts by other men admittedly sane and honest. The whole history of science shows us that whenever educated and scientific men of any age have denied the facts of other investigators on *a priori* grounds of absurdity, the deniers have always been wrong. —Prof. A. Russell Wallace, the Eminent Naturalist.

In the stubborn resistance immediately manifested by a few who would have rejoiced had the evidences produced by the employment of the Rectilineator been favorable to the Copernican theory, we find history repeating itself. Because of this, we publish the above quotation from the pen of a recognized scientist, which reveals the character of the opposition to the facts of demonstration and observation in its true light. Fallacy is rooted and grounded in the very heart of humanity, and will not abandon its hold without a struggle.

For the benefit of the reader, we here recall the idiotic opposition to the facts of the discovery, by the noted Harvey, of the circulation of the blood in the human system. Although he produced the evidence,—made ocular demonstrations of the flow of the blood through the arteries and veins of the human body,—the physicians and anatomists of the old schools refused to investigate. Today, there is not a man that can be found to deny the circulation of the life fluid through the arterial and venous systems.

When the telescope was invented and began to reveal the movement of satellites about the planets, the facts observed by Galileo and others were stubbornly denied by the astronomers of the Ptolemaic system; and for years Galileo succeeded in inducing but few to witness the phenomena through the telescope. One scientist who had more zeal, prejudice, and jealousy than knowledge and wisdom, wrote a dissertation on the telescope, attempting to show how astigmatism could be produced in the lenses, and the lenses made to revolve in such a way as to give the appearance of the satellites

revolving about the planet Jupiter. That man lived and died without ever having made a single astronomical observation by means of the telescope. What did he know about the telescope? The sequel proved that he knew nothing; yet he denied that the objects that were seen, were possible to be seen.

Geodetic and Geometrical Ratio of Earth's Concavity

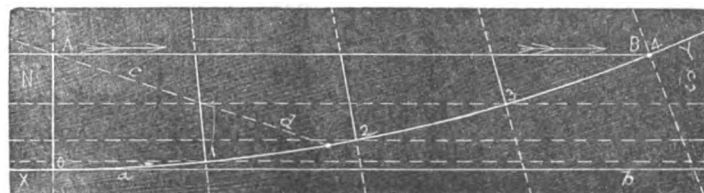
The earth's concavity is considered as an absurdity, and the long line of demonstrations of the same, the mere result of deception and fraud. What do our critics know about the facts we have observed? Upon what reasonable ground can the evidences we present, be disputed by those who have never undertaken the lines of experimentation we have projected? The opposition to our work today is as unreasonable, absurd, and idiotic as that manifested against the work of Harvey and Galileo. We persistently proclaim the facts we have observed and obtained; they are as persistently denied by a few who have never ventured near the surface of water to test its contour. We have surveyed a line by means of a mechanical apparatus, the results of which are as easily (?) explained away by a few who have never seen the apparatus, and who know nothing about its capabilities or methods of use, as the moons of Jupiter were explained by those who had never observed their motions through the telescope. These so called explanations of the results of our survey, we purpose to overthrow.

We have surveyed a line upon the Gulf coast of Florida. The measurements were such as to demonstrate conclusively the concave arc of the earth's curvature upon which the survey was made, and not only the *direction* of its curvature, but also its *ratio*. In this survey we found a definite ratio of approach of the earth's surface to meet the rectiline extended from an altitude of 10 feet above the water level. The line was extended into the water's surface at a distance of about four miles from the beginning of the survey, as shown in the diagram accompanying this paragraph.

XY being the concave arc over four miles in length; AB, the air line, A, the beginning, ten feet above the water, and B, the point of extension into the water; N is north, S, south; 1, 2, 3, 4, the mile stations; *ab* represents the external tangent parallel to the air line, showing the ratio of curvation of the earth's surface for each mile of the survey, while *cd* represents a line referred to later in the article. The ratio of the concave curvature was in proportion to the square of the distance; at the end of the first mile the distance between the air line and the water's surface was eight inches less than at beginning, because the earth in this distance had curved upward eight inches; the second mile, about two feet and eight inches; third mile, six feet, while at the end of the fourth mile the line extended into the Gulf.

In the diagram, the lines of perpendiculars extending from the air line to the arc at 0, 1, 2, 3, 4, decrease in length in precisely the same proportion that the earth curves concavely. Not only was the proper ratio found to exist at the end of seven miles, but also

at the end of *every eighth of a mile* from the beginning of the survey. Let each reader capable of making a mathematical calculation of the ratio of curvature of a



concave sphere 25,000 miles in circumference, test this ratio and the results obtained by the survey, and it will be found that such ratio cannot be obtained by the extension of a right line upon any other than a concave surface; the geometrical principles involved will not admit of it.

Two Classes of Objections Urged

We confront two classes of objections to the character of the Geodetic work upon the coast of the Gulf of Mexico. From several sources, it is claimed that the Rectilineator is not sufficiently accurate to extend a straight line; while from others comes the accusation that we purposely inclined the first section at the starting point so as to extend the line into the water at a distance of four miles; from others, that the first section of the apparatus was not accurately leveled, but inclined toward the earth by mistake. We suppose these two classes of objections seem satisfactory to the minds expressing them.

We knew the objection would be urged that the apparatus was not accurate, and therefore took extra precautions, not only that such objections might be overthrown, but also to insure the accuracy required for such work; we did not devote four weeks to making the apparatus accurate, for nothing. The method employed to insure further accuracy, was by making the apparatus neutralize its own inaccuracies by reversal or turning-over of each section at every alternate adjustment. This process would correct any error arising from any inaccuracy of the brass-facings—for whatever error in the line would result from a single cross-arm being more or less than .005 of an inch out of right angle, would be corrected when that section should be reversed, as every mechanic well knows.

A source of inaccuracy is also attributed to the contraction and expansion of the material of which the apparatus is constructed. Those who make this objection have never seen the apparatus, and consequently cannot appreciate the fact that the plan of its construction obviates the effect of whatever contraction or expansion occurred. Besides, there are no sources of error or inaccuracy—those of adjustment, settling, vibration from the wind, or change of temperature, that could conspire to produce a deviation of the air line always in the *same* direction; check up all the errors that occur, as is done by all surveyors, and the value of the "elements of chance" is found to reside in the fact that the deviations are finally neutralized.

It is supposed that settling played an important part in the descent of the line surveyed; if so, why

should the line descend .15 of an inch for the first eighth of a mile, and 6 inches for the eighth between the 19th and 20th tide stakes? If settling produced the descent, this would be manifest by returning over the same line. We returned over the *same* line for a distance of $\frac{1}{2}$ of a mile, to ascertain if there would be any deviation. The fact that the horizontal axis of the apparatus projected the line on the *return* survey, to the same points on the record stakes indicating the air line in the forward survey, is proof of the fact that the factors of settling, if any existed, were absolutely neutralized, for they did not swerve the apparatus from a true and direct rectiline course. Let those who make such objections explain how the exact and definite ratio was obtained, if we did not extend a rectiline from the beginning of the survey.

The Objections Contradict Each Other

We now come to the examination of the charge that we purposely inclined the first section so as to permit of extension of the line into the water in four miles. Our burden at the present time is not that we failed to produce the evidences that the earth is concave, but to get such minds to see the utter absurdity of such objections. The fact that these objections contradict each other, is conclusive proof that both classes of objections are made without a foundation of conclusion, and are simply subterfuges with which to evade the evidences afforded through the accurate survey.

Suppose that we did purposely incline the first section out of level, what would be the result? The charge involves the admission of three things,—very necessary factors in the work of extending a rectiline. First, that our mathematics was exact—necessarily so, to calculate the angle of inclination; second, that we were capable of making some *absolute* measurements of angles in the adjustment of the first section of the apparatus; and third, that the apparatus, in order to extend a line from the inclined position of the first section into the water at a distance agreed (?) upon before the work began, would have to be perfect and capable of extending a straight line, for with what else than a perfect apparatus and accurate measurements of angles, could we strike the water at the distance desired from a given inclination of the first section from an absolute level?

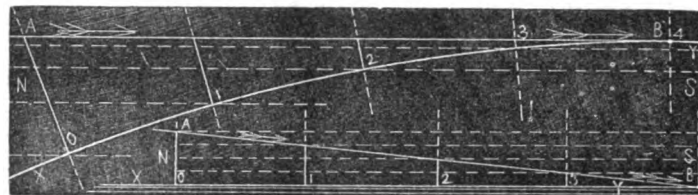
In order for the charge to be true, we would have to extend an absolutely straight line, involving just the kind of adjustments and minute measurements that the other class of minds say is impossible. We know that the first section was level, having applied two of the finest levels obtainable. We made no mistake—the accuracy of our line depended upon getting the first section in the absolutely correct position.

Reply to Charge of Inclining First Section

We will examine the charge in another light—in the light of geometrical principles, and will endeavor to illustrate our exposition of this charge and objection in the two diagrams in the following cut: Let XY represent the convex arc; AB the air line, beginning at an

altitude 10 feet * above the water, and inclined out of level so as to strike the water in four miles; N is north, S, south; 1, 2, 3, 4 indicate mile stations along the line of survey.

Now contrast the ratio of approach of the line to the water's surface that we have exhibited in the cut



illustrating the line extended over the concave arc. In the first diagram, the line began *parallel* with the water's surface, and ended *obliquely* to it. In this, the line begins at a definite angle from the horizontal, and ends coincidental with or parallel to the horizontal at B. The ratio of approach of the line to the water's surface would be just the reverse to that really obtained. As for instance, beginning ten feet above the water, at the end of the first mile the line, according to the basis of the charge, would be four feet nearer the water's surface than at the beginning.

The ratio of approach of the line to the water's surface would be more rapid at the beginning of the line than at the ending, and the ratio of divergence of the line from the end of the line to the beginning would be in proportion to the square of the distance from the end of the line; whereas in fact, in the survey of the line at Naples, Fla., the ratio of convergence of the air line and the water's surface was less at the beginning of the line and greater at the ending. If the air line had really descended at the ratio of four feet for the first mile, and so on in proportion, the line would have extended into the surface at a distance of $1\frac{1}{4}$ miles from the beginning of the line, and the angle of inclination from the horizontal would have been enormous.

If the earth were a plane, the result of inclining the first section of the Rectilineator so as to extend the line into the water in four miles would be an even ratio of descent of the line, as represented in the diagram below the convex arc in the above cut, in accordance with the principle of convergence of two straight lines. XY would represent the water line; AB the air line as per charge; N is north, S is south; 1, 2, 3, 4, the mile stations. The approach of the line to the water for the first mile would have been $2\frac{1}{2}$ feet; for the second mile, $2\frac{1}{2}$ feet; and the same for third and the fourth. The air line would sustain the same obliquity to the horizontal throughout the line of survey.

On the *convex arc*, the deviation of the horizontal axis of the apparatus would be greatest at the beginning

*Really, to conform to the fact that the air line extended into the water in four miles at an angle, with the horizon $1\frac{1}{2}$ miles beyond the end of the chord, the altitude of the starting point, on the convex earth as per charge, would have to be 18 feet and 8 inches, instead of 10 feet! For the sake of simple illustration, we have represented the line as terminating at the horizon, and consequently parallel to the water.

of the line, and horizontal at the end. How was it? The line showed no perceptible deviation from the horizontal until near the end of the first eighth of a mile, and increased continually as the line progressed, until at the end of 2½ miles, the obliquity of the air line to the horizontal was sufficient to extend the visual line from that point to the surface of the Gulf, below the horizon.

Other Experiments Corroborate the Survey

The above replies to the objections will be conclusive to those who will consider and comprehend the facts. It would be impossible to satisfy a man who doubted the accuracy of the multiplication table, until he came to a knowledge of some simple principles of mathematics. We do not expect to reach those who will not or cannot reason; their minds will have to be changed by the turn in the tide of popular favor from the old to the new system. But it seems strange to us that, in the face of the facts obtained; in view of the fact that no such direct means have ever been applied by the old-school scientists; in view of the fact that they admit that all the so called evidences of the earth's convexity are only cumulative and circumstantial; and in view of the fact that those who criticise our work were not brave enough to face the issue and participate in the experiments performed by the Geodetic Staff,—that the direct and absolute evidences we have produced should be rejected by any mind capable of realizing the geometrical principles involved in simple right angles.

Corroborative of the demonstration of the earth's concavity by means of accurate survey, we have the long line of evidences obtained by other means,—tests of the surface of water on canals, lakes, and seas—tests and experiments which can be repeated upon any body of water to the satisfaction of the skeptical. The facts we have observed and the line we have surveyed demonstrating the earth's true form, are susceptible of test. We challenge contradiction; but our challenge will have to be answered upon the field of contest, to which we dare the scientific critics, in the many lines of experimentation through which we have obtained the facts we announce to the world.

(To be continued)

KEY TO THE LAW OF JUDGMENT

(From the Writings of KORESH)

The Scientific Exposition of the Symbolism of the Rider on the White Horse Settles the Whole Subject of the Coming of the Messiah

PART VI

IT MUST not be understood that we draw our conclusions from Swedenborg; if, however, we take his premise, then the conclusion is inevitable that the universe is eternal, and was never created from the conditions usually assumed both by theologians and so called scientific men. One statement from Swedenborg ought to settle this question with every professed follower of the great Seer. The statement is as follows: "It is to be observed, however, that love and wisdom, which are one in God, are not love and wisdom in an abstract sense, but are in God as a substance; for God is the very, the only, and consequently the first, substance and essence [first as to quality], which is and subsists in itself. That all and everything was created out of the divine love by the divine wisdom, is signified by these words in John: 'The Word was with God, and the Word was God. * * * All things were made by him

[the Lord Jesus Christ]; * * * and the * * * world was made by him.'" As love and wisdom are eternal, they have always operated, and do operate; hence they always have created, and therefore creation is an eternal and perpetual process.

The foregoing is initiatory to one single exposition of John's portrayal of the coming of the Lord,—the manifestation of the Rider on the White Horse. The scientific exposition of this symbolism of the Revelator will settle the whole subject of the coming of the Messiah, so far as the specific character of that coming is concerned. "And after these things I heard a great voice of much people in heaven, saying, Alleluia; salvation, and glory, and honor, and power, unto the Lord our God: For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand."

It will appear obvious to any reasonable mind that the harlotry here referred to is the adulteration of the truths and goods of the church, and that it would be impossible for any power to adulterate truth and good except such as had been given possession of the life which God had committed. To the church was committed the truth and good of life; namely, the Lord himself, whom the church received as the Holy Spirit. The great harlot is none other than the church itself.

When in Time Did Judgment Begin?

Let us ask when in time did this judgment occur? Our answer is, that in 1870 the event of the judgment was reflected into the natural world, when the last vestige of temporal power was wrested from the Pope of Rome; subsequently the Pope became a self-imposed prisoner at the Vatican. The temporal power ended, and the Pope became a "prisoner!" What does it mean? It means that the great whore had received her judgment at the hand of the Almighty. Rome as a secular power ended there and then; ended, never again to recover her temporal authority. Who was the great Judge? Emanuel (God) the Victor. Who was his type in the earth? Victor Emanuel, King of Italy, by whose authority Rome was taken when Louis Napoleon was compelled to withdraw his troops from Rome because of Germany's victory over France.

The year 1870 ended the temporal supremacy of the papal hierarchy. The significance of this great event, terminating the seven times 360 years of prophecy, cannot be overestimated as bearing upon the coming of the Lord. The holy city to be trodden under foot, which the Adventists imagine to be Jerusalem, is not the old Jerusalem, but the representative city of the Christian church, and that city is Rome itself. The false prophet is the one in authority over the power which the city represents.

The Twelve Symbols and Twenty-Four Elders; and What They Represent

"And again they said Alleluia. And her smoke rose up for ever and ever." The smoke of the great whore signifies the false worship which is an eternal concomitant, in the hells, of the true worship of God in the

heavens. "And the four and twenty elders and the four beasts fell down and worshiped God, that sat on the throne, saying, Amen, Alleluia." Who the four and twenty Elders are, cannot be known except through the science of natural correspondences. The alchemico-organic (physical) universe in all particulars is a type of the organo-vital field of active being. Because of this, the alchemico-organic can be taken as the pattern of the progress and final structure of organo-vital existence.

