

Library

RECEIVED  
AUG 2 1914  
UNIV. OF MICH.

# The Flaming Sword



A. D. ~ AUGUST ~ 1914  
GUIDING STAR PUBLISHING HOUSE  
ESTERO, LEE COUNTY, FLORIDA



# 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."

Vol. XXVIII. No. 8.

Estero, Florida, AUGUST, 1914, A. K. 74

Whole No. 779

## The Alchemical Laboratory of the Brain

**What the Conarium & Cerebellum Primarily Are; What Thought Is; the Two Distinct Areas of the Gray Matter of the Brain; & the Three Degrees of Mental Function**

PART XXXI.

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

**T**HE CONARIUM is the focal thought center of the entire cerebrum, and the focal nature center of the cerebellum. It becomes an original thought generator by virtue of the fact that it metamorphoses the fluxions from the cerebral areas to the material deposits, whence they are alchemically dissolved to the most refined essences, and to the finer spiritual magnetisms and electricities of mental action.

Thought is not material, but it is as substantial as the matter from which it is generated. Though certain scientists have ventured the statement that the time will come when "we shall know what kind of matter mind is," the fact remains, that no man will ever know what kind of matter mind is, for it is not matter; but if any man desires to know what kind of *substance* mind is, we can tell him; for it is the substance (spirit) of every kind of matter having entered into organic form, and through its relation to every other kind of matter, gained the experience of touch or contact with all organic combinations.

Thought is immaterial but substantial. The human brain is a thinking mechanism whose possibilities for mental operations reside in the fact of the relation of the center to circumference, with a reciprocal interflow of essences and electro-magnetic transmutations dependent upon the polarization of mental function related to organic form. The cortical area of the cerebrum is divided into a system of thought groups, of which the mental zodiac constitutes the crowning glory. There are two distinct areas or planes of the gray matter of the encephalon, covering its entire surface, and at some points this is augmented by a third layer. There are, consequently, three degrees of mental function operative in the cortex, the signification of which is that there are, in the activity of every mental operation, three degrees of thought—external, middle, and interior.

There are five universally recognized channels of influx into the mental mechanism, four of which are the nerves of special sense—the optic, auditory, olfactory, and gustatory. The fifth sense, that called the sense of touch, passes through the spinal cord to the point of the union of the four nerves of special sense, where in the union of the five there is the function of so called intuition. The fifth sense is the tegumentary sense. In the brain accompanied by normal conditions of the organs of special sense intact, sensation is first conveyed to the center, where the congeries of sensation form a focus, from which they radiate into the circumference of the mental organ, the cortical area of the brain.

### How Thought Originates and Operates

We may best comprehend the character of thought by locating a special character of thought; as for instance, the simple mental action of the desire to take a walk, and the act of executing the desire. A combination of circumstances conspires to arouse the thought, but the act of walking locates itself at that portion of the cortex situated at the upper portion of the fissure of Rolando. The serum of the arteries distributed to the point in question begins to flow more rapidly, the essence of the afferent nerves terminating in the cells of the part increases in intensity, and there begins an increase of alchemical change in the part, beginning with the outermost plane or layer of cortex. The electricity generated in the operation passes into the delicate fibre of the tissue which divides the layers of cortex, and in its motion induces an action in the second layer; and this again by another induction to the third; and as there are three degrees of mental action, there are consequently three channels of transmission for the fluids precipitated in the mental processes.

The nerve fibre is a cylinder; through this minute tube the finer essences generated in the inner cells of the

cortical area are conveyed to their ultimate goal, the conarium, where they center in a unity of operation in a congeries of mental impulse and radiation. The fluid of the second degree passes through the channel made by the aggregation of fibres into the fasciculi, the fluid following the course of the fibres within the sheath, while the fluid of the third degree passes through the channel made by the relation of the pia mater of the nerve to the arachnoid portion of the nerve sheath. There is still a fourth current; this is electric, passing through the tissue of the dura mater.

These all convey the reflexes of the mental action, because they are the precipitates, the ash, so to speak, of mental performance. It will be seen, then, that the activity of the conarium is as multiplex as the entire cortical area which constitutes the mental circumference, it being the central pole of activity. Of the millions of cells which constitute the cortical area, there are no two which generate exactly the same quality of mental force; hence there are no two which generate the same quality of the essences which the nerves convey toward the mental vortex, the pineal gland.

The alchemical reagency which is operative at the pineal gland, is as multiplex as the entire activity of the mental dominion to which the gland is related. The mental forces are not transmitted from the cortical area to the conarium, for these are radiated through channels of mental communication; but that which corresponds to the mental "force" falls as the precipitate of mental generation, and as it holds all of the principles of mental force on the physical or physiological plane, it reproduces—in a resurrection, at the pole of generation—the mental complexity derived from the circumference related to this pole.

**The Conarium the Point of Rest, the Nexus, and the Focal Point of Transmutation**

The conarium, then, is a central reproducer of mental essence, it being the pole of rest of the entire encephalon. It is called the pole of rest, because it is the terminal point of one condition, the point where that condition ceases to exist; it is the point of transmutation. The point where all qualities of the physiological essences terminate their career, is the point at which they cease to be as belonging to that plane and quality of existence; hence at that point they come to an instantaneous rest, but as instantaneously the alchemical transmutation changes the essential fluids and electric currents to a corresponding multiplex central consciousness. The pole of rest becomes the center of greatest activity. It is the point of death, and also the point of resurrection from the dead as to its central function.

We will consider, in a broader sense, the channels of influx into this receptive and radiatory center of mental force. The food taken into the system, the air we breathe, the water we drink, all find their terminal point of transmutation at this center of rest. It is at this point that the material things taken into the system are finally converted to mental substance, where it is no longer matter, but spirit. The second

channel of entrance is through the organs of sensation, through the nerves of special sense and the tegumentary medium of communication.

The impartation to the mind from extraneous sources, through the channels of special sense, is the intromission of substance not material, but as substantial as matter, in the qualities of light, heat, electricity, magnetism, sound, taste, tegumentary contact with electro-magnetic intromissions, all of which convey an increment of spiritual substance distinguished from matter, in that it does not possess any of the properties either belonging or attributed to matter, yet substantial. Thus, associated with corporeal and physiological channels of intromission, there are sensate channels of spiritual substance, which pass through the processes of mental digestion corresponding to the processes of physiological digestion.

The reasoning faculties constitute the teeth of the mind; and mental mastication is as much a function of incrementation, as that the teeth of the anatomical structure perform the function of mastication for the stomach of the body. External impressions upon the brain from external sources, through the organs of special sense, are of no benefit to the mind until digested and assimilated; and the changes in the mind, wrought upon the things taken into the mental mechanism, are as much the processes of mental alchemy or transmutation, as that the changes wrought in the physiological operations are processes of alchemical physiological metamorphosis.

**How Every Mind Generates Its Own Activity, and How Every Other Mind Is Receptive to the Emanations of Good and Evil**

The physiological and sensate resources of the mind are not the only sources of mental pabulum. Every mind is radiating the generations of its own activity, and every other mind is receptive to these emanations. In every mental effort there are three pairs of spiritual essence generated; these constitute the three degrees of mental activity. Each degree corresponds in kind, not in quality, to the others. These are the degrees of mental light and mental heat,—degrees of intellect and mental affection. They radiate in six wings, each of a specific character determined by the quality of the mind operative.