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

Of course, it will be asked: "Why do these meridians represent Elders?" Because the Presbuteroi were elderly men nearly completing the circle of life, and because the meridians are not full cycles, but extending from the south polar zone through the north pole, back to the polar zone again at the south. The meridians are incomplete cycles. These meridians also represent positive and negative electro-magnetic currents flowing to and from the equator. Upon the basis of the inside theory, the circles curve down to the equator; therefore they fall down, and such falling down corresponds to the falling down in worship of the Elders.

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

The Animal Life of God Represented by Four Beasts; the Symbolic Meaning of Water

The four beasts (animals) are primarily represented in the Lord. He was the Lion of the tribe of Judah; he was the man (Balance), therefore the face of a man; he was Scorpio (Eagle), because he was the science of liberty of which Taurus is the love. In the descent of the Lord into the race for the purpose of regeneration, taking upon himself the conditions of the degenerate and sensual humanity, he "fell down and worshiped." Because everything which takes place on the grander scale of cycles also transpires on the lesser scale, it

follows that John had, in the future, observations of the things which would occur both as to the consecutive and the simultaneous orders of active being. John saw the things to come as if they were then in operation; for he saw in operation the things which were to come to pass. These were presented to him in the language of symbolism.

"A voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great." The Voice from the throne is the projected personality having the fulness of eternal truth, this being the true science of immortality. To come from the throne is to hold and to possess all truth, for the throne is the truth in contradistinction to the altar, which is the office of sacrifice. He says: "our God," because he has taken upon himself the condition of mortality, and so far as life is concerned, he is in the state of all mankind; that is, of mortal condition in the body.

"And I heard as it were the voice of a great multitude," because, being projected from the throne of God, and therefore being the Messianic center of the race, he involves the entire New Jerusalem, which is in him. He constitutes this Voice in the natural world, because the person is the projected speech of the heavens which he represents, and of which he is the material focus. "And as the voice of many waters," because waters signify multitudes, peoples, nations, and tongues, as had already been revealed to the Revelator by the angel sent to him, to give to him the keynote of interpretation. "And as the voice of mighty thunders," because thunder is the vibratory resonance of the metallic plates which constitute the circumferential shell of the alchemico-organic world.

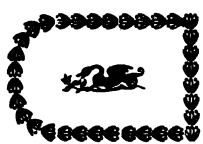
The Lion's Roar, the Voice of the Resurrection

This vibration dematerializes the atomic substances of the materials which produce the rainfall, and these things express in natural symbolism the things which John was permitted to see. The Lion's roar and thunder signify the same thing. The Lion's roar is the Voice of the resurrection. It is that vibration which comes from fear, and in this instance the fear of the Lord, which is the beginning of wisdom. It is that vibration which disintegrates the humanity that is about to put on immortal life, by the utter destruction of the old man and the change of the mortal to the condition of immortality.

Voice signifies personality, and also the tangible manifestation of thousands. This may be known from the fact that John the Baptist said: "I am the voice of one crying in the wilderness" of Judea. When John said, "I am the voice," he meant himself personally; therefore it may be known that voice in the literal sense means the tangible person. There is no such thing as person except in the external visible. *Persona* (mask) is the word from which person is derived. In the broader sense, the Voice of a multitude is the visible manifestation of the Sons of God, who are in the form and character of the Son of God, brought forth in the fruition of the resurrection of the dead.

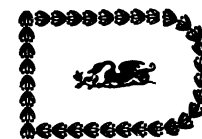
Let the waters bring forth the fowl of the air, means nothing else than the production (from peoples, multitudes, nations, and tongues) of the perfected offspring of humanity and Divinity, which will have the power to ascend by translation into the angelic and celestial dominion of the Sons of God. Jesus the Son of God, was the Eagle in that he had the power to soar when he disappeared from view after his resurrection, through his translation into the intangible realms.

(To be continued.)



The Indicia of Human Progress

BERTHALDINE, MATRONA



EFFICIENCY IN THE COMING KINGDOM

Conservation on Every Plane of Existence an Essential Factor of Perpetuity

BIBLE STUDENTS are familiar with the fact that the Lord at his second coming exclaimed, as he contemplated human activities in the world field of the doomed order: "Why this waste?" So many intelligent people are uttering this same exclamation in the fields of their respective operations, that one can almost sense the inherent presence of the Lord in men who knew him not as the greatest of the prophets of world-wide restitution to the divine order of economy. The spirit of this Prophet, the Elijah of the golden age of science, is the declared quickener of men in the mortal flesh, to such a newness of life on all lines of conservation and equitable distribution as to provide for the actual redemption of our bodies from their mortality.

Thousands there are whose minds contemplate hopefully the statement: "Ye are transformed by the renewing of your minds." A few feel they have every reason for believing that the supreme Prophet of the new era has walked as the "lone Messenger" of truth among the unbelieving, still slumbering multitudes who are yet to awaken. He recognized the standing again of men in the flesh, who, like Joseph's brethren, knew him not, but are yet to recognize him as their supreme economist and benefactor, and be saved by him in the time of famine, as the Shepherd from Joseph, the Stone of Israel.

Those who confounded economy with penuriousness and an irrational lack of faith in their God and humanity, are going to wake up some day to the works of Joseph in our modern Egypt. Waste is not peculiar to any one domain of our modern existence, but in none is it more disastrous than in the sex and religious affairs of the world. If there had not a halt been called by a fiat of the Almighty, in our modern Elijah, the redemption of our bodies and works of righteousness would have become impossible. Ours is a God, the God of Israel the Savior, who never leaves himself without a witness, and in this revolutionary period he has not lacked the voice of the one most faithful.

His archives and nucleus remain to tell the story of this long foretold faithful Martyr to the cause of the truth that is to free whosoever will be free from the law of sin and death. There is but one genuine science of the Decalogue, and it is to become the savour of life unto life, or of death unto death, as men in the flesh are prepared to estimate it when it becomes known to them, as the authorized basis of human endeavor to know the Lord and do his commandments.

Men may strive for economic efficiency as the legitimate means of social salvation; but any form of it failing to come into harmony with the science of the Decalogue, awaiting the allegiance of all whose stand-

ing again would result in the more abundant life of immortal manhood, must be classed under endeavors "to climb up" some other way than the Lord's declared one way.

The Decalogue begins with the declaration that "Thou shalt have no other Gods before me." It is indicative of the right of a personal God to absolute worship, as the seat of being of universal empire. The person must necessarily involve the brain containing the throne of the central mind, and be its altar, or center of equitable exchange, of the descending or baptismal degree of the ascending or aspiring degrees of intellect and affection. The Almighty provides for a square deal at this seat of commercial exchange.

Whether the garb of the central mind of man be of mortal or arch-natural flesh, if properly credentialed its presence is easily recognizable in the degree of manifestation indicated by the sure word of prophecy, to those whose God is the Lord. From personal manifestation to personal manifestation, the mind through its ever faithful witness foretells its habitation that is to be; the revelator of its hiding place. This mind is ever in the generation of producers and productions of righteousness, which is obedience to the eternal law. This law recognizes waste as an inevitable concomitant of life, but provides for its economical utilization in the domains to which it is consigned.

The great question for every age to answer, at its initial point is: "Where is the Lord?" Ages or dispensations are defined by the movement of the "Sign of the Son of man." This Sign is always distinctly credentialed, and is the supreme product and prophet of his era. His greatest work is to declare the message that answers the question, "Where is the Lord?" and to indicate the way of his passing over the life forces of one dispensation to the succeeding one, and the science of their reincarnation for their revelation in the power and great glory due for the new era. The properly credentialed Prophet appeared in due season, delivered his message and indicated, in harmony with his scientific character, both the doctrine and the personality of the way, and the evolution from it, of the new era,—orders of life. The conditions of man's practical entrance into the life of the world to come are specifically defined in the new Sociology, as founded upon the new Cosmogony.

The prime condition of identification with the first-fruits, we see to be the ability to perceive in the brother mortal we have seen, the God whom we have not seen, and treat him accordingly. We all know what we want of our fellows, according to the degree of their association with us in daily walk and conversation; and if relations have been established in the order of law, according to the new sociology, in the full recognition of those relations. Without such recognition, and the economic adjustment of mundane affairs in harmony

with them, the generation of the power of organic unity is a thing impossible to realize.

When religion becomes the vitalizing factor of every function of life, it becomes the animus of all big business, industrial, commercial, and domestic. Efficiency for the commonweal requires a study of Nature's own operations, characterized as they are by marvelous efficiency and lavish prodigality. Nature, as a whole, is the universe. The study of its Cosmogony, as involved in the anatomy of the perfect Man, gives one an insight into the interdependence, primarily of the masculine and feminine attributes, as involved in one form; and the relation of that form to the increase of its kind, and to every subordinate display of the primarily involved sex forms of all, evolved as part and parcel of the physical universe.

The central kingdom of the living Word has its most perfect type in the bee kingdom. The ruling spirit of the hive is the commonweal. This finds its most involved and highly organized expression in the queen bee, vitalized for the reproduction of every line of life essential to the commonweal of the whole. Her vitality for her divine use is expressed in the great glory of its power to reproduce, with increase, the best that is to be; the expression of the greatest love. Greater love hath no man than this, that a man lay down his life for his friends.

Said the Perfect in love, and in obedience to the death of the cross, the divine alchemy: "Ye are my friends if ye do whatsoever I command you." In the commonwealth hive of the bee kingdom, the instinctive love of use fulfils the order of law as the covenant of life. The perpetuity of the cycle of life at its best, must be found in the secret of immortality, the reproduction of Motherhood, divine—or biune in form and function. This secret of the ages, the supreme Prophet of the age of man's reproduction in the image and likeness of God, possessed and communicated to all seeking that image and likeness. To attain it, the woman, the common mother seen by the children of men, must be restored to her rightful dominion; i. e.; preëminent freedom in every domain of constructive service to human society.

The initiative of this restoration is her established rights by the laws of the land, to her own body, and the products of her labor as a woman. This requires not only her sexual but her economic freedom, from every form of masculine dominance detrimental to her constructive efficiency as a possible mother of men. Such freedom will make of motherhood once again a lasting joy, a perpetual crown of rejoicing. In the children of men thus gotten from the Lord, filial devotion will rise as an incense for the perpetuity of life in the Mother of all living. This incense is so vital to the perpetuity of all that is best in humanity, that its decline marks the twilight of the ages till night settles down, in which no man can work for the glory of God in the good of humanity. The love of money, the love of unearned increment, and the desolating waste of all things follow in its wake.

In the returning of men gotten from the Lord, filial

devotion to the Motherhood of God, so vitalizing to all that is best in womankind that it becomes a sweet incense on the altar of the Most High, and when in obedience to his command it focalizes in his name on the earthen vessel of his choice, there is to come to the whole earth a time of refreshing and restitution of all things, from the presence of the Lord, as man in his own image and likeness.

5½ Life "More Abundant"

KORESH declared Mahomet to be a prophet of God well suited to the genius of his people. This suitability is true of every major prophet who in the order of law, in any age, becomes as God to his people. "As God" was Moses commanded to be to Israel the elect of Jehovah; the law of divine love incarnate. The name Jehovah (the Seed-Man of the universe had become so sacred to Israel, as to be barely breathed by the initiate of the law of his being. When Mahomet had finished his heroic personal work in the service of his kind, he had prepared receptacles for the spirit of his life, whose embodiment dissolved in its tomb. This embodiment represented various degrees and qualities of his being, to which his receptacles corresponded intellectually and affectionally.

It is due to their exaltation or hallowing of his name that no devout Musselman, in the utterance of his formulated daily prayer and praise, fails to turn his face, in confession of the name of his prophet, toward his tomb as the visible symbol of the prophet's sacrificial life for all who should believe in that name. This act has attested, through centuries, to a tie of fellowship that has made the Mohammedan world practically a unit, until the time of the end, when the earth is to become the inheritance of one Shepherd, whose name, above every name, the name of the All-knowing, is to become known to all nations, and be confessed for all it implies to every rational mind.

The Gentile kingdoms of present-day dominance into which lost Israel was long ago absorbed, in several self-evident ways, were promised a sign of his presence in and with them at the close of the Christian era. This "Sign" was to be a Prophet like unto Moses, with the functions of Elijah the prophet, who should be the voice of the personality of the presence of the Spirit of Jehovah, the Spirit of the truth, constituting him Cyrus the Anointed, Shepherd, and Stone of Israel, from Joseph.

This reincarnation of Joseph in mortal form as to the veil of his flesh, incorporated the stick of Judah (Jesus) as the world-saving Spirit of truth, but who, as to his flesh through its dissolution, had given his life for the world as Holy Spirit. The mind or mentality of the man which ascended, being the mind of the eternal, found its throne in the son of the Gentile Jesse, whose son, CYRUS, became the Son of man, ripened for its reception and perfect service as the Sign due the Gentiles; Elijah the Prophet, the restorer of all things. He was the restorer of all things, preparatory for the reception of the New Jerusalem, his own life-saving love of the

truth he taught as the pure river of the water of life; the science of the law as the covenant of life.

"Life more abundant," is the hunger cry of thousands upon thousands, *i. e.*, the Lord's life, sociological, personal, immortal, eternal, in the longed-for life of every Lord-begotten Son of the Most high. It is the power of truth in ultimates, truth in its scientific degree, applied as the New Jerusalem gospel of the kingdom, to give that life. Receptivity to this gospel for its use, constitutes the water baptism of the foretold "latter rain." Its powerful stimulus to exaltation of thought and consecration of life rightly used, results in the consummation so devoutly to be wished,—the baptism of fire, effecting man's translation to the spheres of life more abundant. This life, naturally and sociologically speaking, has its mapped-out correspondence in the physical heavens and earth, and in the brain and body of man.

The keys of knowledge; the laws of transmutation and analogy used by the Master of genuine science, have supplied man with the sociological constitution of the kingdom of heaven in earth. The knowledge of this fact produces in those who have it, an insatiable desire for its right use for the subjection of all human hells to divine order. This desire quickens the whole man to willingness for newness of life. The life more abundant cannot obtain in earth, save as this subjection of the hells is accomplished by a constitutionally defined form of order. This must be worked out by man according to the pattern given by God working in those receptive to truth, as the science of the law; hence the truth lover, once knowing this aspect of truth, as God the Lord, Elijah the Prophet, will honestly pray for his more "inherent presence," his "more conjunctive unity," till ripened to see him in the fulness of his moral and intellectual glory and visible presence, because, like him, we reflect it as star to star, in the kingdom of the Father-Mother Deity.

KORESH declares Koreshanity to be the coming of the Lord due humanity. We confess our God as the eternal way defined by the science of the law in the person of its Prophet, as the eternal truth revealed in the verities established by his understanding mind, and as the life of the Lord his God, to be expressed by all who believe in his Name as that of the Overcomer, who sits down in his throne and subdues all things unto himself, to the end that there shall be one fold and one Shepherd, with the universe as their heritage.

Jehovah declared he was not sent save to the lost sheep of the house of Israel. These once found and restored through their confession of his new Name, are to stand as Saviors to all humanity, with his Name manifest in every forehead, the seat of intellectuality. This secondary manifestation of the Father's name implies a rational scientific obedience to the law, as interpreted by the heavens declaring his glory. His glory as the Son of Righteousness is best seen in his obedience unto the death of man in God's image, that he might as the seminal essence of Deity condescend to men of low estate; *i. e.*, descend into and with them (by the law of

the cross), to raise them up at the last day, to share with and confront him in the glory of his arch-natural kingdom, with his Name written where it will identify them with him, and him with them, as the Saviors of the more abundant life.

True Religious Freedom

RELIGIOUS freedom has been obtained for Wales by the devoted services to his people of Lloyd George. Religious freedom is a supreme desire of every progressive mind. It is something all true men are ever ready to die to obtain. Nevertheless, an analysis of the word religion tells us that it means to re-tie. It means captivity to something or somebody. We have the saying of the God of Israel, the Savior: "He [this implies somebody] shall lead captivity captive, and give gifts unto men." There are therefore limits definable, to the freedom of all men. The great question is, what and who shall define them? The head of the English government thought once that he had a right to define the limits of the religious freedom of the men of Wales. "His holiness the Pope" believes he has a right to define that of all born or made Catholics. The Lord Jesus declared: "One is your Master, and all ye are brethren;" and again: "If ye love me, keep my commandments."

"The Lord seemed to think the Decalogue the finest standard known for defining the limits of the freedom of men. He summarized the ten commands in two. Still men are not satisfied; they want to know how to keep the ten; how to keep the two. Each man who thinks about them has his own idea. Somewonder just how the Lord himself would apply them for their best use in the adjustment of the essential uses of social life. It seems to some that if He expected the commandments to be the divinely-ordained regulator of all human relations, there should be found somewhere an eternal science obtainable for their application in all the relations of human life.

The Lord recognized the necessity of man's development up to the point of receptivity to just such a science as the cap sheaf of all his numerous gifts to men, from the imperishable riches of his Solar mentality. He foretold that his begotten ones, begotten by the aspiration for joint heirship with himself in all things, should live to know the truth of life as he knew it, and be able to master the forces of life and death as focalized in themselves, as he had mastered his own.

The time has come for men everywhere to know the truth; the truth in elect personality; an elect personality called the Eye of God; and the Voice of truth; *i. e.*, its master Prophet or Teacher. His own are to hear his voice; (a personal attribute;) are to know the truth, and to be free from every obligation but that of obedience to this voice as heard by them. This freedom is defined by a promised "inherent presence," a "more conjunctive unity with this voice, till such an at-onement occurs that the Father's name will be recognizable in each to each, in all the members of the royal house-

(Continued on page 184)

For the Younger Minds

Bertha M. Boomer

THE REAL STORY OF THE FACE

How We Can Make Ourselves Look Attractive to Others, or the Contrary

WHEN SOME one tells you a funny story, your face wrinkles with laughter. At a sad story, your face wrinkles in weeping. Smiles and tears are such commonplaces that we never give a thought as to how or why we laugh or cry. Yet the ability thus to express emotions is one of the most wonderful faculties in our physical make-up. Upon the manner in which we make use of this gift may depend in large measure our success or failure in life.

How do you smile? You had to learn to walk and to throw a ball. You have never consciously learned to smile, and yet, when you feel happy, you smile without effort. How do you do it?

Years ago, Sir Charles Bell and Charles Darwin, the great scientists, found that, in addition to the muscles used in walking or ball-throwing, we have sets of face muscles to produce expression. Some of these muscles make us look sad, some happy, and so on.

Every time a set of these face muscles is used, the face assumes some expression. Try it and see. When you exert your muscles to smile, your face looks pleasant. When you use your muscles to frown, your face is unpleasant. You cannot exert any face muscle without producing an expression on your face.

The muscles you use most will naturally become the strongest. And the strongest muscles will determine the habitual expression of the face. To be sure, you cannot make your nose longer or your ears shorter. But if your face is unpleasant, you can make it agreeable by altering the expression. If you use your smiling muscles most, your face will gradually become pleasant to look upon. On the other hand, if you allow yourself habitually to think mean things, your face will reflect that meanness. The face muscles that you use most will finally determine the cast of your countenance. So you see that man is more than the maker of his destiny. He is the architect of his face.

Wonderful as this provision seems, Nature has provided another rule governing expression, that is more wonderful still. As we have seen, we do not consciously have to learn to use our muscles of expression. That knowledge is born in us. Even the smallest baby can laugh and cry. By this wonderful provision of Nature, the brain is so intimately associated with the muscles of expression that they react upon one another involuntarily. A certain frame of mind inevitably produces a certain facial expression. Test this before a mirror. Try to feel happy, and see how pleasant your face looks. Try to feel cross, and see how disagreeable your face becomes.

Conversely, a certain expression of the face will produce a corresponding frame of mind. Try this too. Smile, and right away you feel pleasant. Frown and look ugly, and immediately you feel mean and disagreeable. When actors want to simulate any emotion, they exert the muscles that express that emotion, and straightway they feel the desired emotion. You see the mind and the facial muscles always act alike. You cannot continue to laugh and smile

without soon beginning to feel happy. You cannot feel worried and disagreeable without making your face very unpleasant to see.

If you stop to think about this for a moment, you see what a tremendously important thing it is. Just as surely as you have a face, the story of your life will be written on that face. If you are mean and crabbed and disagreeable, your face will settle into a disagreeable expression, and everybody will avoid you. If your disposition is sunny and kind and gracious, your face will beam with goodness, and everybody will know at a glance that you are lovable. And the older you grow the more distinctly your face will tell the story.

When you go out into the world to earn your living, the first thing that people will ask is this: What kind of a boy is he? Or what kind of a girl is she? Under our present industrial system the employer has to teach young persons their trade after he hires them. So he is more interested in the applicant's character than in his present ability. And the character he will learn from the face.

It is just as the director of the employment bureau of a great department store said to me: "We base our choice largely on the applicant's looks. To be sure, the faces of boys and girls are not deeply marked. Many applicants have only begun to outline on the blank page of their cheek the picture that will eventually appear there. But even a sketch tells much. We know that almost inevitably a child will continue the facial development it has begun. The sullen, shiftless, don't-care kind of a face, we don't want. When we see a child with a face full of courage, hope, truth, good-cheer, and kindliness, we pick that child quick. That is the sort we are after." If, then, our faces have so much to do with our future success, isn't it worth while to try to make them attractive by being attractive ourselves?—*Lewis Edwin Theiss in St. Nicholas.*

A Fortune in a Tree

THE most valuable tree in the known world is the famous avocado, or alligator-pear, tree, owned by Mr. Harry A. Woodworth, of Whittier, California.

The tree is just eight years old, and this year made \$5,002 for its owner. Mr. Woodworth has recently had a thirty-foot fence erected around his tree to keep out miscreants, and has had the tree insured against fire and wind with Lloyds, of London, for \$30,000. A local nursery-man produced this tree from a seed sent from the Mexican highland. Several more of these seeds were planted at the same time, and have grown into beautiful trees; but none have borne fruit. This tree stands thirty-five feet high, and its trunk is forty-eight inches in circumference. Another peculiar feature about it is that it began bearing when only three years old, as the avocado seldom bears before the age of eight or ten years. The fruit is the shape of a very large pear. It has a very dark green skin and contains one large seed, while the meat is of a creamy consistency. The tree bore 3,865 pears this year, which sold from six to eight dollars a dozen.

In order to save his tree from ruin in satisfying bud-wood purchasers, the owner has raised the price of buds from ten to twenty-three cents each. \$2,570 of this year's receipts from the tree came from the fruit, and \$2,432 from the sale of bud-wood. The raising of the avocado promises to become one of the leading industries in California. It is being propagated by thousands; and hundreds of acres are being set out with young avocado-trees.—*H. A. Woodworth, in St. Nicholas.*

Light on Current Events

John S. Sargent

"WHO MADE HELL, AND WHEN?"

"Surely the Wrath of Man Shall Praise Thee: the Remainder of Wrath Shalt Thou Restrain."—(Psa. lxxvi: 10.)

DURING a hundred years or more, and previous to the last half of the nineteenth century, hell had a prominent place in Christian theology. It almost held the post of honor in religious belief; and those who had the temerity to doubt the existence of a place so necessary to the canonically authorized scheme of salvation, were regarded as little better than infidels. Its torments were thundered from the pulpit in ceaseless and blazing oratory; to the sinner was portrayed the fiery furnace, with its horrors pictured in ghastly and terrifying realism. In fact, he was taken up, metaphorically speaking, and shaken over the seething pit until his teeth chattered with fright, and in imagination he could almost feel the hungry flames lapping at his cringing flesh.

The revivalist of the day could not well have dispensed with that demoniacal region as a fruitful means of making converts. It built up church congregations and church houses; it raised the preachers' salaries, endowed Christian colleges, and sent missionaries to the heathen. While doubtless, too, it unnerved the would-be criminal at times, and possibly saved many a hen roost and melon patch from youthful raiders. But today it has largely lost its efficacy, been overworked, perhaps, and palled upon human consciences. Like a bad boy whipped until he comes to defy the "birch," the public no longer fears the pulpit's lashings with the whips of the nether world; hence preaching "hell fire" has grown to be unpopular, and the trend is now toward the other extreme of picturing a gentle and loving Savior, so kindly disposed that he would almost spare a wicked flea, to go on sowing the plague microbe, rather than be so cruel as to shed its stolen blood by dispatching it. Thus the church is lamely following that *ignis fatuus*, public opinion, instead of asserting its God-given right, as well as the duty of manufacturing public opinion, and directing it in the way it should go, and is instead truckling to a sickly sentimentalism that demands smooth things prophesied to them.

The old denominations, of course, still maintain a sort of private belief in a hell of fire and brimstone, but they are not parading it over-much in public; but new creeds are being originated, in which the belief in a hell is modified more or less, or eliminated altogether. Pastor Russell is popularizing his church by taking all the eternal torment out of hell, and just making it to mean eternal death in the grave or tomb. It is so comforting to be simply obliterated, if you are too bad to keep in the straight and narrow way, so that you can feel no after qualms for the glories you have missed, and also have the absolute assurance that the saints upon the battlements of eternal bliss cannot have the exquisite pleasure of witnessing your writhings in the unquenchable fires beneath. Other new isms are also springing up with similar beliefs, so that the church as a whole is being modified and changed, especially upon this

peculiarly unpleasant doctrine, and are wringing in the Scriptures, too, to prove it,—much to the delight and comfort of the timid and thin-skinned sinners.

Versatility of the Scriptures

It is really wonderful how the Bible can be turned and twisted in all manner of ways to support any belief that human ingenuity may invent. If there is anything lacking to prove the Bible the most extraordinary book ever written, and therefore entitled to the credit of divine origin, the facility with which it may be made to serve every man's creed, no matter how diverse they may be, ought to supply the necessary evidence. No ordinarily written book could be so accommodating. Just as all good may be corrupted and turned to its opposite evil, so all truth may be perverted and made to support its opposite fallacy; and the evident fact that the Bible is now so completely harnessed as to serve every phase of the diversified beliefs of the mother of harlots and her progeny—the innumerable divisions of the Christian church, should characterize it as a Book of the highest truth, when rightly interpreted. Paul said to the members of the early church: "Now ye are the body of Christ," and that there should be "no schism in the body." The innumerable schisms in the Christian church today, show how far it has departed from the teachings of Paul, and are continuing to do so, by inventing a new schism almost every day; and this idea of no hell is one of them, which we wish to combat.

Hell Denied a Place Among Created Things

We insist that hell has its proper use and place in human affairs, and should not be ungratefully dispensed with, because the human mind is developing until it can no longer be satisfied with that childish conception so long held, that hell is an after-thought of the Almighty, designed for the eternal punishment of those who did not, in one short lifetime in the flesh, elect to serve and honor him. That which has aroused us to the defense of that much-abused and misunderstood region, if it may be called a region, is a discourse by Elder J. T. Butler, Pastor of the Advent Christian church of Jacksonville, Fla., which is published in the *Florida Metropolis*, and in which he ransacks the Scriptures, and labors to prove that the Creator could not have made such a place as hell, considered as a place of torment; for, as he reminds us, after God had created all things, he pronounced them very good. Certainly he thinks such a wicked place as hell could not have been included in this category; and this statement of the Creator he takes to be a flat contradiction to the doctrine of an eternal, burning hell. But to clinch his contention still more securely, and that no one else was delegated to create hell, he quotes John i: 1, 2, in which the Word that was God, made all things, and without him was not anything made that was made. Notwithstanding the gentle (?) Jesus scourged a lot of money-changers (bankers, for that in reality was what they were)

out of the temple and called some of them thieves, while others he called vipers, the Elder apparently does not think that Jesus could have been so hard-hearted as to have made a place of eternal torment for these thieves and vipers.

Hell Has Its Uses

We will state right here that this student of the Bible has no doubt honestly imbibed, from prevalent theories, very narrow and one-sided views of Deity and the necessary processes of creation and salvation. It does not occur to him that the Almighty, seeing the relation of all parts of creation to the whole, might take a very different attitude toward this part (hell), from that which has been impressed as proper upon humanity by popular beliefs; so different, perhaps, that he could include hell as among the things that are very good. By way of comparison, we might regret the necessity of jails and prisons; and those persons who are in need of their restraint would most likely (and should) regard them with fear and dislike; but granting the necessity for them, all law-abiding citizens must hold them as good and salutary assistants to the preservation of law and order. Then again, the man who does not farm or garden, but who keeps a cow or horse, would regard the accumulating manure as a nuisance, to be gotten rid of the easiest way possible; but the farmer who knows the possibility of transforming it into needed grain, hay, and luscious fruits, would regard it almost a gold mine; and the viler it was, the more value he would find in it.

It ought to occur to the discerning student of humanity, that hell is a good and necessary condition for the race to experience; that it performs a useful part in the economy of God's creation; and also that the Lord, who is an husbandman, knows how to (and does) utilize it in perfecting his firstfruits of the harvest, quite as aptly as the wise tiller of the soil uses such corrupt matter as comes to his hand, for the production of his crops. The firstfruits unto God and the Lamb were the children of the resurrection,—the one hundred and forty-four thousand who stood with the Lamb on Mount Zion, and "were redeemed from among men." (Rev. xiv: 1-4.)

*Hell a State of
Imperfection*

Christians generally have a very erroneous and fatuous idea of hell and of death. They imagine the former to be some mysterious abode beyond the grave, from which no traveler returns. Death, or the dead as mentioned in the Bible, they seem to think refers only to the dissolution of the body; whereas, it generally means those who are dead in trespasses and sins. That includes all mortal humanity, for all such are in sin, and being in sin, are subject to the death of the body until made alive by the breath of life, which is Holy Spirit, which, when breathed into mortal humanity, transforms all who accept it to immortal life by redeeming the body. This is what Paul (in Romans viii: 23) said that they who had the firstfruits of the Spirit were waiting for: "For this corruptible must put on incorruption, and this mortal must put on immortality." (I Cor. xv: 53.) Therefore, so long as a man is mortal he is in sin, is corruptible, and subject to death. The devil having the power of death, therefore the mortal man is in the devil's

dominion, which is hell. To be in hell is simply being in a state of sin, no matter which side of the grave one may be on; or more correctly speaking, when the matter is fully understood, to be in hell or sin, is to be in a state of imperfection, waiting, as was Paul, for perfection, which was to come through the redemption of the body. This would be the transformation to immortal life, which would be the only thing that would redeem sinners from among men—mortal men, which is hell.

Now this implies that God made hell when he made mortal man, and that hell is eternal, because mortality is an eternal state or condition, through which mankind must pass in the course of their development and discipline, to that perfection which is immortal life; that is, heaven. And, too, the torments of hell are eternal; for the cares and anxieties for the things of this world, the greed for and the deceitfulness of riches, and the lusts of the flesh, constitute the worm that never dieth. These things being the perquisites of mortal man, will always be with those who are in mortality, and will not fail to provide the heart-burnings and the flamings of lust, of greed, and of hatred, which in the Bible description, make up the lake of fire and brimstone. That comparison is most fitting, because the fiery flames of burning sulphur, with their deadly fumes, were the most dreaded and demoniacal material fire with which man was acquainted. But though the hell of humanity with its torment is eternal, no one is consigned eternally to it; every one passes through it, in his preparation for eternal life, just as a child is developed, disciplined, and instructed for the life of maturity. In like manner, this mortal existence is the infancy of human life, and all pass through it, even the Almighty, when coming up as the Son of man. It is the school of experience which eventually, through many embodiments, qualifies them to know good from evil, and confers upon them the wisdom to choose the good and reject the evil. This qualification enables them to graduate; that is, to be redeemed from among men.