As these mental essences radiate, they seek their vortical points in other mental centers; and as the pineal gland is the vortical center of each brain, it becomes the terminal point of influx to the rest point of the mental flux from every other brain. It is the center of assimilation, and above all others is the point to be guarded against the influxes of fallacy and evil. The custodian of this entrance of the mentalities to which its doors are either opened or closed, must be ever vigilant if he would maintain the integrity of the imperial dominion of consciousness and of power.

**The Two Wonderful Phases of Guardianship**

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

We repeat the oft reiterated statement, which may seem a superfluity, that the universe is in the form of the man, and performs the function of the man. We add the iteration, that form and function—inevitably, everywhere, throughout the universe—must coördinately and correspondingly agree. This signifies that there can be no function (by which we mean the performance of office) without the characteristic forms and organs, in and through which function can operate to perform the uses of the universe, singly and collectively.

Every activity in the universe is exerted by virtue of the fact that matter exists and constitutes the basis, the form, and, in the organic domain, the organ for the display of the operations of function. The activity of spirit-substance can only be known through its phenomena as observed in the changes and activities of tangible substance. Spirit is a substantial thing or substance, not matter, nor having the properties of matter, but constituting its working coördinate. There is no spirit that has not been in the quality and form of matter; nor is there any matter that has not been in the condition and quality of spirit. It follows, then, that matter and its coördinate (spirit) are constantly interchangeable, transmutable, and reciprocal, and that therefore there is but one substance in the universe.

These two qualities of substance cannot by any process be transformed into a remote substance singly, into which they both can be merged. The balance of the universe is maintained through the equipoise of these two correlate conditions of the primal substance. In order to emphasize the importance of comprehending the relation of matter of every form and quality, to its corresponding essence, we reiterate the postulate that there is no quality into which either spirit, or matter, or both, can be further merged into a simple primal state beyond the coördinate pair or duad of substantial existence.

(To be continued.)

The operation of the Holy Spirit, proceeding from the Lord and shed upon his Apostles and Disciples, was a Word (Logos) upon the soul, hence it was psychology. The operation of this force resulted in peculiar phenomena, giving to the Apostles wonderful powers. These powers were exercised invariably in a divine way, never for personal aggrandizement. This psychological power from the Lord was the soul of God acting upon the soul of his people.

## THE KORESHAN SYSTEM OF COSMOGONY

Necessity of Associating the Alchemico-Organic with the Anthropostic Cosmos, and an Understanding of Center and Circumference

By KORESH

### PART XX.

WE HAVE thus far (in a general way, and with specific allusions) outlined the relations of good and evil, and in so doing have portrayed some hints of the character of a Universology in which good and evil are antithetical coadjutors; a Universology which could obtain only as good and evil were correlates in some common bond of fellowship and perpetuity. We have shown in a measure, the tree of the knowledge of good and evil, the fruit of which all men must eat, thereby knowing good and evil, with power to discriminate. The very law by which the elements combine to resist and eject, like the rainfall, that which has become effete in any given field of physics, enables the mind, after the discrimination of good and evil, to resist and eject the evil and retain the good, thus becoming the Tree of Life. In the exposition thus far rendered, there seems an opportunity to question one of the fundamental axioms of the Koreshan System, in which obtains the avowal of absolute good and evil in contradistinction to quite a prevalent belief that these are only relative.

The student of Koreshanity must become familiar with the Koreshan Cosmogony, and learn to associate the alchemico-organic with the anthropostic cosmos, in correspondence. Understanding the relation of the absolute center of a sphere with the outmost limitation of its environment,—the center being in a constant state of electro-magnetic combustion, and the circumference in an equal state of a corresponding combustion, where solid deposition results as the *sequitur* of electro-magnetic activity,—he can readily comprehend the fact that there obtain at least two extremes or limits of both form and activity; that is, form and function. One is the central, the other is the circumferential limitation. These limitations are absolute. Thus there are two absolute ends of form and motion.

We have announced the fact that, underlying the geologic crusts of the earth, there are mineral and metallic strata, the outermost or circumferential stratum being gold. Here the laws of transmutation perfect the element which, through successive stages of metamorphosis, is deposited as the finished product of radiatory and obtensive operations. In those activities which are impulsed and attracted toward the circumference of the alchemico-organic cosmos, the gravic substances, both of spirit and forms and qualities of matter, are more or less chaotic and uncertain, until the laws of order bring them to those points of stratification in which the pure mineral and metallic substances are deposited as environments of the cosmic shell. Before the precipitated substances which primarily proceed from and are the principles of the electro-nucleus (the astral center) become the metallic laminæ or plates of the cosmic rind, they are precipitated as geologic strata. The laws operative in Nature keep them in the chaotic state.

The mineral and metallic strata are constant, but subject perpetually to an equal waste and supply. Their atoms are constantly being destroyed as atoms of matter; but when destroyed as matter, the substance becomes spirit. This destruction of the stratum is reinstated with the influx of spirit which deposits or materializes as supplemental atoms. Thus the rind is constant, eternal, and pure. The law of supply and waste is equally true of the center, which as a nucleus holds contact or touch with every alchemico-organic atom, and with every motion engendered in the alchemico-organic field. Thus in miniature is this nucleus—the composite subtense of the universe as a macrocosmic whole; and thus the star point of consciousness and the correspondent of the Deific center of anthroposophy—the astral nucleus of the God-Man existence.

**The Domain of Order in Contrast With Chaos: Involution, Evolution, and Revolution Follow Each Other**

It will be noticed in the exposition given, that after passing the geologic strata toward the circumference, the mineral and metallic strata are related in specific order according to quality, in which is included that of specific gravity;—specific gravity constituting the law of their relative emplacement. Superimposed in the orderly arrangement of strata are the geologic formations. These are chaotic. Into this chaotic formation all things tend, proceeding from the center and directed toward the circumference. This chaotic state is due both to transmissions from the center and upheavals from the circumference, or upheavals proceeding from activities derived from the outer laminæ.

In the foregoing, we have outlined the great alchemico-organic egg or cell, in which the process of incubation or hatching is developing a corresponding chick, this incubating chick being the Grand or universal Man not complete in its organo-vital development until it passes beyond the state of chaos to that of the order of stratification in social groups, which in humanity correspond to the mineral and metallic laminæ. These groups are the orders of church and state; the seven laminæ corresponding to the seven churches (these are the new heavens); the five mineral strata corresponding to the five divisions of state (the new earth).

Jesus the Lord in his day and time was the astral nucleus corresponding to the alchemico-organic center, or to the physical star at the center of the cosmos, as outlined above. Between the time of the Lord who inaugurated the Christian age and the formation of the seven churches, the world of humanity, before the new church is inaugurated, reaches a chaotic condition corresponding to that in the alchemico-organic field; that is, corresponding to the condition of the superimposed geologic strata before noted.

The universe is integral and eternal as a structured whole. Animal life, including man, with the animal life of God, attains its climax within the concave sphere, the shell or egg of its volitional processes, which include involution, evolution, and revolution. When the process of development completes itself in the frui-

tion of its life in the production of the Sons of God, the absorption or appropriation of the harvest transposes the offspring from its material fruition into the spiritual status of the invisible but substantial and eternal spiritual entities, for whom these Sons were created. In this absorption there is no loss of consciousness or individual identity, for that which is eternal has no beginning or ending; hence there are eternal entities in the solar realm of man's interior existence, within the celestial spheres of his invisible and interior life.

In the dissolution of these tangible, visible, and material offspring of the Son of God, in their dematerialization from the tangible to the intangible, they flow into and become the essence of assimilation, in that the blending of what becomes, in its creation, an external consciousness, is transmuted to a unity with the spiritual and eternal ego of being. This is the blending of the natural with the spiritual entity, in the accomplishment of which there is an elimination of extraneous essences precipitated in matter, which meet a corresponding absorption in the existing lower forms of life.

When the Tree of Life (progressing toward the climax of its fruition) eventuates through propagation in the manifest material Sons of God,—the immortal men, for the production of whom the Tree of Life exists,—and has completed its grand cycle, the precipitated essence of these immortals flows down by gradual stages of declension into the various phases of animal and human existence, and is again subject to those processes of reproduction by which, in a succeeding grand cycle, another crop of the Sons of God appear, to be absorbed again into the eternal entities of their eternal life.

The divine consciousness in man is a matter of development and production. From that which is precipitated as the ascending essences of transmutation, fallacy and evil develop. Fallacy is the inversion of truth, and evil is the inversion of good. Man becomes righteous through contrast. He is first incorporated into, and then incorporates, fallacy and evil. By the processes of incorporation, he gains his experiences with fallacy and evil. During the progress of his states there is a constant flowing down from the spheres above, the influx of truth and good, that man may contrast (by progressive stages) his experiences with evil in the false light of inverted truth, with the modified truths and goods with which he is permitted to come in contact.

**The Copernican System of Astronomy Cannot Be Proven**

A party desires to disprove the Koreshan Cosmogony. We have suggested a process by which he can accomplish this feat—provided it can be accomplished! We will now suggest another method which will settle the whole controversy. Prove the Copernican system of astronomy, ergo: the Koreshan Cosmogony has no basis for its claims; or if he prove any other system of cosmogony to be true, then ours is essentially false.

We invented an apparatus on purely mechanical principles, sent our Geodetic Staff to make a mechanical

survey, performing what no other man or number of men ever tried to perform. It is a positive fact that no record can be found of an attempt, in modern or ancient times, to determine the contour of the earth's surface as to whether it be concave or convex. An attempt was made some years ago to prove that the world was not convex. This demonstration was made on optical principles, and the testimony was in favor of non-convexity. The party making the experiments jumped at the assumption that because the earth was not convex; it was necessarily flat. This is the nearest approach that has ever been made to the truth.

Those who believe in and advocate the Copernican system, do so upon the ground of audacious assumption. We devoted much time and money to the application of a strictly accurate method of confirming the discovery of the contour of the earth's surface. We proved the instrument to be absolutely perfect, and found the ratio of the concavity to be about eight inches to the mile, as we had previously determined. Now Mr. B—, ignorant of the instrument and its processes, assumes to know more about the instrument than the inventor and experimenter, and desires to prove that the instrument cannot do, and has not done, what the Koreshans claim it has done and will do, under any and all circumstances.

Our advice to Mr. B— is, that he go to work and prove the Copernican system. If he will accomplish this feat, he will confer an everlasting favor on modern astronomers, who have never yet found or submitted a scintilla of evidence in support of their vagary. He will also, by so doing, put to rout the Koreshans, who are making headway in the spread of their gospel. In the meantime, we shall proceed to wage an aggressive warfare on the lines of cosmogony, astronomy, religion, social science, etc., with the full knowledge that the greater our success in the propaganda work we institute, the more rampageous will be the blustering of the advocates of the absurdities we combat.

The universe as a whole is in the form of the egg or cell. It is, however, in the form of the man, but the *unincubated* man. In this form it is the woman with the male incubed, but not evolved. There will come a time when the universe itself will, in a measure, change its form to its own evolved anatomical structure. Some of these changes have been noted in previous issues of THE SWORD and other publications. The universe, the alchemico-organic cosmos, has an anatomy, the details of the form of which can be only known through a complete knowledge of comparative anatomy. It also has a corresponding and inherent physiological function. It is through the correspondential relationship of the individual that we know of the form and laws of the universal.

We are induced to smile sometimes at the bombastic ignorance of those who assume to call in question our knowledge of the structure of the universe and its functions. We are teaching what we know. Our assertative methods, originating in our absolute knowledge of the things we teach, give us the appearance of egotists

in the eyes of those who, because ignorant themselves, imagine no one else can be wise. We often hear the assertion, "No man can know it all." We assert that no man can know (accurately) a part, who does not know its relation to the whole; and no man can know the relation of a part to all the other parts, without a knowledge of all the parts in their integralism. A knowledge of the anatomical structure of the individual, with a corresponding knowledge of the functions of the same, insures to one a knowledge of the universe as a whole, for it is an integral thing.

**So Called Scientific Experimental Methods Unreliable Because Fallacious**

"Scientific" men are mere guessers; what they guessed at fifty years ago they renounce today, and tomorrow they will guess again. This is called science; it is farce, quackery, empiricism. Our work is to teach those who desire to be taught. The fools who know it all are not worthy. Agnosticism is good enough for such as enjoy ignorance. Koreshanity is the only school of knowledge; its principles are the only truths; its triumph is inevitable.

The following headlines are quoted from the Boston *Evening Transcript*:

THE EARTH NO GLOBE.—MODERN SCIENCE MODIFIES A POPULAR BELIEF.—A Tetrahedron the Shape Accepted as Correct by the Best Scientific Minds.—How the Earth's Dimensions Are Figured. \*

A tetrahedron is a body enclosed in four triangles, and is the shape of the earth! This conclusion is reached through fifty years' extensive work in geodetic surveying, and is "the shape accepted as correct by the best scientific minds." Navigators must have some sharp corners to turn in their tetrahedral navigation, for, according to "the best scientific minds," we can no longer circumnavigate the globe!

How happy the world will be when it can learn something to keep. The article in the *Evening Transcript* ends by saying:

The shrinking of the earth is a geological rather than a geodetic question, but I believe it is scientifically admitted that such a process is going on. But our coast survey service is primarily for the making of maps, and it is one of our first duties to determine the size and shape of the earth, upon which all else depends, and hence the great and painstaking experiments which the government is conducting in conjunction with the other governments of the world.

The governments of the world are trying to ascertain the size and shape of the earth! It is an absolute fact that triangulation, on either a concave or a convex surface, conducted ever so carefully, would result in the same conclusions. All their experiments have not determined whether the earth is concave or convex, therefore they *cannot* conclude as to its shape. The water surfaces of the earth are concave, but the surface is not necessarily uniform, as the cell is not absolutely spherical; but this is the general shape. The mechanical means employed to determine this is simple enough to convince the most skeptical investigator, if he be honest. However, the mechanical survey is of very small import-

\* These headlines were cited by the Founder of THE SWORD in the Summer of 1898.—A. W. Digitized by Google

ance as proof, as compared with the system of correspondential analogy and the applied principles of optics, a knowledge of which is so essential to any correct conception of the form of the earth.