*Neither the Devil nor his Dominion
Ceases at the Judgment*

Note that the text says, "redeemed from among men." This implies that there were men still unredeemed; and if so, they must have been in evil, consequently in hell. For wherever evil holds sway, there is the devil's kingdom; *i. e.*, hell. Therefore we cannot admit the Elder's contention, that if there is any hell, it will cease at the judgment described in Revelation, despite his quotation from Rev. xxi: 4, 5: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. And he that sat upon the throne said, "Behold, I make all things new." This would *seem* to confirm his insistence, did we not remember those still unredeemed; and also that in the previous chapter (Rev. xx: 10) it is said: "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever."

It is not likely that "for ever and ever" could have elapsed and ended between the events described in the twen-

tieth and twenty-first chapters of Revelation. And although inhabitants of the lake may have been reduced to the three, the beast, the false prophet, and the devil, they and the lake were to endure for ever and ever; that would imply some hell left; and we cannot help thinking that the combination would be quite enough for seed with which to start a new hell, in opposition to the new heaven. And even though it is claimed in Heb. ii: 14, that Jesus became a partaker of flesh and blood, "that through death he might destroy him that hath the power of death; that is, the devil," it is beyond comprehension how the devil could continue to be tormented for ever and ever after his destruction was accomplished.

The only rational way out of these difficulties, without denying or ignoring a lot of plain and unequivocal statements of Scripture bearing upon the subject, is to conclude that the things mentioned in Rev. xxi: 4, 5, were intended for the redeemed, and them alone; the unredeemed having no part nor lot in the promises. The Lord, like the farmer who has gathered his harvest into the barn, is chiefly concerned about that, and has little thought of the waste of the straw and chaff left rotting in the field, to be utilized as fertilizer and saved in future crops. The Lord rejoices at the sinners who have returned, feeling that they are about the all in all at that time; leaving those who still delight to riot in the fires of unrestrained human passion, to revel in the lake until they tire of it sufficiently to make the necessary sacrifices to get out.

Hell is not located in some dark cavern under the earth, as our Christian contemporaries seem to believe, any more than heaven is away off among the stars. Both are within humanity; each person is a habitation of disembodied spirits, some good, some bad, usually struggling within them for the mastery. In this struggle is enacted, in each person, the drama of Dr. Jekyll and Mr. Hyde, until one or the other characteristic prevails, and the person becomes wholly good or wholly evil. In case the latter triumphs, the struggle will eventually have to be fought over again; because no one is eternally fixed in evil; for all life, having originated in God, must finally return to its origin—to God. As the circumference of the universe is the limit at which all radiations from the sun react and return to feed the fires of the sun, so there is a limit set, beyond which no wanderer from the fold can go, and from which he must return to his Maker. To believe otherwise is to dispute the Lord's own word, that his hand is not shortened that it cannot save. (Isa. lix: 1.)

The Origin of Evil

That this view of the Almighty and his work is correct and according to Scripture, and that he is not so over nice as not to create and make use of the hells, I need only call attention to one passage that stands out forcibly and unquestionably, to confound all who would deny this phase of his character. "I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things." (Isa. xlv: 7.) These are the Lord's own words, plainly spoken, and must mean exactly what he said; admitting which, there can be no denying the fact that the Lord, by his own acknowledgment, is the author of both good and evil, consequently the Creator of both heaven and hell. In

explanation, and by way of mitigating what may seem shocking to those nursing a one-sided (soft-sided) view of the divine character, I will state that it is impossible for the Lord to do otherwise. It comes of a law inherent in His own nature, his absolute perfection. He being the center of the anthropotic or human world, from which all creative power radiates, and to which all that is salvatory converges, therefore he must, within himself, be the constituent and expression, in its entirety, of all that which is found in humanity.

But let it be well understood that the good and the true are voluntarily given, while the evil and the false proceed from him involuntarily. Like the sun, Deity has a light and a dark side; and those who love and trust him, obeying his Word, upon them he will make his face to shine; but those who do not trust and obey him, will get the opposite from his reflex, because "they love darkness rather than light." For this reason the whole tenor of the Bible and the labor of the prophets is to induce mankind to seek the light. We see this principle illustrated in Nature, in the law of opposites, manifest in all her operations. We cannot produce anything good without at the same time producing more or less waste or deleterious matter. In smelting and refining metals, for instance, we are only after the metals; but there results a lot of dross, slag, or poisonous fumes, which we do not want, and which we regard as more or less evil and in the way. But in the wonderful advance in applied science, metal workers are acquiring better and more efficient methods by which these by-products are made useful. The Almighty may not, in the abstract, wish to create evil, or the hells, but as they must necessarily occur in the process of creation, he knows how to turn them to a good account, for the blessing of mankind and the glory of God, by transforming the devils of hell into angels of light. What indeed would the saints know, or what would God's Messiahs know, about saving mankind from sin, if they had not themselves been in sin, in hell, and overcome?

Getting at Close Quarters With the Devil

That Jesus did this by taking upon himself a body of flesh and blood is plain to every one. It was like boarding the enemy's ship for a hand to hand encounter with hell and death, at the close quarters of his own person; but the struggle was not entirely won at that time. The enemy had only been run down into the hold, carrying mortal humanity down and holding it prisoner there, through the lusts of the carnal flesh. Jesus rescued his own body from death and hell, and glorified it; but that body was of a superior order; it was born by immaculate conception. To redeem the bodies of mortal men it was necessary to get down into the hold of the ship; get into a body born of sensual parentage, that was conceived in sin and shapen in iniquity, as was David. (Psa. li: 5.)

John the Revelator, looking down the ages, saw one like unto the Son of man, saying, "I am the Alpha and the Omega, the first and the last." Meaning that he was the first, that is, the highest man; and as the last, that he was lowest man. In other words, the statement means that He embraced within himself all there was of man, from highest to lowest. He continued to say among other things, in this

first chapter of Revelation: "I am he that liveth and was dead; and behold I am alive forever more, Amen; and have the keys of hell and of death." Having by the strategy of appearing as a thief in the night, disguised in a mortal body, He is to win the keys to the devil's dominion, and will open the portals of hell and death to all who will come out. But they can only come by being born into this world, stripped of all that belongs to the nether world. Not all will do this; they may want to come out, or think they do, but many have attractions they cannot consent to leave behind; they have riches, relatives, or honor among men, and not being able to carry them with them, they do not come. And while death and hell and the devil are destroyed in and for those who do come, those who remain must continue to suffer the inflictions of that which belongs to the life they choose, until some future time, at some future judgment, when they will be given another opportunity to come out.

Political Outlook

The Mexican Problem

THE MEXICAN problem has suddenly and unexpectedly assumed continental dimensions. The readiness and whole-heartedness with which President Wilson accepted the good offices of the three South American republics,—Argentina, Brazil, and Chili, to mediate the differences with Huerta and the United States, has very agreeably surprised all Latin America, working a miracle overnight, in dulling the edge of their suspicions of the Monroe doctrine, and allaying much of their ill-concealed hatred of the United States. And while it is not generally thought that the A. B. C. mediation, as it is called, will succeed in its avowed purposes, yet in any event it can hardly fail to mark a new era in the mutual friendship and confidential relations of the political divisions of the Western world.

The intimations from Huerta, that his personality would not be in the way of a peaceable adjustment, encouraged the belief that the proceedings of the mediators would be easy sailing, but for the interests of a third party, the constitutionalists, represented by Carranza and Villa, who so far have declined to enter the armistice, or to take part in the deliberations at Niagara Falls. This adverse position of one of the parties so vitally concerned in the attempted concordance very seriously complicates the situation, and may result in preventing any peaceable adjustment between the first and second parties. In the meantime, various factions antagonizing Huerta's rule (the constitutionalists, Zapatists, and Figueroas, in the state of Guerrero) are closing in on Mexico City, which Villa asserts they would be in possession of within a week, but for the necessity of rebuilding the railroad which the federals had torn up in their retreat.

The position of the United States in possession of Vera Cruz, trying to maintain an armistice with the federal forces, and at the same time maintain a neutral stand against both the federals and constitutionalists; while manufacturers of arms and ammunition of other countries, including our own, reckless of all interests except selfish gain, are running in these instruments of war, to both Mexican factions, renders that position an extremely delicate one,

which with the best intentions and the strictest caution can hardly succeed in satisfying all parties concerned. Already Huerta's delegates at Niagara threaten to withdraw, because (so they complain) of too much bias at Washington toward the rebels. Such a denouement, in case Carranza will not join the peace parley, would doubtless be a happy solution of the entangling complications, so far as the United States is concerned; as otherwise she may be morally obligated to enforce the mediators' provisions upon the constitutionalists. At this juncture such a proceeding would seem exceedingly unfortunate, for with Villa's unprecedented success, the rebels bid fair soon to be in position to settle Mexican affairs themselves; and more especially too, as their way of settling them gives promise of being the only effectual way in which permanent peace, if it is ever to be had for unhappy Mexico, can be established;—that way is the settling of the agrarian or land question in a manner satisfactory to the peon or laboring class.

Villa may be the monster of brutality and cruelty he is represented to be, but it is likely that these qualities contribute very much to his successful leadership among a half savage people, who can best appreciate authority when backed by brute force. At any rate, with his country in the jaws of destruction, it is no time to be overnice about who rescues her. With all his ignorance and disparaging antecedents, he displayed a superior amount of common sense in penetrating Huerta's little trick to array all Mexico against the United States; and he evinced a high degree of patriotism in risking his own popularity with his people, to prevent Zapata, Carranza, and their followers from falling into the trap and throwing away their own cause, to fight the "Gringos." We honor old King David, whose career, if closely scrutinized will show him at times little better than this Mexican. If God could use him, why should we refuse the assistance of Villa in pacifying Mexico, so long as he shows a capability and willingness to do so? We think President Wilson inclined to this view; but the opinion is now advanced, that the European countries will refuse to recognize any provisional government set up by the constitutionalists; so the plot thickens, and the complications are unending.

Aphorisms

The most dangerous "yellow peril" is the gold standard. By it, the idle rich are enabled to ride upon the back of industry. By it, land is monopolized by curb-stone farmers, while the cropper becomes a tenant, the resources of wealth are gobbled up, and the laborer becomes a wage slave; the only relief from which is rebellion and anarchy.

The modern trusts are the sharks in the great sea of human life, and the attempt to regulate them is likely to prove as successful as to attempt to say what the sharks of salt water shall eat, or what they shall not eat.

The difference between robbery that is reduced to a system, and operated under the forms of law under competition, and that which is operated haphazard by chance, is that in the former case the successful thief is honored and maybe sent to Congress, while in the latter case, if caught he is sent to the penitentiary.

Philosophy and Science

Dr. J. Augustus Weimar

THE DIVINE & BIBLICAL CREDENTIALS

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

(Continued from May Issue)

Thirty-first Credential—Lucifer, Son of the Morning, the Morning Star

"HOW ART thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High." (Isa. xiv: 12-14.)

According to Koreschan Science, the foregoing passage of Sacred Scripture describes the "bright and morning Star," first, in his spiritual glory, before he came into the material world; second, as the one who leaves his glory and comes into the material world as the Savior of the race; third, his descent (typical and actual death, burial or planting) into the sinful race; and fourth, his second coming, with a "new name" (Rev. iii: 12; Isa. xlv: 28), in power and great glory, when he will exalt his throne above the stars of God; that is, above the Sons of God. We shall show that this language concerning Lucifer refers and is applicable as much to KORESH as to Jesus; for KORESH is the same individuality, bearing the divinely given "new name."

The so called orthodox view concerning Lucifer is, that "It describes the fall of the mighty heathen king of Babylon, known as Nabonidus, who reigned from 555 B. C. till his fall in 549. First, [it is claimed] he is compared to the fall of the bright morning Star from heaven. Second, by a sudden change of figure of speech, the fall of Nabonidus is compared to the felling of a great tree."

Another view, which contains as much fallacy as the previous one, but with a slight mixture of truth, is this: "The language [of Isa. xiv: 12-14] is so framed as to apply to the Babylonian king primarily, and at the same time to shadow forth, through him, the great final enemy, the man of sin, antichrist; he alone shall fulfil exhaustively all the lineaments here given."

As so called orthodoxy has not the faintest conception of who "the man of sin (antichrist)" is, consequently its interpretation is fallacious at best; merely an hypothesis, a guess. True, a star, in universal symbolism, stands for a great and renowned personality; a king, prince, or nobleman; as, for instance, the wise men from the far East, who came to see the new-born king (Jesus) said: "We have seen *his star*." (Matt. ii: 2, 10.) The resurrected from among the dead, at the end of the Christian age, are shining stars. (I Cor. xv: 41.) The messengers of the seven churches are stars. (Rev. i: 20.) The Lord in his second coming is "the Day-Star." (II Pet. i: 19.) Angels, also, are called stars. (Job. xxxviii: 7.) Princes and nobles and great theatrical performers are called stars, by the newspaper world in general.

According to the scientific interpretation of Koreschan Universology, angels and archangels are spirit beings, either in a materialized or dematerialized state, who have been human beings in the material world. This view is contrary to modern orthodox teaching, but it is substantiated by Sacred Scripture; as for instance, in Rev. xix: 10: "I [John] fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God; for the testimony of Jesus is the spirit of prophecy."

The Greek word rendered "fellow servant," is *syndoulos*, which literally means fellow bond-servant. That this word cannot be applied to an angel or an archangel, in the orthodox sense, may be seen by comparing "Scripture with Scripture;" for the same word is employed in Rev. vi: 11, where it is said to the souls under the altar, who were slain, that "they should rest yet for a little season, until their fellow servants also and their brethren" *would be killed*. The Apostle Paul employs the same word, *syndoulos*, in Col. i: 7, applying it to "Epaphras, our dear fellow servant, who is for you a faithful minister [Gr. *diakonos*, deacon] of Christ;" and in the same book, chapter iv: 7, he applies the same word to "Tychicus, * * * a beloved brother and a faithful minister and fellow servant in the Lord." Thus, *syndouloi*, fellow bond-servants, are *not* a "class of beings by themselves," nor are they "uncreated creatures," as taught by orthodoxy.

Another point bears out the Koreschan view of interpretation; namely, the word "brethren," in Rev. xix: 10, is in the Greek *adelphos*. The word in the singular is *adelphos*, brother; and *adelphē*, sister. The word is derived from *delphus*, meaning the same womb. Now if, according to orthodoxy, angels and archangels are a class of beings by themselves, and uncreated, then they are not "creatures," born of the womb. Thus, orthodox teaching is not in harmony with Scripture teaching, nor with the etymology of Biblical terms.

With the foregoing preliminary remarks the reader is better prepared to understand Isa. xiv; and, in addition, it is essential to know, first, that this chapter is written in the language of universal symbolism; second, that without a scientific interpretation, it is impossible to understand it. The scientific sense was revealed in 1870, through Koreschan Universology, by its Author and Scientist, the Lord's Mouthpiece, the Messenger of the New Covenant, KORESH, the Sign of the Son of man, offspring of the root of Jesse.

In short, Isa. xiv describes the infolding and unfolding of the Messianic character and mission throughout the changes essential from the beginning to the final harvest or triumph, and the sequential establishment of the kingdom of heaven in the earth. This chapter of Isaiah presents the Messianic character, CYRUS (KORESH), as the most mystical and symbolic, the most complicated and wonderful. Here are the strange words applicable: "Blessed is he, who-soever shall not be offended in [*lit.* stumble at] me."

"O turn again, Lucifer, Son of the morning,
No more from thy temple to wander afar!
Arise, like Apollos, the fish-disguise spurning,
And blaze on our vision, O wonderful Star!
To thee is our worship, O Light of the ages!
O Day-Star of promise! O Star of the sea!
Though deep calls to deep, and the fierce tempest rages,
We know thou wilt lead us in safety with thee:
To thy beautiful temple, the crown of the ages,
Thou surely wilt bring us in glory with thee."

Thirty-second Credential—*Theo-Anthropos*, the God-Man

"That the man of God [Gr. *tou Theou-Anthropos*] may be perfect, thoroughly furnished unto all good works." (II Tim. iii: 17.) More literally rendered the Greek text reads: "That *the* God-Man may be complete, thoroughly fitted," etc. So called orthodox homiletical exegesis applies this verse to the exclusive ecclesiastical class; however, the Greek text does not speak of a certain class of people, but rather of one personality, *tou Theou-Anthropos*, the God-Man.

In the grammatical form given, it occurs only once in Sacred Scripture. And once the significant statement is given in a *reversed* form; namely, in I Tim. vi: 11, where it reads: "*O anthrope Theou*, O man of God," being applied, by the Apostle, to Timothy. The name Timothy is derived from *ti-me*, honor, and *Theos*, God. Thus, only in a derivative sense and prospective degree was Timothy, during his mortal existence, "a man of God." This is true of every other man and woman who was begotten, nineteen hundred years ago, by the Holy Spirit.

There is only one *Theo-Anthropos* now. He bears the divinely given "new name" (Rev. iii: 12; xix: 12); he is specifically "formed from the womb" (Isa. xlv: 24); he is "the root of Jesse" (Isa. xi: 10; Rom. xv: 12), whose name is CYRUS (Heb. KORESH, Isa. xlv: 28; xlv: 1). There are no *Theo-Anthropoi*, i. e., God-Men, at the present stage of unfoldment and development of God's purposes with man (in the generic sense); for it is plainly written: "It does not yet appear what we shall be: but we know that, when He shall appear, we shall be like him; for we shall see him as he is;" that is, as he is *now*, and not as he *was*.

In no instance does Sacred Scripture say that we are *now* Sons of God; for wherever it is so rendered, the translators misrendered the Greek texts, being led thus by their erroneously conceived and infiltrated theological education and training. The Greek verb *gennaō*, rendered "born," means to beget, or to conceive, impregnate; and the Greek noun *tekna*, rendered "sons," means literally children, without regard to sex, for it refers to the *embryonic* state of existence and growth. The same law that is operative in the human domain, in regard to conception, growth (gestation), and birth, is also applicable in the divine domain. No child can be born before it is begotten and gestated; yet the translators entertained such a view, as their rendering proves. What a blunder they have made of the Greek Biblical texts which refer to the subject of divine conception, gestation, and birth!

If we were already Sons of God, during our mortal career, then why are we told that "it doth not yet appear what we shall be"? (I John iii: 2); and that "creation waiteth" in earnest expectation for the "manifestation of the Sons of God"? And "not only they [the creatures of

the creation], but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, *waiting* for the adoption [*whiothesian*, sonship], to wit, the redemption of our body." (Rom. viii: 23.)

Verses 24 and 25, of Rom. viii, plainly state that we are as yet only "saved by hope;" not actually. For, says the Apostle: "Hope that is seen is not hope: for what a man seeth, why does he yet hope for? But if we hope for that we see not, then do we with patience wait for it." Thus Timothy was only, in a prospective sense, "a man of God;" by no means "*the* God-Man."

The scientific writings of KORESH are a proof, to the "sheep" who know him and love to hear their Shepherd's voice, that he was "thoroughly furnished." It is declared by the prophet Malachi, that Elijah the Prophet is the Divine Storehouse; therefore he is thoroughly furnished. "Bring ye all the tithes [the pneumatic and the psychic sex forces] into the storehouse, that there may be meat [spiritual food in its scientific degree] in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven [knowledges of scientific truth], and pour you out a blessing, that there shall not be room enough to receive it." The consummate scientific doctrines on every conceivable problem of life, are a proof that there is a "blessing" vouchsafed or guaranteed, for which the majority have not "room enough to receive it."

Thirty-third Credential—*The Headstone of God's Temple Brought Forth with Shouting*

"This is the word of the Lord unto Zerubbabel, saying, not by might, nor by power, but by my Spirit, saith the Lord of hosts. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the Headstone thereof with shoutings, crying, Grace, grace unto it." (Zech. iv: 6-8.) According to New Testament teaching, Jesus, the Messiah of the Jewish age, was the "foundation stone" of God's Temple; but when he comes at the end of the Christian age, he is the Headstone. The individuality and identity are the same, but the personality is another; for the former refers to the "inner man," while the latter designates the "outer man." The outer man is the *persona* or covering of the *pneumo-psychic* being, the spirit and soul, which dwell within. The personality nineteen hundred years ago was named Jesus; the personality at this end of the age is named CYRUS (Heb. KORESH).

Under the Twenty-eighth Credential we have seen that CYRUS, ZERUBBABEL, and the BRANCH are identical. Thus, this personality, "the root of Jesse," born in 1839, and illuminated in 1870, is the Headstone of the temple of God. The Hebrew word rendered Headstone is *roshah* from *rosh*, to shake. It refers to the head, for the head is that part of the bodily structure which is most easily shaken. The secondary meaning of *roshah* is beginning, and the head is the beginning, the first, the chief, the ruler. The Messiah of the age is all that and more, according to all the Credentials mentioned in Sacred Scripture.

In a temple the cornerstone is the chief stone, at least according to the ancient pyramid-shape method of a temple structure. The corner-stone of modern temples is not on top of the structure, but rather at or near the bottom. The pyramid-shaped top-stone held the entire structure together.

The correspondence of this is grandly carried over and applied to the Christ, the Anointed of God, of every age. (See Eph. iv: 15, 16; and Col. ii: 19.) That Zech. iv: 6-8 refers to such a personality and a pyramid-shaped temple structure is corroborated by the use of the word headstone, which leaves no doubt as to what is meant; and is also substantiated by the wording of verse 9, namely: "The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it." In the antitypical application, the "house" or "temple" of God stands primarily for the God-Man, and secondarily for the Sons of God. (John ii: 21; and I Cor. vi: 19.)

That the BRANCH, ZERUBBABEL, KORESH, shall not merely lay the foundation of God's house or temple, but shall also finish it; that is, build the superstructure thereof, is definitely and positively affirmed by the prophet Zechariah. The finishing of the superstructure is not left for a successor, or another personality. Let no one deceive you by any means. Let the wording of verse 9, in Zech. iv, be ever before you, until it becomes rooted in your brain cells: "The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent *me* unto you."

The pronoun "me" refers to Zerubbabel, and thus excludes any and every self-styled successor, or claimant to Messiahship. The primary meaning of the statement, "The hands of Zerubbabel have laid the foundation of this house," signifies that he has established the doctrine or science of immortal life. "The foundation of the house or temple," says the Scientist, "is what the temple is founded upon. If the temple is the life, its foundation must be the doctrine or science of life. It is prophesied of CYRUS that *he* shall lay the foundation, but does he also build the superstructure? The Lord declares: 'He shall perform *all* my pleasure.' 'His hands shall *also* finish it.' In the most exterior sense, to lay the foundation of God's house or temple, and to perform all the Lord's pleasure, that is, finish the temple, signifies the perfecting of the body; that is, "to resurrect the man, and to restore him to immortality." (See F. S., Vol. XXII, No. 4, April, 1908.)

When *the* man is resurrected, after the process of the anatomical and physiological metamorphosis, and thus restored to an immortal being, biune or two-in-one, a eunuch, in the divine arch-natural sense, then all who have eyes to see will shout, crying, "Grace, grace unto him." Meantime, let no one despise the day of small things (beginnings or manifestations); "for they shall rejoice [in God's own due time], and shall see the plummet in the hand of Zerubbabel, with those seven; they are the eyes of the Lord, which run to and fro through the whole earth."

Thirty-fourth Credential—God's Plummet and Plumbline

They "shall see the plummet in the hand of Zerubbabel." (Zech. iv: 10.) "Thus he showed me; and, behold, the Lord stood upon a wall made by a plumbline, with a plumbline in his hand. And the Lord said unto me, Amos, what seest thou? And I said, a plumbline. Then said the Lord, Behold, I will set a plumbline in the midst of my people Israel." (Amos vii: 7, 8.) "Judgment also will I lay to the line, and righteousness to the plummet: And

the hail [the crystallized truth which the Messiah promulgates] shall sweep away the refuge of lies, and the waters [the truths] shall overflow the hiding place. And your covenant with death shall be disannulled, and your agreement with hell shall not stand." (Isa. xxviii: 17, 18.) That is, the invented, heaven-going theory at death, and the supposed escape of hell while in the mortal state, will not stand the test; for the entire humanity is now in the "second death," the sensual death, and in hell, in purgatory, in the school of discipline and correction, right here in this natural world. And there is only one way out of it: "Blessed are they that *do* his commandments, that they may have right to the tree of life." The Tree of Life is the Messiah; through him we are able to overcome.

Under the Twenty-eighth Credential we have shown that ZERUBBABEL, the BRANCH, and KORESH are one and the same personality; thus, the Messiah of this age is God's plummet and plumbline. An ordinary plumbline, or a plummet with a line attached, as the Hebrew word expresses it, is for the purpose of indicating the verticality of a wall; or in other words, it is the instrument of adjusting the verticality of the wall. A plummet with line attached is also used by seamen for making soundings. The Author of Koreschan Science says: "The starting point of Koreschan Universology is the plumbline. This distinguishes Koreschanity from the premise of all other systems."

The prophet Amos says: "The Lord stood upon a wall made by a plumbline, with a plumbline in his hand." To what wall does the prophet refer, or what constitutes this wall? KORESH says: "The wall is the shell of the physical universe, in the external physical type; and to 'stand upon the wall' is to stand upon the earth's surface for the purpose of geometrical measurement. The plumbline is the first element in the construction of the trigonometrical figure, which constitutes the fundamental premise of the law of organic form. It is because the plumbline stands for the perpendicular, in structural mechanics, in geometrical measurement, and in the first element of the law of moral life, that it is said the Lord stood 'with the plumbline in his hand.'

"The Builder of the New Jerusalem and the Restorer of the temple comes with the principles of the perpendicular as the very starting-point of that structural arrangement which is to constitute the new organic order, called the kingdom of righteousness. 'For who hath despised the day of small things? for they shall rejoice, and see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the Lord, which run to and fro through the whole earth.' Zerubbabel signifies 'sown in Babylon,' and refers to the Lord, who was sown in the church, which in its declension has become Babylon. Zerubbabel, in contradistinction to the 'true Vine,' is the BRANCH. The eyes of the Lord are the angels of the seven churches.

"The Lord Jesus was not the Branch, but in his coming at the end of the dispensation, he arises as the BRANCH. 'Hear now, O Joshua [Savior] the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the BRANCH. For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave the

graving thereof, saith the Lord of Hosts, and I will remove the iniquity of that land in one day.' (Zech. iii: 8, 9.)

"The Builder of this age must comprehend the laws of construction as pertaining to the alchemico-organic (physical) universe. Cosmogony must constitute the foundation of every principle of construction in all other departments of the universe. The laws of form as they pertain to the cosmos, pertain also to the construction of the social organism; hence, the importance of the 'plumbline' in the hand of the Builder, both as possessing the principles of construction and as the Indicator of divine authority."

With the foregoing in mind, we can comprehend in what sense the Messiah of this age stands upon the wall made by a plumbline, with a plumbline in his hand. He has stretched the line upon it, by a practical and scientific application of the plumbline and spirit level, by which he turns the so called wise men backward and makes their knowledge foolishness. The Koreshan demonstrated premise is: Let a perpendicular be erected at any point on the earth's surface, a straight line horizontal to this perpendicular will, when extended, touch the land or water surface, thus showing the earth's contour to be concave and not convex. An instrument like the Koreshan Rectilineator is essential for the extension of an air-line.

Any unbiased mind can see that when the Koreshan premise is carried out as outlined, the measurement reduces the earth (the universe) to proportionate limits, and brings its Cause within the comprehension of the human mind. The illimitable is made limitable, and the incomprehensible, comprehensible. Our effort to understand the universe and our aspiration to know God, are brought within our reach; consequently we are able to love, adore, and worship him intelligently.

Thirty-fifth Credential—The Eye of the Lord

"Those seven; they are the eyes of the Lord, which run to and fro through the whole earth." (Zech. iv: 10.) The eyes of the Lord are the seven Angels, Messengers, or Messiahs in a given, long cycle of time. In the present cycle, which is about ending, there are "seven eyes" indicated; each one being the head of his respective church. These seven are: Adam, Enoch, Noah, Moses, Elijah, Jesus, and KORESH.

Each one of the seven eyes refers primarily to a personality, to God's verbal or living Logos, Word, or Expression of the eternal Deity. In another state or quality, the seven eyes are "the seven Spirits of God." The Spirit of God is transmutable to personality, and personality to Spirit. By means of this law the eternal cycle is perpetuated. This law of transmutation is most beautifully illustrated by the "Passover" in the Old Testament, and by the "Lord's Supper" in the New Testament.

Transmutation is the law of alchemy, the law of the cross, or the crossing of substance; that is, the interconvertibility of spirit and matter, by which the lower is absorbed by the higher, and *vice versa*. This is the law of conjunctive unity, which is the ultimate and climax of the law of growth and development. The possibility of carrying substance across from one domain to another by an alchemical transformation is a most wonderful law. When the Lord crossed himself with sinful humanity (his church), he

carried his *immortal* substance, by the operation of an alchemical process, over into the *mortal* substance of humanity, which, in due time, will redeem the "lost" he came to save.

What is known as "conversion" in the modern churches, is not redemption or salvation, for true conversion is synonymous with being born divinely; and such a one cannot backslide, for it is written: "Whosoever is born of God doth not commit sin; for his seed remaineth [*lit.* abideth] in him: and he cannot sin, because he is born of God. In this the children [sons] of God are manifest." (I John iii. 9, 10.) Again: "We know that whosoever is born of God sinneth not; but he that is begotten [*lit.* having been begotten] of God keepeth himself, and that wicked one toucheth him not." (I John v: 18.) True conversion is a complete change of soul, spirit, and body, which excludes backsliding and so called "revival." (Rom. viii: 19-23; II Cor. iv: 4; Eph. iv: 30.)

In Sacred Scripture as well as in Nature, "seven," as a number, is most significant; for instance, in Nature there are seven natural primaries or principles of the solar light. The light is manifest as seven colors: violet, indigo, blue, green, yellow, orange, and red. In the plant domain we find seven principles: germ, sprout, stalk, leaf, blossom, fruit, and seed. There are seven principles of life, wherever life is manifest, whether in the alchemico-organic (non-vital) domain, or in the organo-vital (human and divine): ingestion, digestion, respiration, circulation, assimilation, incrition, and excretion. The seven alchemico-organic (non-vital) principles correspond with the seven vital or divine Lights (Eyes;) that is, with the seven Messiahs or Messengers in a given, long cycle of time; consequently, no one can be the successor of the seventh, as that would make void the principles of seven.

Koreshan Science declares: "In the order of time, that is, the order of consecution, the eyes of the Lord have appeared at intervals, to correspond with the manifestation of the different Messiahs [as above mentioned]. 'The light of the body is the eye;' Christ is 'the true light, which lighteth every man that cometh into the world.' He must therefore be the eye.

"To light every man that cometh into the world, does not mean every one called a 'man' by an ignorant world, for there are few men. Men are the Sons of God. The people usually called 'men' are merely animals, not men at all. The men enlightened by the Christ [that is, by the Anointed Messenger] in any age of the world, and of whom the Lord is the Light, constitute the special Sons of God.

"The Angels [or Messengers] of the seven churches to be manifest at the end of the age, are the eyes of the Lord; and in a broader sense, the seven churches are the seven eyes. And the beasts [or living creatures, as mentioned in Ezek. i: 5-14, and Rev. iv: 7, 8] with 'eyes before and behind,' constitute the new Church, for eyes are the understanding; and the terms before and behind, mean *spiritual* and *natural* vision or understanding." With the foregoing consummate understanding concerning "the Eye of the Lord," we have an intellectual and scientific understanding also of such Scriptural references as: "I will guide thee with mine eye." (Psa. xxxii: 8.) "I will be known in the eyes of many nations." (Ezek. xxxviii: 23.)