(To be continued.)

### THE BASIS OF KORESHAN THEOLOGY

#### A Comparison of So Called Orthodox Theology with Koreshan Scientific Theology

[From the Writings of KORESH]

THE KORESHAN theology is founded upon absolutely scientific principles. The term theology means, literally, a discourse upon the character of Deity; and in the highest sense, human relationship, the obligation of God to men, and man's obligation to man, as predicated upon the basis of a true conception of the divine character and our true devotion to those conceptions. The theology of the Universology of Koreshanity differs widely from the theology of every other cult. It differs from what is called orthodoxy, in that it is triunitarian instead of trinitarian; its basis of triumph being in the cognition of the personality of the Lord God as the man Jesus—he being the fulness of the Godhead bodily, as the Scripture declares him to be. Hence our theology centers around the conception of a recognized Messianic law, perpetually in force, through which the invisible Divinity (who is in character a man) becomes incarnate for the purpose of perpetuating his own being and that of the human race, which, in the regenerate state, is the offspring of the visible Godhood.

Modern theology of the recognized orthodox type describes the Godhead as being an indescribable, inconceivable, noncomprehensible, eternal something without body or parts; in reality, a spiritual nonentity. The Koreshan theology defines the Godhead to be endowed with a certain form, and with functions of manifestation which do not belong to the caprice of any voluntary fiat, but to the inevitable and eternal law of periodicity, involved in which is the forever recurrent Messianic increment of personal incarnation. We therefore hold that a genuine and true conception of the character of Deity, and a proper discourse upon his nature and character, define him as the visible and tangible human, and that in the revelation of God to man, no other manifestation than the human could be a full revelation of Divinity to humanity. From those misleading vagaries involved in what is falsely denominated the "new thought," we differ radically and necessarily in that, with the so called "new thought," which is but an outgrowth of a spurious orthodoxy, God is an inherent nonentity as indescribable as the orthodox Christian's deity.

The false conception of the so called "christian" and mental science has for its foundation the false conclusion of modern physics—that [so called] energies are but mere modes of motion, and belong to a sphere which is beyond the ken of any rational analysis and synthesis. If we ignite or destroy matter in any process of combustion, whether in the ordinary reduction of common fuel to flame, or elements in electro-magnetic

combustion, there is obtained a certain amount of physical spirit. This has been called "energy," under the supposition that it is not a substantial thing. The so called scientific world is rapidly departing from its former conclusion concerning "energy," and is beginning to hold to the idea that, after all, it is a substantial *something*, yet distinct from ordinary matter. Involved in the so called "new thought" conception, there is also a modification of the original nonentific vagary.

#### The Co-ordinate Concomitants of Matter and Their Substantiality

If we take a piece of zinc as an element in the common galvanic battery, with other elements, it is reduced on the line or order of physics to a certain amount of essence, we may call it the spiritual ether of physics; and on the line of elements, to the regular precipitate, that being determined by the character of elements in combustion in the cell. The elements being uniform and of the same kind, the results will be invariable. The destruction of a certain kind and quality of element will produce a certain kind and quality of spiritual ether, in given amount proportionate to the amount of tangible matter destroyed. We employ the term destroy, because the elements are destroyed as to their material substance, but transformed to spiritual substance. They are no longer matter, but they are the coördinate concomitants of matter, and as substantial.

Inasmuch as it requires the destruction of matter to produce what the physicists have persisted for many years in calling a mere mode of motion, in the characteristic called "energy," in one instance, we aver that it requires the destruction of matter to produce the effect in all instances; and we therefore declare that there is no spirit in the universe that is not the result of the destruction of matter. We maintain this in so far as it pertains to that spirit endowed with intellectuality and related to the organic existence which we call man and God, or to the spirit of ordinary matter, which we have denominated the spiritual ether of physics.

#### What the Ordinary Parlor Match Illustrates

The spirit of any process of combustion partakes of the simplicity or of the complexity of the elements in the processes of combustion; the spirit partakes, also, of the organic or inorganic character of the process. There is no spirit without its concomitant—matter. With the ordinary parlor match, there must first be the material of which the match is composed; then there must obtain the necessary friction, after which we obtain the flame, comprised of light, heat, electricity, magnetism, and other physical results.

The flame must depend upon the material basis as the first substantial factor in the phenomenon. So with that manifestation called spiritual influxion or pneumatic and psychic phenomena, there must be, first, the substantial basis of whatsoever phenomena might be expected or desired. It is upon such a basis that the spiritual phenomena depended in the beginning of the Christian dispensation; for then all those phe-



nomena called the operations of the Holy Ghost, depended upon the fact that there preceded it the manifestation of the personal Messiah. The subsequent phenomena were the sequences of as much physical organic perfection, in the form of the Man-God, the Lord, as were indicated in the power and character of the operation which proceeded from that personality.

Our contention is, then, that had there been no Son of God as the one personal fulness of the Godhead bodily, there could have been no corresponding spiritual manifestation. As the flame is the result of the burning of the match, so the flame called the Holy Spirit was the result of the combustion of the Lord, personally manifest—and made manifest for this very purpose. The throne of God, which is the central throne of the universe and focalized in its specific pivot, in the humanity, can only be perpetuated through the rejuvenation of that throne, by the raising up of the everlasting Son from the human race, a function of organic life which belongs to the operation of a perpetual law of Messianic decree.

It is, then, the characteristic of Koreshanity to predicate its reasoning upon the demonstrated premise of the tangible basis of a material foundation of organic life. It is the definite unity of a central to a circumferential relation, making the center the first origin of power, and the circumference the second resource of power. Such a relationship constitutes an orderly reciprocity in the conduct of the principles and affairs of government.

The human body does not control the head, except where the animal propensities have gone wild; but the head does control the body when all things are normal. The head is the governor in all normal conditions, hence the universal man should possess its power in the head, but contributed through the powers of the body properly delegated. It will be seen that the Koreshan conception of organic unity is predicated upon the basis of centralization, but not a centralization according to the present two distinct forms of government; namely, the monarchical and democratic, but a government in which there is a divine relationship because of the powers of the higher regeneration having entered into the life, both of the individual and the universal humanity.

#### KEY TO THE LAW OF JUDGMENT

Who Elijah the Prophet (the Container of Many) Is, and Who Those Are That Ride on White Horses  
(From the Writings of KORESH)

#### PART VIII

**E**LIJAH THE PROPHET is denominated "the horsemen" of Israel for specific reasons. He is called the horsemen because he is *E pluribus unum*—many in one. Elijah contains the entire New Jerusalem. Those who constitute the New Jerusalem in the spiritual or angelic world have become chaste in life, and thus ride on white horses, and are in the first order—followers of Elijah; hence they follow him on white horses. He is the specific Rider on the White Horse; therefore he is the Centaur, hence, horse and man. For this reason he is

the active force of Gemini. Because he is the kinetic energy of Gemini, which constitutes the potential force, Gemini must constitute his nativity; he must have his birth in the land where Gemini exerts its greatest power, that is, in the United States.

Gemini and Sagittarius are upon the same axis; Gemini is force in potentiality; Sagittarius is force in activity. It is for this reason that in mythology Gemini is represented with the bow and arrow in one hand, not drawn for action; while in Sagittarius, the Centaur, the horseman, the bow is drawn for action. Elijah the Prophet has his nativity in the United States; any man not born in the United States and making the claim of being Elijah the Prophet, is by the very nature of things an impostor.

Swedenborg has declared the horse "in the spiritual sense," to signify the understanding of the Word. We will disclose the significance of this symbol in the literal or scientific "sense." The horse represents the subjugated will of man. He is servile to the purposes of his master; he yields willing obedience to man, who subjugates and controls him. He understands man, therefore he stands under the man who rides upon him. To stand under is to understand, for the two words have the same meaning. Now, because the horse is subject to human purposes, he represents the subjugated will of man.

Every animal is involved in the construction of the human organism. As the will of man should be subdominant to his intellect, (the intellect to be the guide of the will,) it follows that the condition of the will in subjugation to the intellect signifies the horsemen condition. But when we say the intellect, we mean the intellect guided by the reason founded upon the demonstrated premise, the only premise that is reliable as a basis for the operation of the rational faculties.

#### The Great Battle of Armageddon

Elijah the Prophet sits upon the White Horse; that is, the intellect of the Prophet (prophet means teacher in the primary sense), under the guardianship of the pure reason, has subjugated his own will to the purposes of the Lord, and therefore guides the will wheresoever the reason and the understanding dictate. Because the divine reason is in the ascendancy, and because the reason predicated upon a demonstrated premise is the only judge, he therefore comes to judge all things in all domains of activity; hence is the Judge, therefore he comes in judgment.

The whole world is in the meshes of a false reason, and therefore in false science; it will consequently be arrayed against the principles and doctrines of the Messianic character, and because of this his mission is to force the battle of Armageddon. As the leader of the forces which battle against error and evil, he goes to battle riding upon the principle of chastity wrought out in the works of righteousness, which he represents; and all who follow, either in the first order or in the second, that is, in the natural, must follow, riding on white horses, riding with the will in thorough subjugation to the Leader of the army.

"His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew but he himself." The Lord nineteen hundred years ago was representative of all eyes. He constituted the Eye of the Christian age. His translation was in the flame of his theocrasis; by which we mean that his translation was a dematerialization of his visible form by an electro-magnetic combustion. At the end of the dispensation there will be thousands of those who are in divine light; therefore they constitute eyes, and in the general fire which Elijah comes to institute, these eyes will constitute the flame of the conflagration, or the burning of the world at the presence of Elijah the Prophet. It is for this reason and no other that it is declared: "His eyes were as a flame of fire." "Many crowns" signify the lives of those who are gathered into him as the New Jerusalem, for they are kings and priests unto God, therefore they are "crowns" on the head of the Rider on the White Horse.

#### The New Manifestation and Name of God

No man but himself can comprehend the con-nominal character of the man; the name is the one which the Lord records of himself. Wheresoever the Lord God manifests in his personality, there he records himself in his visible appearance, and that appearance is the name of God. The person with his characteristics constitutes the name of the Lord God. This personality can be known but by himself. To have the name written is the transmission to posterity. To write is to commit to posterity through the laws of propagation; to write in the supreme sense, is to pass on to posterity the life and individuality in processes of reëmbodiment, until the conscious life is reincarnated in the full resurrection of the individuality. When the laws of the resurrection (reincarnation) have brought the life into its perfect fruition, then and not until then has the writing been communicated and read.

"And he was clothed with a vesture dipped in blood: and his name is called the Word of God." It is said He was clothed with a vesture dipped in blood, because he comes of the posterity of Joseph. Joseph's coat was dipped in blood as a symbol of the fact that he was to be absorbed by ethnic infiltration into the many nations into which he was absorbed through the intermarriage of the house of Ephraim with the nations whither they were carried when the ten tribes were taken by the Assyrian power; and also because the Lord in his translation, by his descending degree, was carried into this posterity of Joseph.

The Lord constituted the blood of the world. This blood was disseminated through the operation of the Holy Spirit. The Holy Spirit was the blood of the Lord; this blood was carried into the peoples who were the result of the interblending of the house of Ephraim with Media, Persia, and Assyria. This is the people who, subsequent to the Lord's theocrasis, accepted the life of the Lord. This comprises the entire Germanic race, specifically; they are the descendants of Joseph, whose garment was dipped in blood. Elijah will have a vesture dipped in blood for the reasons above noted;

therefore he will come of the posterity of Joseph and of the house of Ephraim. His name is called "the Word of God," because he is the voice of God written (manifest in visible and tangible life in personality) into natural life through the natural law of propagation.

"And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean." When we consider that fine linen is the righteousness of Saints, and that Christ is our righteousness, it follows that fine linen is the veritable life of the Lord. This does not mean a life like the Lord's life, but it does mean that the life of the Lord has been appropriated, absorbed, eaten, assimilated; and that it is the life of the Lord multiplied through regeneration. Now, as the life of the Lord is the pure and chaste life, free from natural sex inclinations, it follows that the fundamental declarations of the true Elijah will be such a doctrine as was involved in the very manifest outer life of the Lord. This doctrine is absolute sex separation on the plane of sensuous desire. This is the doctrine of fire which designates the true Elijah from the spurious Elijahs. And even this will be counterfeited by the false messiahs and prophets.

"And out of his mouth goeth a sharp sword," even the *Flaming Sword*, which turns every way to keep (perpetuate) the way of the Tree of Life.

#### The True and False Foundation Contrasted

The fundamental law of the competitive system of impulse is inequitable exchange. It is the world's system; it is pagan and antichristian; it was condemned by the Lord Jesus, and when judgment sets and righteousness is instituted, every vestige of it will be eradicated from the transactions of men with men. The radical difficulty attending human efforts at reform, is in the attempts to patch up and perpetuate the old system. There must come a revolution; it must be complete and thorough. The theoretical and practical must march hand in hand. A theory that cannot be made practical is useless. If a theory is good, it can be applied when the laws of its application are discovered.

The law of polarization is one of the first applicabilities of organic unity. There must be some central bond of obligation, by which the cohesion of the particles entering into unity are attracted and held to the body. There is no bond of unity but the religious, having sufficient organic power to hold in association bodies of men on the social and communistic basis. There is but one love stronger than the love of God, and that is the love of money. The love of money may induce men to enter into co-partnership, and to form corporations for the processes of legalized swindling; but there can be no true socialistic or nationalistic unity that is not pivoted in the central impulse of human life—the religious sentiment and love. The scientific, and therefore genuine, religious formula must comprise the constitutional bond of unity in a true consociation of men and women. For the foundation

# The Indicia of Human Progress

BERTHALDINE MATRONA

## THE ARCHIVES OF KORESHANITY

**Their Great Value for the Guidance  
of Church and State in the New Age**

**T**HE WISDOM of the wisest of their day and generation is incorporated in archives for their successors, and is at the command of those who in the order of law ripen to appreciate, increase, and transmit it. Solomon, the apex in wisdom of the kingdom of Israel, left mines of wisdom in the books of Sacred Archives called "Proverbs" and "Ecclesiastes." In Ecclesiastes he calls man's attention to the timic aspect of all things under the sun, saying: "To everything there is a season, and a time to every purpose under the sun." To get relief from the timic aspect of things, one must come into mental conjunctive unity with the man standing in the sun, for whom time no longer exists; he being the at-one with the heir of eternal life. To even see things from a timic aspect one must look down and out at the natural reflexes of his own interior.