(To be continued.)

Literary Review & Comment

N. C. Critcher

BOOKS AND MAGAZINES

"Our character is but the stamp on our souls of the free choice of good or evil we have made through life."—*Cunningham Geikie*.

IN THE *Scientific American* of May 2 we have "The Problem of the Hudson River," by R. G. Skerrett; "The Guns of Panama," by C. M. Maigne, U. S. A.; "The Defense of the America's Cup," editorial; "Exploding Mines by Wireless Telegraphy," by Dr. Charles Forbes, Columbia University. In May 9 is "X-Ray Moving Picture of the Digestive Tract," a machine for the purpose of studying diseases of the stomach, by Herbert T. Wade; "Making of the Navy's New 14 in. Guns," by Louis E. Browne; "New European Designs in Aeroplanes," by European Correspondent. May 16 has interesting description of device for "Analyzing the Human Singing Voice," illustrated; "Lighthouses for the Aerial Navigator," by Dr. Alfred Gradenwitz, illustrated; "Have Plants an Unknown Sense?" by S. Leonard Bastin. May 23 cover has picture of the "Vaterland," the "Biggest Ship in the World;" illustrated description is also given; "The Scientist and the Athlete," by Jacques Boyer; Inventions in every issue. New York City.

The *American Review of Reviews* for June has a snapshot of Col. Roosevelt, for its frontispiece. The editor says: "Don't fail to read the comment on the Colombian Treaty (p. 682), with the reprint of the official text in facsimile, Spanish and English." Other special features are editorial *resumes* of the Vera Cruz and Colorado situations; "The Mexican Question in Cartoons," and "Going Through the Panama Canal;" Victoriano Huerta, the Man, the Soldier," by N. C. Adossides; an illustrated description of the N. Y. District Attorney's Office, by District Attorney Whitman, who has just convicted Becker the second time; "Supremacy in the Panama Canal," by David Jayne Hill, who was Ass't. Sec'y of State when the Hay-Pauncefote Treaty was negotiated; "How Dayton's City-Manager Plan Is Working," by L. D. Upson; "Santo Domingo: Our Unruly Ward," by T. Lathrop Stoddard. There are eight pages of interesting Vera Cruz pictures. New York City.

The *Woman's Journal* of May 9 gives detailed account of the victory of the women of Colorado in the strike district, also of the recommendation by the Senate Committee that the Shafroth amendment be passed; the Judiciary Committee of the House passes out the Bristow-Mondell amendment after twenty years' refusal to do so. The nation-wide parades of suffragists produced great enthusiasm. May 23, all the judges and clerks of election in "Bathhouse John's" ward have been removed by Judge Owens for flagrant frauds in the election; the state of Nevada is opposed to suffrage; men of Washington, Pa., celebrate Woman's Independence Day. William Dean Howells says: "Suffrage for women is bound to come; there are many arguments against it, but no reasons." May 30, women gain victory in Penn.

John Burroughs says he shall vote for suffrage whenever he has opportunity; a paper on suffrage by Ralph Waldo Emerson is quoted. Southern states are waking up and organizing suffrage leagues. The Nevada Equal Franchise Society asks women to follow the example of Calif., and institute a week of sacrifice to raise money for the cause.

The June issue of *Our Dumb Animals* has a very fine article on "St. Francis of Assisi," who was noted not only for his great piety, but for his kindness to all living things. The cover is a picture of a beautiful Guernsey cow, and there are many other illustrations of animals and birds. Boston, Mass.

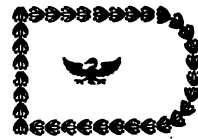
The *Astrological Bulletina* for June continues the series of articles on "The Children of the Cusps," by Edith F. A. U. Painton; also, an article on "Comets," by Maud Lindon; "The Nativity of Our Lord Jesus Christ," by the Rev. Dr. Butler is continued. There is the usual matter of interest to astrologers. We have also received from Llewellyn George a little book entitled "Horoscope Indications," containing information valuable to those engaged in the study of astrology. Portland, Ore.

Correct English for May has its usual departments of "Vocabulary;" "Queries and Answers;" "Business English for the Busy Man;" "Practical Lessons in Speech," and "Daily Drills;" and has added "Our Exchanges," to which correspondence from readers is invited. Evanston, Ill.

The June *Chiropractor* has editorial on the question of legislation. "Faculty Talks," include one on "Instinct," by Dr. S. J. Burich; "Typhoid Fever," by Dr. J. N. Firth; "Chiropractic Philosophy," by J. H. Craven, D. C.; and "Blood vs. Vitality," by H. E. Vedder, D. C.; the Legal Dep't deals with legislation; also, many other items of interest and importance to chiropractors. Davenport, Iowa.

Physical Culture is a magazine devoted to the furtherance of the cult indicated by its name. It has many able contributors, among other notable ones being Mrs. Gilman, who contributes to the June number a very good article on "Romance and Reality in Married Life;" one on eugenics by Horace Fletcher; "Dancing, Its Story and Its Significance," is an interesting resume of the origin, causes, and effects of the dancing impulse now so strikingly apparent. Bernarr Macfadden continues his "Life Story," and there are other articles of merit. New York City.

The *Phrenological Era* for May has article on "Natural System of Temperaments," by the editor; "How to be a Public Speaker," from the *Phrenological Annual*; "Tobacco Hurts Health," by the Editor; "Beet Juice for Long Life," from the *Popular Scientific Journal* of India; and several articles on phrenology. Bowerston, Ohio.



THE ANCESTRY OF MAN

The Fundamental Basis of All Arguments of Modern Science Is Hypothetical

BY MADISON WARDER

LEST THE IMPRESSION should prevail that theoretical science, in these days of momentous occurrences in all departments of human activity, is not contributing its due share to the augmentation of the universal excitement, we hasten to assure an anxious world that science is yet on the job with a vigor and an aggressiveness unabated. The intellectual ebullitions of our higher institutions of learning have apparently suffered no diminution in resonance or general frothiness; and from out the seething cauldron of hypothesis there arises every now and then the wraith of a great scientific triumph, which lingers in the enraptured gaze of the empiricist quite a while before being dissipated by the rising semblance of the next monumental discovery. Especially active are the evolutionists; their eternal quest for ancestors causing them often to seek the light of publicity with a new discovery along that line. When our evolutionist goes gunning for ancestors he seldom returns with an empty game bag; and he now has quite an extensive collection of curios that he claims represent successive steps in the development of man from the lowest life forms.

Within the last moon or so, he has made quite a notable addition to the catalog of creatures of the lower orders that he is proud to acknowledge as forming part of his ancestral tree. Finds of fossils have been made recently by investigators from the geological department of the University of Kansas, that, in the evolutionists' opinion, weld yet stronger the bands that unite him to the creeping things of earth, and he is waxing right jubilant in consequence.

These fossils, picked up on the broad prairies of the Sunflower State, are not of the coyote or the grasshopper,—although either of these humble creatures, if found properly preserved in fossilized form, would serve the evolutionist as a very satisfactory prehistoric progenitor. They are fossils of some ancient cousins of the mud puppies common in present-day creeks, and they are supposed to be about 15,000,000 years old! They are also supposed to be the originators of the modern fashion, affected by the superior classes of animals, of wearing their backbones inside. This, the evolutionist declares, is positive proof of the hypothesis that at the time of which he speaks, the reptile whose fossilized remains he has discovered was the highest organism of which Nature could then boast; and that all higher types of life, up to and including man, came into existence because that ancient tribe of mud puppies evolved, through countless variations of type, into the modern vertebrates. You observe the beauty of the evolutionists' brand of logic! All that is necessary to prove your hypothesis is to advance a supposition in support of it, and presto! your proof is conclusive, your demonstration is complete, and you are entitled to a seat in the scientific row forthwith.

How the original vertebrate managed to split up into so

many distinct types, and yet carry its own type down through the countless intervening ages, practically intact, the evolutionist conveniently forgets to explain. If the mud puppy type could persist through the geological changes of 15,000,000 years, there is no reason why the human type could not do the same. If we could somehow get a view of conditions as they were at that remote period, we would very likely observe the ancestor of the modern evolutionist prowling among the rocks and caves of that day, gathering fossils of defunct mud puppies of a still remoter period, and speculating learnedly upon their probable potentialities as progenitors of higher types of life.

The trouble with modern science is, that it is builded wholly upon hypothesis. The fundamental basis of all its argument, the form and function of the cosmos, is hypothetical; and the structure superimposed necessarily partakes of the same fatal defect. When the evolutionist learns that the various kingdoms of life are persistent in an eternal cosmos, the all-environing shell of the earth in which we dwell, he will be in a position to realize that the formate relationship he traces from the lowest life form to the highest, is simply the conformance of organic structure to the universal model of all life forms, the physical cosmos itself. Instead of seeking the creative force through a reduction of life to its lowest terms, he will then discover the Creator in the highest possible manifestation of the life principle, the Perfect Man.

Great European Exhibit Expert Joins the Panama Pacific Exposition Forces

[The following article from the Editorial Bureau, Panama-Pacific International Exposition, will undoubtedly be of great interest to our readers.]

IN harmony with the living thought of the modern world, human welfare—education in the conservation of physical, mental, and moral health—has been made the keynote of the Panama-Pacific International Exposition. The local point for the thousands of up-to-date exhibits along this line will be the five acre Palace of Education and Social Economy, presided over by Dr. Alvin E. Pope. These displays, to be installed by thirty-four foreign nations; by most of the states and territories of the Union; by the United States Government; and great corporations and humanitarian associations, will take the form of automatic working models, the most artistic and fascinating ever shown. As accessories, most of the exhibitors will employ moving pictures, phonographs, stereomicrographs, automatic transparencies, and relief maps.

The great feature of these popular scientific displays will be the animated models made of wax, blown glass, and metals, ranging from life-size human figures to models of objects enlarged from fifty to a thousand diameters. Heretofore it has been necessary to send to Germany or Austria for such models, there being no scientific artisans in America trained in this work.

The announcement is made by Chief Pope that the exposition has secured the services of the greatest exposition

expert in the line of human welfare and hygiene displays in the world. This is Dr. Philip Rauer, of Stuttgart, Germany. For his work as creator of the International Hygienic Exposition at Dresden in 1911, and of the world's Exposition of Building Trades at Leipzig this year, Dr. Rauer received royal honors and was decorated by King Leopold of Belgium and by Emperor William of Germany. At the Dresden exposition he installed a series of wonderful exhibits called "Der Mensch" (The Human Being), which is still considered the world's masterpiece. It is intended that this entire exhibit, covering the latest researches in the hygiene of trades, industries, traffic, and municipalities, shall be brought to San Francisco in 1915. Dr. Rauer's work here, however, will be directed toward the creation of wholly new wax and glass models and elaborate new displays, for fully one-third of the American and foreign exhibitors in the Palace of Social Economy.

It was possible to secure the services of this specialist only through the united efforts of the Exposition, the Rockefeller Foundation, the United States Government, and the United States Steel Products Company, all of whom have engaged him to supervise the creation of their social science and welfare displays at the Panama-Pacific Exposition. With Dr. Rauer, who arrived in this country recently, was brought to America a corps of wax modelers and glass blowers specially trained by him in this delicate scientific work,—artisans who have no competitors in the world. On their arrival in San Francisco they will at once begin the work of preparing the animated models for the exhibit to be made by the International Health Commission, which is a branch of the Rockefeller Foundation.

This display will illustrate the ravages of the "bug of laziness," the hookworm, which scientists claim afflicts a great part of the population of the United States, and a still greater proportion of the people of the tropics.

Following the completion of this work, Dr. Rauer will prepare the elaborate models for the hygiene and human welfare exhibit of the United States Government. This will be followed by similar work for the State of New York, for Cuba, Argentina, and other nations; for the General Electric Company and for the United States Steel Corporation, which is spending \$100,000 on an elaborate exhibit showing its method of caring for the health of employees. All of these exhibits are being prepared especially for the Exposition by the Golden Gate.

Among the models to be shown will be a human heart so large that visitors may walk through it and watch the pumping of the red and blue blood through the ventricles and auricles, and study the effects on the great life engine, of impurities in the blood, and of fresh air. Another of the hundreds of visualized wonders will be a human eye as large as a bay window, showing the destructive effects of bad factory lighting. Cuba will expend a liberal portion of her \$250,000 appropriation to show how her modern sanitary work in eradicating yellow fever and the plague, made the construction of the Panama Canal possible. Among her exhibits will be a yellow fever mosquito about the size of an ostrich, showing its two saws, its dagger, and its suction pump and poison injector at work on human flesh.

Dr. Pope, in announcing the addition of the noted Ger-

man specialist to the Exposition staff, declared that the coming of Dr. Rauer and his experts was all that was needed to insure the artistic and scientific perfection of the greatest series of human welfare exhibits ever shown at a world's exposition. In order to accept this call to San Francisco, Dr. Rauer declined offers from the Italian and the Belgian governments to take charge of large enterprises in Europe.

Tragedy of the Idle Workers

BY O. FREELAND

IN THESE latter days of new religious sects; false prophets claiming a mission without divine credentials; of social unrest among high and low, (the latter's hatred for the haughty rich smouldering as the fires of a volcano under the social structure, and no man knowing when they may burst forth and cause the havoc which all fear, and none with sufficient understanding to prevent,) socialism and its causes are interesting and instructive topics for discussion. The causes that give vitality to the socialist party are indicated in the foregoing; but an analysis of socialistic philosophy would include a study of fundamental principles of government and the economics underlying the social order. Such a study, however, from a genuinely scientific viewpoint, would reveal a vast extent of disorder—a term accurately describing the present ruling church and state.

Those who are satisfied with the old political parties and their works are not seduced by the prospects which socialism has written in its platform, for there are many who are proud of their conservatism. There are sincere socialists who are rich; and these are often found among the learned professions, even among those who live in comfortable circumstances, and beyond the fear of want. Numerically, the strength of the socialists is recruited from the masses, who are the chief sufferers from the industrial system under which we live; the wage workers, and also the smaller employers who cannot command large capital. These feel the whip of capitalism, if not literally on their backs, the simile applies to inadequate wages and the uncertainty of employment, the hopeless competition with trusts and other monopolist combines, so that millions are either on the verge of bankruptcy or in the slough of that other extreme—poverty and pauperism.

The list of grievances of this majority would be a long one; and one can almost hear the cries and the groans of the wage slaves, or see their stunted forms as they spend their miserable lives in drudgery that others may live in luxury. We repeat the statement, that industry, as designed by the Almighty for a perfect state, is not only a necessity, an inherent law of human existence; but instead of being labor, it is to be a recreation and a pleasure.

Can one find happy mechanics or other workmen nowadays, confronted as they are continually with long hours, unsanitary working conditions, and meager wages? Few of them can say they fear no "lay off," or a definite discharge, for prolonged idleness is pregnant with terrors for all of them. Such are the conditions throughout the world, while we of the United States regretfully point out the victims of the sweat shops, of the mines and their owners; the cruelty of child labor in cotton mills and canneries; the underpaid shop girl; girls and mothers as factory workers, all

wornout, pale, and unhappy. Should not men blush, and the idle rich shudder at the thought that they enjoy and hold their wealth at such a price?

Then consider the idle workers spending weeks and months in a vain search for work, becoming at length embittered and desperate, filled with hatred for God and humanity. These are the stalking menaces to the peace of our fair and great country. We all know of the bread line in New York and Chicago, not to mention other cities, which appears to be a permanent institution, along with the slums and the tramps. It is even now as it was in the days of Noe, before the flood engulfed a reckless, laughing, and godless world. Ponder on the significance of the idle hordes in Los Angeles and Sacramento, threatening to take by force the food they are unable to earn by honest toil.