In dealing with the teachings of a great Prophet, and with their application to the uses of the spheres in which they are to be applied, the dates mentioned by the teacher should be noted, and rationally related to the events which do occur, and not to imaginary anticipated events which do not occur, and, not occurring, depreciate the teacher as fallacious in the minds of those disappointed. Because men fail to give to current events the importance perceived in them by the true Prophet of the Lord, they go about looking for more satisfactory prophets, or declare themselves to be wiser than the best credentialed and wisest.

Prof. Totten, a wonderfully critical student of Biblical chronology and current events, failed as a prophet because he utterly lacked the essential credentials of the great Prophet due to be heard by all in his generation seeking to "know the truth," when his voice should be heard as that of the Sign of the Son of man. Students of the Word who did hear and heed were filled with his quickening Spirit because of their recognition of the far-reaching importance of all current events reflecting the operations of his greatest of minds.

There were few people among the thousands anticipating the coming of the Lord at the end of the Jewish age, who recognized the personal presence of the Lord in Jesus of Nazareth, the carpenter's son. Of these few, still less seemed alive to the fact that this man, appearing simply as a man among his fellows, was the sole Messiah of the age; the Seed-Man, the Son of God, the fulness of the Godhead bodily, and to become to the world all that he was foretold to become. In studying the emplacement of the stars of the physical heavens, one learns that very few are found in the atmosphere of aboron nearest the sun. The Messiah transmits his forces from the few destined to be primary receptacles of his indoctrination to the Man, and the final many.

It seems a sorry thing to have had the nominal possession of the supreme wealth of the universe, and yet to have been unaware of it, as available for the best things to be had through its right use. Yet this is the history of nations. Their greatest men are made known to them as such only by the awakening of their inherent presence, when they shall have passed in to sup with such as open the doors of their hearts to them. Alive to this fact in the history of times and seasons, KORESH wrote the following poem in 1905:

"The Ancient Bards, God sent, and prophets true,  
Have come and gone with ill repute;  
Their advent hath ever marked the perils of their age,  
And thus with condemnation from their own, They've suffered martyrdom.  
That great and dreadful day foreshadowed and now due  
To mark the end, the world cannot escape:  
Its hour hastens, but there gleams a light  
To such as in obedience greet the warning voice,  
And most delightful entertain the Sage.  
The Lamb upon Mt. Zion and those thousands with him,  
Dispel all fear and hail with glad acclaim  
The advent of the Sons of God.  
They head the new regime when, after peril, all things new,  
The age doth rest herself in joyful peace."

According to the archives of Koreshanity, the Messiah of this age was born naturally in 1839. He was born of the Spirit, the greatest event of the Christian era, in 1870. This birth made him alive in God, and to his Messianic mission as the Messenger of humanity's final covenant with Deity, for the redemption of the whole or holy house of Israel; the body of the Lord in its macrocosmic form. To this end he was to teach a true Universology; "the truth;" to bring all things to human remembrance ever taught by the living Word, and to foretell things to come. This, KORESH certainly did, as no other man ever can, will, or did. He declared himself to be the only man born of the Spirit in this age, and the one forerunner of the Sons of God. These many Sons are to be they who believe in the name of this Prophet of the new age, as Elijah the Prophet, the manifest Fatherhood or begetter of all the Sons who are to be born into the arch-natural life of Deity.

Men of this age who fail to receive the Messianic manifestation of the most high, due this age through the knowledge or science of the law, will miss the best the time of his presence can offer. Fortunately, his prophecies foretell a great world-wide awakening to the knowledge of the truth he taught. This knowledge, the light of the Son, will in the eyes of all who receive it, clothe the Messenger standing in the sun, with light as with a garment; and will cause his name to be hallowed by every Son in whose intellectual throne it rules all thoughts and desires.

This science, destined to go to and fro in the earth as the knowledge of the Lord, is impregnable, being based upon a demonstrated premise. This premise reveals the Lord as the man with a plumbline in his hand, determining the form, and measuring the confines

of the earth. It is Biblically declared that "the earth abideth for ever." The Messenger of the new era has archived the science of the laws of its perpetuity and the changes that take place within it, in the sphere of its timic aspects.

KORESH has defined life itself in unmistakable terms; and death as a break in the consciousness of mortals, a wage of sin, and all its concomitants. He has left us with a knowledge of sin *per se*, that to ignore, means to continue in sin, and to put off the day of attained immortality and arch-natural life.

KORESH declared that he, as to the mortal form of Dr. TEED, would die, and be made alive as the Lord CYRUS, to all who believe in his Name as that of the Messiah, despite his having been conceived in sin as a natural man, shapen in iniquity. This requires a scientific recognition that this Messenger of the Levitical Order did know what to overcome, and how to overcome it, through his mental conjunctive unity with the Lord, the stick of Judah, whose indwelling mind was the source of his mental illumination; and the enlargement of his heart till it became as the heart of God, in the height, depth, length, and breadth of his service to humanity.

"I will run the way of thy commandments," declared the Psalmist, "when thou shalt enlarge my heart." KORESH restored the way of the Lord which leadeth unto life, the way of obedience to his commandments, for which he evolved a social system, making it possible to whoever will endorse it, by walking in it, to enter into the joy of obedience; the joy attendant on keeping the commandments and knowing no sin.

The mission of this sociological system is to break down the power of the old competitive system by the substitution of the new imperial coöperative Commonwealth, primarily in the form of one great city, whose vitellus was formulated in the mind of KORESH, the intellectual throne of the Lord. The seat of the highest intelligence principled in the most scientific degree of divine human righteousness, is God's throne, and this he names from age to age by the voice of his prophetic, Messianic spirit. No matter how humble the origin of the form of such a seat of intelligence, even in its least form of one lone Messenger, it is still the throne of the King of kings and Lord of lords, and the glory of God in his most attractive human aspect.

### The Coming Revolution

THE recognition of the present period as one of more than ordinary conflict of opinion and confusion of tongues is widespread. The fact is accounted for by but few. These few have had the eyes of their understanding opened to the significance of the signs of the times. Babylon the great is becoming over ripe and about to fall. We read of "the psychology of fear" in a leading magazine, and we hear a school of the prophets singing, "Hearts of men with fear are failing, Adonai!"

This apprehension of impending revolution has been noticeably waxing for a half century. There is no

sign of its waning yet. The "peace at any price" people, demanding the preservation of the old order of the golden calf, seem to think they are about to still the war cries of the nations, by their regulations of the present systems of commerce and industry. Transformation, not regulation or palliation and perpetuation, is the thing to anticipate, if you are not to be of those tormented with fears, and their realization in coming events.

The Lord has always at command the possibility of providing a way of escape for all who can rejoice in his determination to end the old and "make all things new." He takes such as can delight to do works meet for repentance, the work of doing his will concerning the making of all things new, and leads them by a way which they knew not, into a virgin country as a peculiar people, and the vitellus of a new order. He is not apt to begin with many high and mighty ones of the old order, but with such as are weak, and weary of the old. These he reinvigors with the spirit of the new regime, the spirit of his own new Name, till they begin to hallow it or make it holy, as the confessed divine incentive to the creditable development of the new order.

When the new order becomes fully imbued with the spirit of its Founder, it will begin to show industrial and commercial results that do him honor, and cause themselves to be inquired of concerning him and his professed mission. A tree is known by its finest fruit. The Christian era has culminated in a desire to be regarded as scientific. Has this rational desire produced any fruit justifiably to be called the apex of the scientific spirit, the all-knowing, because the all-loving? Koreshanity says decidedly, yes; one new Man, the one righteous BRANCH of the Christian tree, made righteous by conjunctive unity with the Tree of Life, which during the Christian era has been developing within the veil of the mortal flesh elected to be its tents and tabernacles till the harvest time.

The mortal flesh is reserved unto fire, the fire which the great Alchemist has provided for its transmutation and transformation. These God-begotten entities' of the inner shrine are some day, not far away, to have flesh of a quality that will not be bodies of sin and death, but fashioned by the will power of the Almighty, like his own glorified body. This new body, while subject to the unified intellect and will of God, will be so serviceable that desire will be equal to its translation to any sphere of activity, within or without the veil of its presence among mortals.

The hope of this redemption of the body has animated the thousands whose name of God has been the God of Israel the Savior. Such have looked forward, from generation to generation, to the second coming of the Lord as the Savior of such as have put their trust in him, to come again according to his promises to do for them what he declared they could not do without him. The coming of the great Deliverer from the body of sin and death, in his insanguinate degree, is cold science; the knowledge of the truth. This insanguinate degree becomes concrete flesh through its right, *i. e.*,

wise application to all the uses of life, beginning with the common secular (as we call them), economic, and industrial uses.

The would-be saved, in order to be saved, must have the conceit taken out of them. They must have the wisdom of their so called wise ones turned back, and made foolishness, right down to its fundamental guess or hypothesis. Koreshanity is the second coming of the Lord; *i. e.*, the Lord will come to all who receive and honestly apply it (the truth) according to the laws of its being, as a system of life of all-inclusive orders, to the uses of life,—material and spiritual.

♣  
**The Predicted False Christs**

**T**HE GUIDING Star Assembly of the Koreshan Unity is being made aware of the existence of the many false christs and prophets due to put in an appearance at the time of the "second coming of the Lord, which KORESH himself has everywhere, in his own archives, defined as the manifestation of the Sons of God, or as the Biblical statement puts it: "Then shall ye see the sign of the Son of man coming in the clouds of heaven." Koreshanity makes it very clear that the clouds of heaven are such of the standing humanity as were begotten sons in the beginning of the Christian era by the implantation of the dissolved flesh of the Seed-Man, the Lord Jesus Christ, who gave his flesh, dissolved or sublimated to Holy Spirit (impregnative life force), for the life of the world.

This life force of a holy man (therefore Holy Spirit) was inbreathed by all who loved the Lord Jesus with the aspiration to do his will, which means, as he himself taught, to keep his commandments. We have not seen any of the false messiahs now putting in their claims for the rights of leadership among the disciples of KORESH, at all loyal to the scientific presentation of the laws of order in sociology, as instituted by KORESH, in laying the foundations (in the hells) of the laws of order, as corresponding to the laws of order obtaining in the New Jerusalem, of which his visible personality was the continent, and his mentality the compositor as a scientific system.

This scientific system has defined the character of its future visible head, and the degrees of glory it is destined to attain from the degrees of theocrasis foretold by the Prophet to occur in the fulness of his times and methods of appearing, to such as his scientific give eyes to see.

None will be receptive to this baptism of the Lord, who were not begotten by the Holy Spirit of his Jehovistic flesh, and quickened to newness of life by God the Lord, Elijah the Prophet, as the New Jerusalem, into which blood of the new covenant he sought absorption by overcoming.

The Overcomer of this age, whose mission is distinctly Messianic, is one man, so clearly credentialed as the one to be polated in for overcoming power and the redemption of our bodies, that with the "Guiding Star" and FLAMING SWORD as our scientific instructors in all

Biblical lore, "false christs and false prophets" can justly be labeled as such, as fast as they appear.

No second prime counsellor appears in the kingdom of Koreshanity, till after the descent of the truth has done its work in the minds, hearts, and lives of all the God-begotten at the beginning of the Christian era, and now standing again to encounter the oncoming judgments of the Lord, essential to cause their turning again to the law and its scientific testimony, as they did in the day of Elijah of old.

The worship of the golden calf is a recurrent evil, whose existence is essential to the perpetuity of the mortal hells in which, through innumerable disciplinary experiences, men in all stages of evolution finally get the wisdom and understanding which enable them to appreciate the science of the law as the basis of their restoration to the covenant relation to the Almighty, as sons and joint heirs in the order of Melchizedek.

KORESH says distinctly that the New Jerusalem must have a form of order into which to descend; and he spent many years and much effort to define that form, and to institute its embryonic conditions of growth. That there has been, since his passing, a stage of development reached that is more or less mysterious to our mortal minds, none will deny; but with the science of the law and the testimony as our daily pabulum of enlightenment, plus the wisdom of experience in the Universal College of Life, we can endure until that great awakening to the knowledge of the truth shall make us one with our God, in obedience to the law of the more abundant immortal life.

♣  
**Daughter Wiser Than Father**

One of the strongest arguments for equal suffrage that has been put forward, was uttered with no reference to the suffrage question whatever. Miss Wilson, the daughter of the President, was informing an audience of reformers in Wisconsin what must be done if evils are to be corrected. She said: "We elect our representatives and then let them go their way unheeded by us, except for irresponsible criticism by individuals here and there. No wonder that they do not always know what the people want. We must get together to tell them." Now, if a woman can be so wise, a young woman at that, while her father declares that when business men seek to let Congress know what the country is thinking, they are conspiring against the liberties of the people, who can longer declare that such women are not entitled to the ballot? Miss Wilson seems to be wiser than her father.—*Public Ledger, Philadelphia, Pa.*

♣  
 The House of Judah rejected the Messiah when he came, and for this reason did not receive the baptism of the Holy Spirit. For this reason the Christ was not planted in their hearts, and for this reason they cannot become the firstfruits of the resurrection.—*Koresh.*

# For the Younger Minds

Bertha M. Boomer

## WORTH WHILE FOLK: PROMOTER OF YOUTH

How Europe and America View the Retirement of a Man from Active Commercial Life

“**M**Y GREATEST ambition has always been to retire from active business at fifty, and be able to devote my remaining years to questions of public welfare. I am realizing that ambition.”

There was an expression of satisfaction on the face across the table. There were seamed lines on the face and silver in the hair, mute evidence of serious, workful years that had been lived. Also there were snap and fire in the eyes which denoted vitality, mental stamina, and dynamic energy indicative of purpose and promise for the years ahead.

It may be he is fifty; possibly more. At any rate, he has lived a long, long time. Certainly few men of his years have put more into or taken more out of life than Herbert E. Miles of Wisconsin, retired manufacturer, self-appointed promoter of educational opportunities for American youth. And after all his years of activity he assured me that he was really only now just beginning to “get busy.”