With the tangible evidences of untold wealth on every side, why were such vast numbers temporarily discharged during the past year, and why is it that about three million wage earners are idle today? Ask the rulers and legislators, and the answer comes,—it is due to a world-wide industrial depression. Meanwhile they know of no remedy; and the idle workers threaten to march to Washington, forgetting that in the opulent Capital they will be accused of being too lazy to work. Nevertheless, it is begging the question to say that these men are loafers by choice and tramps by profession, for the latter are the product of conditions created by the system—the competitive system, under which the masses never have had a chance for happiness. It is the business of teachers and statesmen to discover why there are idle men, since under a scientific economic system there should not be an idle person.

It is so easy to evade the issue by saying that universal industrial depression is responsible for closed factories and the idle masses who do the world's work. On the other hand, it requires insight, knowledge, and honesty to define, in truth, the causes of this same "industrial depression." Capitalist papers and learned magazine writers, and the majority of ministers dare not supply a truthful definition, lest they delve too deeply, and discover truths that might disturb the security of every human institution under the sun, and in particular, that which maintains the present wage slavery.

Men who are obliged to live in enforced idleness; those who are never sure of a decent livelihood, have time to think, and their thoughts are apt to breed mischief. What if they find leaders with a capacity for organization, and ready for violence? Has not Judge Gary of the great Steel Trust given warning against a possible uprising of the discontented working men, and have not other able financiers endorsed the sentiment? It is more than a sentiment, it is prophecy.

To allude to the possibility of such a revolution is in agreement with the prophecies of Scripture; and it is sheer folly to close our eyes to the dangers indicated above. KORESH has reiterated the warning; it is found in his writings on economic topics, therefore, it is for us of the Koreshan faith and its science to say that it alone has the remedy. It possesses a plan for the coming divine commonwealth. It is only the wise who shall understand; but people will not see unless they accept the truth as taught by the Messenger of the Covenant.

True Religious Freedom

(Continued from page 171.)

hold of the one Master.

The "Inherent presence will bring all who believe in his name, to recognize that there are diversities of gifts and callings to be exercised in innumerable ways for the common weal; that each gift or calling has its own special privileges, immunities, and obligations in common, which may be known and understood from the form and functions of man and his enviroing universe. All those wise unto their own salvation in desirable social relations, knowing the tall liberties, restraints, and adjustments for the common weal and private good may be learned by at-one-ment with the all-seeing Eye, will with all their gettings, get, first, wisdom and understanding from the science of the law.

Men are told by the fountain-head of this knowledge, that if any man lacks wisdom he should ask of this God, the Lord Elijah the Prophet, the Father of lights and all true sciences, who giveth to all men liberally and upbraideth not. Neither Wales nor any other nation will know the joys of a genuine religious freedom till they know God's Prophet, whom the Lord Jesus knew as the Father inherent in Elias, who always prepares the way, the truth, and the life of every age, for that degree of liberty due the children of his own regeneration, reproduction, or resurrection to the newness of life required to express, in the glory of its character, the Sign of the age, in harmony with the requirement of the astro-biologic dispensation.

The Origin of Writing in Greece

That the Hellenes were indebted for their first knowledge of the art of writing to the Phœnicians is a tradition, of the historical value of which we have historical proof altogether distinct from its own antiquity or universality in the characters of the Greek alphabet. In regard to the period at which a knowledge of these characters was first communicated to the Greeks, we are left—as on other points of earliest Hellenic culture—altogether dependent on mythical sources. There are, however, few national legends which, on the twofold grounds of internal probability and the inveterate conviction of the enlightened native public in its favor, can advance stronger claims to the character of historical fact, than that which ascribes the introduction of the alphabet to the Oriental colonies, figured, in the name and person of the hero Cadmus, as having settled in Greece—chiefly in Bœotia—at an early mythical period.

This legend is at least broadly distinguished by the above-mentioned more solid characteristics from various other traditions of mere local or poetical origins, invented in honor of certain heroes or tribes, and according to which there is scarcely a Greek patriarchal chief celebrated for ingenuity in the elementary sciences, to whom the discovery of this essentially Phœnician art has not been attributed. Such are Prometheus, Orpheus, Musæus, Linus, Chiron, Palamedes. There is one point, however, on which all these traditions, to whatever extent they may differ on other points, are unanimous. They all agree in tracing the first origin of writing in Greece to remote mythical eras.—*William Mure.*

Seed-Sowing and Harvest

BY N. C. CRITCHER

IN EVERY domain of universal being the same laws are operative. These laws have been given to the world for the first time in many ages, by KORESH, the illuminated Founder of Koreshanity. Through his interpretation and explanation of them, all of the mysteries which have been the cause of so much misunderstanding and doubt, have been shown to be in perfect accordance with these laws.

Starting with the demonstrated premise of the form of the physical universe, its functions are rationally deduced therefrom, the whole constituting a perfect pattern for the social structure; the economic relations of the coming kingdom. Reasoning by analogy, the only possible method of attaining a knowledge of the unseen or spiritual world, he has proved that world to be, not an extraneous domain, separate from humanity, but inherent therein.

In the "Immortal Manhood," page 49, KORESH says: "The alchemico-organic physical kosmos is an empire or kingdom, the astral nucleus being the throne of its dominion. The organo-vital (mental or spiritual) kosmos, eternally being rejuvenated and brought to the birth within the alchemico organic, is also an empire or kingdom. When it reaches its fruition it will be the correspondent of the physical macrocosm, the divine empire."

We propose giving some consideration to the law probably the most easily comprehended, because constantly present in our daily lives; *i. e.*, the law of seed-sowing and harvest. As seen in the vegetable domain, the harvest is always found true to the seed planted. Having sown wheat, we always reap wheat, and of the same variety; if we plant the apple seed, we know that from that planting we shall gather a harvest, more or less abundant, of the natural fruit of the apple tree; the same result follows the falling into the ground of the acorn. Said the Lord Jesus: "Do men gather grapes of thorns, or figs from thistles?"

Following the law into another domain, a step higher, still we find the result hold true; like begets like; the elephant sires an elephant; the tiger, a tiger; the monkey, a monkey; go through the multitudinous forms of animal life, and we meet with no reversal of this universal law. So with the human race, we expect and find no differing conditions. The white man reproduces himself, unless there is a mixture of the seed, which produces a mongrel. Each race, Negro, Asiatic, all, while preserving the seed pure, reproduce, each after his kind.

Have we now come to the stopping-place, where this law is no longer in force? Or is there a still higher, a Divine-human domain, to be developed through the planting of its seed, a Divine-human, perfect Man? The Koreshan axiom—a law found operative in one domain is operative in all others—is still true here. We have but to look for that Seed-Man, and we find him in the Lord Jesus Christ, of whom it is said in Acts iii: 25, referring to the promise made to Abraham: "In thy seed shall all the kindreds of the earth be blessed." In Gal. iii: 16, Paul shows to whom this promise refers: "He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ."

Man has always dreamed of a higher order—a super-man, a race of perfected beings freed from the contamina-

tion of disease and sin,—but lacking the knowledge of such attainment, has located it beyond the grave, in a supposititious heaven. But having found the seed, we have only to apply the law of its sowing and harvest, to see how gloriously possible is the fulfilment of the dream. "Thou fool," said Paul, "that which thou sowest is not quickened, except it die;" and the Seed of the Divine-human domain is no exception to this rule. Koreshan Science logically and scientifically demonstrates the applicability of the law. The Lord Jesus, through many embodiments, finally reached the state of the perfected seed, ready to be sown for the redemption of humanity. This could only be accomplished, as in the case of all seeds, by death in the prepared soil.

By the process of theocrasis or burning, His whole being—body, soul, and spirit, was reduced to a condition rendering its assimilation possible by those receptive to it, and so began the age-long process which is to produce the harvest of the Sons of God, the God-Men. "He who knew no sin" was made, literally, to *be sin*, as the only possible way by which sin could be overcome, and overcoming, brought within the power of a corrupt humanity. This Seed of immortality was sown, as has been said, and now awaits the quickening into life by the appointed Messenger, the firstfruit of that planting.

In confirmation we quote from our authority, KORESH, to whom all truth was revealed in 1870, in his illumination. The article entitled, "The Coming and Sowing of the Seed-Man," very clearly presents this subject in the following words: "Jesus came as the Seed-Man; all who will come into the life of the new church were seeds or germs in him. They were resurrected in Him from the twelve tribes of Israel, and sealed. 'Him hath God the Father sealed,' for the purpose of being unfolded or opened as the Book of Life. As many as were sealed in Him as the life germs, the first-fruits of the resurrection, had corresponding receptacles prepared to imbibe these germs in the will.

"These receptacles were the members of the primitive church, who received those seeds as the result of the translation of Jesus. When He was translated, his body—which was the Paschal Lamb—was dissipated and received (appropriated) by the church. After the union of these two (the germs from Jesus, and the natural life) in the will of the Disciples of Christ, the process of disintegration began for the purpose of a new and higher recombination, which would be complete at the resurrection of the dissipated seed, the body of Jesus, united with, or conjoined to, the church, which is made his body by this conjunction. * * *

"But how shall those that lived 1900 years ago, as the Disciples of Christ, and the germs conjoined to them, which were in Christ, come again into the world? Simply by being transmitted through the natural, sensual male will (Babylon), becoming seed in the man, and propagated through the natural process of generation, and brought back into natural life by being born into the world. From this it follows that now, as the time has come for the establishment of the new church, those who lived 1900 years ago, together with the germs that comprised the body of Jesus, are born as natural children, some of them grown to manhood and womanhood.

"Their resurrection will be the opening of their minds for this illumination, by which they will become one with their own soul or angelhood, which is their interior life. So soon as this conjunction is effected, they will awake into their original consciousness and identity, and therefore into immortality, through which they pass to eternal life. This conjunction will be effected through the Messenger of the conjunction, or the Messenger of the Covenant, which implies the same; he is the Sign."

The Open Court of Inquiry

N. C. Critcher

JERUSALEM AND JERICHO

How God Deals With Those Who Have Filled the Measure of Their Iniquity

Question 224. "Why did God kill all the women and children in Jericho?"—*E. C. D., Pa.*

IT IS NECESSARY to remember the fact that in the Jewish race was implanted the life of God, which through many embodiments was to reach its perfection as the manifest Son of God, and consequently the destruction or death of the heathen—who were at enmity with God, and who would have rejoiced in the extermination of the Israelites who were to perpetuate his life in humanity—was an absolute necessity. Moreover, when the doctrine of reincarnation is once accepted, we know that death, when the fulness of evil has been reached, is a mercy, taking the entity into the spiritual life, where is found opportunity for eliminating the evil, and taking on whatever good the spirit may aspire to.

In Joshua vi: 16-21, we find an account of the taking of Jericho by the children of Israel. "They utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword." The destruction was not of women and children alone, but of all life, because the inhabitants of that place, who were a type of the humanity at the end of the age, had become wholly polluted and corrupt, both in belief and life, and must be destroyed to give place to Israel, to whom Canaan had been promised as a possession. Canaan is the body, the *gava, goy*, into which the heavens, the New Jerusalem, will descend when the wicked have been destroyed, as in the type. Canaan, or Cana, also signifies the gathering into bundles, which takes place in preparation for the final baptism.

In "The Mystery of the Fellow-Heirship of the Gentiles," *FLAMING SWORD*, Sept. 1910, p. 259, KORESH says: "The wicked shall first be gathered into bundles (Cana—Canaan); and this will be when the iniquity of the Amorite is full, as foreshadowed in the type."

In "Jerusalem and Jericho," March 1896, p. 56 of *THE FLAMING SWORD*, we find the following explanation of the necessity for the destruction of Jericho and its inhabitants: "The children of Israel had wandered forty years in the wilderness. They had crossed the river Jordan and had entered into the border of Palestine, in preparation to take possession of Philistia, the promised land. * * * They could not take the country without the destruction of Jericho, which was the key to the situation. * * * Jordan is the symbol of the river of death. The land of Palestine is the new body, then occupied by the Philistines; that is, it is symbolic of God's body for God's people, but occupied by a people who are not God's. It is a type of the resurrection. * * * As the children of Israel entered the promised land through Jericho, so the New Jerusalem must come down from God out of heaven through scientific; and as it thus comes down from heaven, it enters into the body or the people who receive this doctrine, and as they receive it, the

old doctrine is driven out. Therefore, in the destruction of Jericho all that is false and evil in humanity is destroyed, and the spirit is appropriated that will bring the body into immortality, or the resurrection of the dead."

Hypnotism or Psychology

Question 225. "How can one insulate against hypnotic or psychological power?"—*A. W., Mo.*

ALL HYPNOTISM is the subjugation of one's will to that of another person, leaving the subject more or less permanently under the power of the hypnotist. This is always attended with danger to the subject, modified by the character and motives of the operator. It is true that a temporary relief from pain may be afforded, and perhaps in some instances a cure may be effected, but it may well be questioned whether the price paid (the subject being open to suggestion by the hypnotist) is not too great for the benefit derived.

KORESH treats of the business phase of hypnotism in *THE FLAMING SWORD* of Sept. 9, 1898. He says: "Hypnotism" (which is not so good a term for the condition as the original one given for the discovery) is one phase of pneumo-psychic action. It differs from psychology in that it is the control and destruction of the normal power of the cerebro-spinal system. No person can be mesmerized if he is on his guard, and no person ought ever to become mesmerized for any purpose, or under any consideration. It is the destruction of the will power and its subjugation to another,—a condition only admissible in its relation to the Messianic law, under the supremacy of the rational principle of the individual.

"When God acts upon the spirit of the nerve (mind) or the spirit of the blood (soul) in this age of the world, he appeals to the reason and the understanding, gaining the assent of the reason, founded upon strictly scientific principles. Such is the divine pneumo-psychology, the power of God through reason to direct the character and life of every member of the Organic Unity of the Royalty of the Sons of God."

In regard to protection against such influences, it is well known to Koresheans, through the personal teachings of the Master, and, also, as continually dwelt upon in his writings, that polarization is the only hope of those who accept him as their Messiah. We quote from "The Alchemical Laboratory of the Brain," August 28, 1903: "There are two phases of guardianship to the mental domain from pneumo-psychic resources. The custodian, with spear and helmet, may be actively conscious, vigorously alert, ever awake and on the offensive, or he may be lulled into a false security through hypnotic influences where vigilance is substituted by indifference, and the gates are open to the ravages of the usurper of mental liberty and voluntary control. If the rational faculties are not wide awake, and the processes of contrast, comparison, and differentiation are not predicated upon the premise of demonstration, the custodian at the door of intromission cannot call down from the

region of the faculties, the forces of discrimination by which the spirits that would gain entrance are admitted to the mental domain, or are driven from its courts of entrance."

The Word and the Bible

Question 226. "Why has the Bible been called the Word of God by the church and Christians generally?"

THE misapplication of this term is one of the perversions of the truth, into which the church has fallen in its gradual declension. The Bible, while the most sacred of books, and of untold value for its historical as well as spiritual contribution to the world's literature, is *not* the Word of God, but the grandest revelation of that Word; that Word being Jesus, the Man made in the image and likeness of God; *i. e.*, the God-Man.

We can have no better definition of the true Word, than is given in the first chapter of the Gospel of John i-14. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. * * * And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father full of grace and truth."

It is one of the most surprising of all of the fallacies of the degenerated church, that such an utter perversion of a clearly and impressively stated fact could be made by professed believers in the inspiration of the Bible. The same error is committed by Swedenborg, notwithstanding his opening into the spiritual meaning of what he called the "Word;" constituting a proof that his intromission did not extend to the literal "sense," in which he declared the "Word" was in its fulness, its holiness, and its power.

In the article entitled "The Book of Revelation," F. S., Sept. 21, 1900, KORESH explains this subject very fully. He says: "It is only in a very superficial sense that the Bible is the Word of God. The Lord Jesus is the Logos, the Word, and in him are the three degrees of life. * * * The book is distinctly a revelation of Jesus Christ, not, as many suppose, a revelation *from* him merely. * * * The Lord is the Word, the literal Book. This Book, however, as manifest 1900 years ago, was a closed one. 'Him hath God the Father sealed.'

"This involved Word or Logos was to come to the world in his unfolded manifestation. The Book was to be opened or unsealed; this unsealing is nothing less than the unfolding of God the Lord. * * * We aver at the outset that God was incarnate in the Lord Jesus, the Christ of God. * * * The fulness of the Godhead was in the Son. We therefore deny that sacreligious fallacy of the fallen church, that there are three persons in the Godhead,—one person of the Father, one person of the Holy Ghost, and one person of the Son. We do not, however, deny the triunity of the Godhead.

"God is primarily three in attribute. He has the begetting power; by this he is the Father; he has the femininity in him, and thus he has power to gestate after he fecundates the church, and thus to produce the offspring. * * *

Father, Son, and Holy Spirit were one in the Christ of God. * * * He is the Son of God, because God planted himself in the race, and generated (produced) himself in the Son. He was the Son of man, because he was planted in man, and man brought him forth."

The Law of Parthenogenesis

Question 227. "I have a great desire to understand the law of parthenogenesis; please give all the passages in full, so that I can read about it."—H. H. W., N. Y.

IN THE article entitled "Be Fruitful and Multiply," F. S., Sept. 10, 1892, KORESH treats of this law as follows: "It is a fact, the Record being true, that the Lord God has in reserve, from the common human comprehension, revelations of his possibilities of which the modern civilizee of the present has no conception. There are laws of psychic power and transmission, not miraculous according to the common interpretation of the term, but scientific, that the world is awaking to, which will startle the slumbering consciousness.

"Jesus, a man so great in religious and socialistic power as to have impulsed all modern civilizations, and moved the world to the discussion of his character, after nearly two thousand years, was gestated by the operation of a law unknown to men. The pneumatic energy of Joseph, carried from his mind, free from the taint of sensual desire, quickened the Virgin into gestative possibility, and the man Jesus was produced. There was no ordinary sex contact."

In THE FLAMING SWORD, May 27, 1893, in an article entitled "The Flesh of the Lord Was Divine Flesh," the same subject is elucidated thus: "The angel said unto her, fear not, Mary, for thou hast found favor with God. * * * Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, the Holy Ghost [Spirit] shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee, shall be called the Son of God. * * * Jehovah himself, not as an extrinsically existent being, but inherent as the conscious and voluntary mental energy of human impulse, quickened the virginal ovum whence the Lord was gestated. His flesh was, in consequence, immaculate, un sinful, and holy."

In "Virginal Propagation," Dec. 24, 1892, the bee is given as an example of parthenogenesis as follows: "There is a law of virginal propagation through the operation of which the virgin Mary brought forth Jesus. * * * The queen bee, all the arguments to the contrary notwithstanding, is a parthenogenetic producer. She produces the drone bee without male contact. The sacred beetle also produces without contact (external) with the male. In the vegetable kingdom there are species that produce without external contact. The fact that the two larvae, the drone (male) and the worker bee (neuter), placed together in the queen cell, will so blend as to develop an impregnated queen bee, is sufficient proof of a universal law of internal vitalization or impregnation, and leaves no doubt of the possibility of virginal propagation, and the fact of the existence and operation of such law."

In THE FLAMING SWORD of August 16, 1904, in "The Sacrament of the Lord's Supper," we read: * * * "He

(Jesus) was born an infant and grew to be a man, and yet he declared: 'I came down from heaven.' * * * according to the Record, the Lord was conceived through the personality of Joseph. The genealogy of His nativity is given through Joseph, the husband of Mary. The church being ignorant of the laws of psychic possibilities, could not conceive of the channel of the Lord's conception nor of the processes of its activity.

"The Lord's conception was a psychic process of which Joseph himself was ignorant. The Virgin conceived through the transmission of the sperm (mentally communicated or psychically imparted)—from the mind of Joseph—to the germ of the Virgin. The channel through which the Lord came down to Joseph was the line from Adam, through Adam's posterity, down to Abraham, through David, until the Lord was born of the Virgin Mary. The descent of the Godhead was by spiritual influxes, until the Lord from heaven actually appeared as a man among men, for the purpose of regenerating (reproducing) the Sons of God. He did not come down from the physical heavens, but he did come down from the spiritual heavens."

The Ark of Safety

Question 228. "If it is imperative for the disciples of KORESH to be in Estero, in God's appointed time, will they not be informed by him in some way?"—*H. H. W., N. Y.*

THIS question is so entirely a personal one that it is rather difficult to answer in this department. In fact, no one is prepared to definitely state the method of God's dealings with his disciples. We serve a living God who knows our development and possibilities. While he was with us he drew to the central body those who felt willing to make the inevitable sacrifices. Some found that they had been mistaken as to their power of endurance, and have gone again into the world. The Master has said that being in the Unity does not constitute one a Koreshan, neither does being outside prove that one is not. (See F. S., Jan. 9, 1903.)

In "The Age Ends in Conflict and Catastrophe," KORESH says: "Koreshanity is the ark of safety. God has prepared this place and ark of safety from the storms of revolution about to sweep the face of the earth, the storms through which the old heavens and the old earth will be made to pass away."

As has been said in the answer to a previous question, there are thousands of people in the world who belong to the Sonship; and the matter of being either in the Unity or out of it, is to be decided by each one for himself. As to information when "it is imperative" to be here, no one is competent to answer; no one having the necessary knowledge.

The Transformation of Koresch

Question 229. "Does the transformation of KORESH depend upon himself, or his counterpart, or upon the affectional substance sent to him by his people?"—*H. H. W., N. Y.*

KORESH has always said that his theocrasis was dependent upon both the love of his people and the hatred of his enemies. Having brought himself (by overcoming the mortal condition) to the possibility of passing out with-

out corruptible dissolution, the love and hate concentrated in him would produce the theocrasis.

In the article entitled, "The Patience and Perseverance of the Prophet," KORESH says: "Polarity is one of the fundamental laws of organic life. The race must be polarized. Such polarity will be in the Messianic center of the age. The energies of the universal mind of humanity must be focalized upon one tangible, visible personality. This focal point must not only become the center of the love of those who love the Lord's appearing, but it must also become the focal point of all who hate him.

"Hatred and persecution are essential factors of Messianic power. It is the supreme function of the Elijah to pass on to his theocrasis. This theocrasis is brought about through the coördination of the two factors—love and hatred."

In "The Manifestation of the Man of Sin," F. S., Oct. 18, 1901, KORESH writes as follows: "The destruction of an atom of matter is its conversion to spirit or energy. The laws which conspired to reduce the Lord's body to spirit, were desire to enter into his invisible life, his desire to enter into and baptize his church, and the desire of the church to be baptized by him. This was also to be associated with the power of His enemies to destroy him. * * * A corresponding operation of mental energies will conspire to effect the dissolution of the Messianic center of this age. Without the hate of the world there can be no theocrasis. This hate is engendered by the simple dissemination of the truth."

The Great Red Dragon

Question 230. "How can I to my advantage read the book, 'The Great Red Dragon'?"—*H. H. W., N. Y.*

"THE Great Red Dragon" was said by KORESH to be prophetic, but not arranged in a consecutive manner. The only way to derive benefit from it would be to study it in connection with the other Koreschan literature. KORESH was always most emphatic in his statement that the important consideration was the *manner* of the coming of the Lord, and the developments of this period, rather than the time. There is danger in indulging in theorizing as to dates, etc.

KORESH has given the one date of "about 1914," as the time when developments of great importance may be looked for, which is sufficient justification for such an expectation.

Counterpartal Life

Question 231. "Are there any soul-mates but sex forms?"—*P. W., Mo.*

THE answer to this question is to be found in "The Specific Law of Counterparts," FLAMING SWORD, Aug. 26, 1893, where KORESH says: * * * "To those seeking the kingdom, this outpouring will come as a descent and blessing of counterpartal spiritual lives; and not until the baptism can the relation of counterparts be determined; for the true counterpartal relation resides in the spiritual entities, male and female, which go to make up the virgins (*vir*, man, *gune*, woman) comprising the Holy City. * * *

"The law of counterparts is one of the fundamental laws of being; but the true counterpartal relation can only come through a total separation of the sexes on the natural plane."

The Publishers' Department

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Interesting Reading and Announcements

KORESHAN SCIENCE teaches, by the law of analogy, that every organ and function of the vidual brain has its corresponding organ and function in the body. The term vidual, in Koreshan literature, signifies widowed or divided; that is, man or woman as each exists today out of biunity. The word biunity means two-in-one, by which is meant the male and female principles, intellectuality and affection, in one personality, without the organ of sex, or as Sacred Scripture terms it, "neither male nor female." This means that the biune beings will be *neuter* or sexless in brain and body, but outwardly, in their physiognomy, they will have the appearance of a male; therefore they are called "Sons of God."

A synonymous term of biunity is individuality, which literally signifies undivided, having the two essences of sex, intellectuality and affection, united in one form. Mark, we say, having the two essences of sex united in one form, not the organs of sex. Greek Mythology speaks of beings who had both sex organs,

but as that means a monstrosity, consequently we know it is unnatural, a freak of Nature. Occasionally, in the human and animal domain, we find creatures with two heads on one body, or one head with two bodies, or a duplicate member, etc.

Now, as the vidual man or woman is a divided being, he or she does not possess the complete anatomy of the brain and body. This lack makes the male and the female, as they now exist, imperfect, and consequently mortal beings. The anatomy and function of both brain and body are mortal or of a dying, decaying, and corruptible property of substance. The brains of male and female are of a dual characteristic, consequently the life-substance of both is wasted more or less, even where restraint and polarization are in operation. Were it otherwise, no one would die except by force, or by voluntarily laying down one's life and having the power to take it up again, as in the case of the Lord Jesus.

The defect of the vidual anatomy lies primarily in the brain, and secondarily only in the body. The defect consists in the fact that the vidual brain functionates by the action of two distinct centers, the impregnative and the inceptive; the former being the conarium or pineal gland, the latter the glandula vitae or pituitary gland of the cerebrum. This copulative function of the two brain organs (through the corpora quadrigemina, or four rounded eminences, the pair of large and small lips situated under the corpus callosum) perform a tendency toward disintegration; for the life-fluids are continually wasted by functionating from two distinct centers, which cannot but terminate in death and decay.

True salvation consists in rectifying the defect in the brain, and thence in the body. The vidual, widowed or divided state must be changed to the individual; the dual to the unal; the divided forms of being to the biune. How shall this be accomplished? Not by faith merely; nor

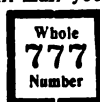
by will-power or willing oneself into it. Christian people think that they are saved by faith in Jesus, or by hope in the saving power of his so called vicarious atonement. But they overlook what the Apostle Paul (in Rom. viii) says: "We ourselves groan within ourselves, waiting for the adoption [Gr. *whiothesian*, the putting on of the Sonship], to wit, the redemption of our body." (V. 23) And in Phil. iii: 10-12 he says: "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death: if by any means I might attain unto the resurrection of the dead [*lit.* out from among the dead]. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend," *lit.*, that I may lay hold on it. When will the Apostle "lay hold on it," that is, attain unto the resurrection from among the dead? The Lord Jesus answers the question: "I will raise him up at the last day." (John vi: 40.)

There is no salvation, redemption or restoration before the "last day;" that is, the end of the Christian age. In what sense have the Apostles, Disciples, and the Christian believers, during the Christian age, been saved? The Apostle Paul answers the question: "For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." The Apostle John in his first epistle (iii: 2) confirms this by saying: "Behold, now are we the sons [Gr. *tekna*, embryonic children, in the process of gestation of becoming full-developed Sons] of God." When will the process of gestation, on this higher plane of life, be completed? At the "last day," the end of the Christian dispensation. No language can state it plainer than Sacred Scripture has; yet the so called Christians have no knowledge of it, nor do they believe it.

In the same verse, the Apostle clinches the truth that we are not yet the Sons of God, but merely embryonic children, in the divine womb of gestation; for he continues by saying: "It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." Primarily, in what did Jesus differ from any other man? We answer: In that he was immortal; that is, he was a biune being, consequently perfect in mind and body. This fact made him the Son of God; the Godhead bodily.

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When this annulus or circle of life substances is established, then "The circulation of the brain will have passed a revulsion in its function, and the man will have become male and female—two-in-one. In this revulsion of the circulation the essences of the brain pursue a vital course. The ventricular currents flow no more from the conarium toward the glandula vitæ, thence into the circulation of the body. The blood from the venous circulation passes up through the glandula vitæ, forming a well of water springing up into everlasting [age-lasting] life, fulfilling the Biblical declaration [of John iv:14].

"The arterial currents will have become air currents, corroborating the testimony of the ancients, who named them according to their function; for in the organic life of the biune man the arteries were air vessels, as the name implies. Then the fluid in the venous system will have become the pure river of water of life, clear as crystal, in its microcosmic aspect, like the blood of the Lamb, which, in order to wash white, must have been white blood."

KORESH has taught that he himself is the great Alchemist, or what means the same, the great Transmutationist. Then he himself has the power to transform his mortal structure to an immortal one; for he 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." Yet there are those who pass over such statements of his, as if they had no application; thus doing precisely the same thing as the Pharisees, who made the law and promises of God of "none effect."

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Mark further, that the law of transmutation, which is declared to be one of the fundamental laws of being, has a double operation; the one is a change of matter or body-substance to spirit-substance, and the other, spirit-substance to matter-substance. As this double operation is one of the fundamental laws of being, then logically we must conclude that nothing short of such a double transmutation is taking place since KORESH "laid himself away in God." During this process of anatomical and physiological change, which is a process of alchemical burning, an utter destruction of the "man of sin" will be the result, and the "new man," "CYRUS, the Lord," "the Sage of the City of Restoration," will appear, his face shining with a "new glory."

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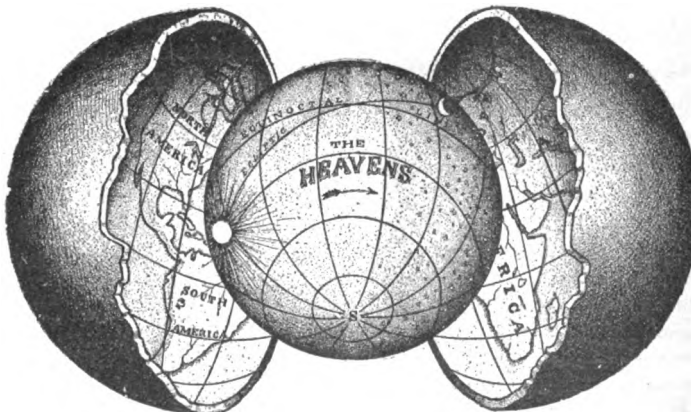
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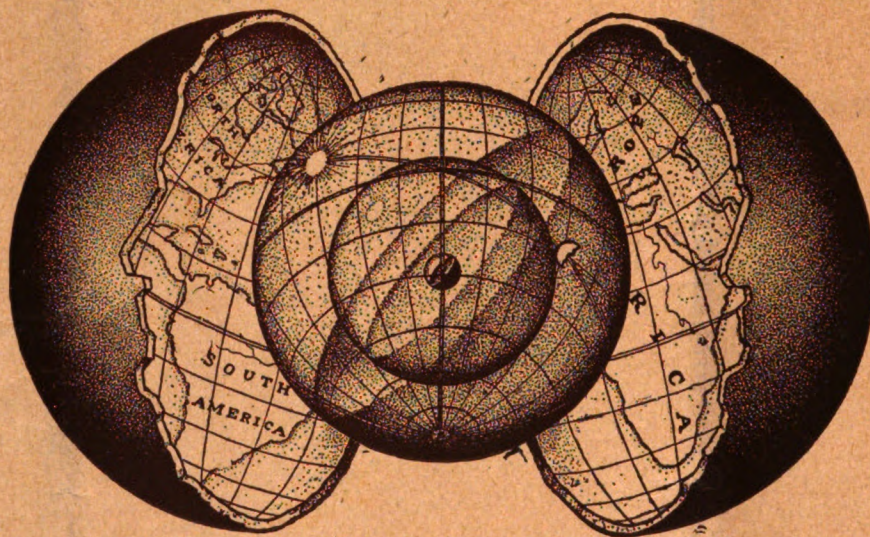


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