“In England,” declared Mr. Miles, “when men retire from an active commercial life and give of their time, their means, knowledge, and experience to the advancement of the public welfare, they are knighted for their unselfish devotion. In America a man so engaged is given a stiff kick: not one, but many. He is made to understand at every turn that he is an interloper. He receives jeers instead of cheers, and is pertinently warned against ‘butting in’ on the rut-worn course of systems and customs long-honored of precedent.

“Through the false pride of cult the professions resent the intrusion of a suggestion for the modification or change of a system, no matter how archaic it may be. ‘This is our profession!’ they protest. ‘We have studied and learned our business to a balanced nicety. We know what is best. This or that method has been tested by generations of practice. The attempted application of your new fangled ideas would upset the entire scheme of things. Some slight changes may be advisable sometime, perhaps; but you leave that to God and us, and in fifty years or so things will be adjusted, maybe. If not, the next generation can fix it up to suit themselves.’”

As a manufacturer, Miles came directly in contact with the serious problem of waste, as well as the matter of profit to be gained in its thrifty conservation; for certainly, if waste spells loss, then the utilization of waste should count for profit. Converting the common factory waste into supplementary profit was one of the mentionable factors in his financial success.

“Think of it!” In his earnestness he rose and paced the floor. “Think of it! Fifty per cent. of all the children of the nation are not educated,—a percentage of waste and wreckage inconceivable and unapproachable in any other line of human activity!

“Statistics startle. However, they are facts, and you

can’t kill a fact. It is the general belief that the great body of American children are being educated with some degree of completeness—which is not the fact. One-half of all children leave school by the end of the sixth grade (in St. Louis it is 72, in New York 65, per cent.), or at about 14 years, having little more than the ‘three R’s, which is not education in any sense; only the means whereby education may be obtained. Only one child in three finishes the eighth grade, one in five enters the high school, and but one in thirty finishes the high school.

“My conception of this condition concerns the educational salvation and direction of this fifty per cent. of the nation’s child life today; the adult, controlling responsible life tomorrow.

“Two million children between the ages of fourteen and sixteen are out of school this year, the greater part at work, earning small wages because of the lack of vocational training. They are practically thrown out of the school windows midway their course; dazed, uncertain, unhappy, uneducated, undisciplined, undirected—floundering.

“This marks our school system as so hopelessly, wickedly inefficient and damaging as to call for instant readjustment. We are making that adjustment in Wisconsin. In doing so we have had to take the bull by the horns and virtually rope and hog-tie him before we could finally overcome the professional educator’s pride of cult and accomplish our purpose.

“They wanted to be let alone. We wanted to do something practical for the boys and girls struggling under the handicap of unpreparedness at the start of their lifework. We ‘got across’ with our plans. As a result, Wisconsin has established the first vocational continuation schools in America, and we are now training more than twenty-five thousand of the State’s boys and girls whom the regular day schools have turned adrift, or do not reach.

“Through recent legislation industrial continuation schools have been or are to be established in every community of five thousand or more inhabitants. Existing school buildings are used where practical, the money for their support being levied as are other taxes on the community, the State appropriating half the cost of maintenance.

“In the very beginning the child labor and truancy laws were rewritten, taking practical control, educationally, of the child’s time from its seventh to its sixteenth year. The requirements are exacting alike to parents, employers, and officers of the law, in compelling every normal child regularly to attend a public or an equivalent school from seven to fourteen.

“At fourteen the child may now either continue in school or obtain a permit to enter a specified useful occupation, at home or elsewhere, at which he or she may work not more than forty-eight hours a week, including—and just here is where the new arrangement finds application—including five hours a week to be spent in the local vocational continuation school for eleven months of each year. It is intended later to extend the time to seven or eight

hours a week. The law provides that the employer must pay the child's wages for this continuation school time.

"Nor did it take the employer long to discover that the greatest profit returning wage paid the boy and girl apprentice was that for the hours spent in school. Without the vocational schooling they were worth less than one-fourth as much as journeymen. With it they were worth seven-eighths as much. It was simply a demonstration of the old story,—cheap help is costly; best paid help cheapest.

"The new boards of industrial education, both State and local, consist of three employers, three employees, and three practical educators. Thus two-thirds of the boards are directly interested in improving the condition either of their class or of their employees' efficiency. The local schools are adapted largely to the interests of the industries of the community. The course includes English, citizenship, business practice, sanitation, physiology, hygiene, etc; so that the students shall be not only skilled in the industries and vocations, but good, sturdy, and desirable citizens. In this way there is not alone the opportunity offered to the community for the betterment of its own interests, but a compulsory demand made upon it.

"The first school under this newly established continuation plan was started in my home town, Racine, on forty-eight hours' notice and twenty days of preparation. Without forcing compulsory attendance, and with only a general notice as an invitation to attend, the evening school was crowded with eager vocational students, and four hundred additional had to be provided for. The youngsters had caught the idea as quickly as they would the measles in an epidemic.

"The idea swept the State like a flame, and now both parents and employers are enthusiastically grasping at the opportunity to make capable and efficient workmen of the youth who would otherwise find their way into the great hopper of incompetence and low wages, of human waste.

"It is the aim to secure as teachers, instructors who have learned to do by doing; just as it is intended to teach the children. Racine started with a teacher of woodworking, professionally trained, who soon resigned. In the emergency the position was filled by the foreman of the pattern room of a large factory. He immediately discovered that the professionally trained teacher had been making no allowance in his pattern work for shrinkage in the poured metal, and that his patterns would not 'draw' out of the sand.

"Also, the board found this workman teacher to be one of the best instructors on the force. No seventy or eighty-dollar-a-month professional school teacher has a tithe of such a man's experience or ability as a practical teacher of the system of how to do by doing. That is why we are looking to the industries for men to teach the trades.

"Although we cannot legislate a four-dollar-a-week girl into an eight-dollar girl, we can educate her into double that. We cannot build humanity to fit our present school systems; we must build schools to fit humanity.

"The so called 'trade high' schools of the country are a misnomer. By their requirement of an eighth grade certificate for admission, first of all, they shut out entirely the great mass of those who really need industrial training.

Secondly, every boy in some of these schools must take one and a half years of woodworking, half a year of forge work, and one year in the machine shop; after which he is a sort of Jack of three trades and master of none.

"Why should a would-be carpenter take a year in a machine shop, or vice versa? What of the mason, electrician, plumber, shoemaker, tailor, salesman? Ignored! It is merely an attempt to warp a nation's needs to an antiquated system, rather than creating a system to meet the nation's needs.

"The intention of the new industrial continuation schools of Wisconsin is to teach every occupation, and thoroughly. You can't fool all the people always. The professional educators have fooled the public twice; once with mechanical drawing, and again with manual training; making both remote, unrelated, of little or no practical value.

"Wisconsin has now started right. Go there and see our humanly perfect schools, where all forces conspire in enthusiastic accord, with each interest—employer, employee, and public—having its share of control, and you will be indubitably assured that our people won't be fooled again. When will the rest of the country wake up—and act?"—*Richard M. Winans, in Chicago Herald Sunday Magazine.*

### The Greatest of Books

THE MOST popular, as well as the greatest, book ever printed is the Bible. Last year 18,000,000 copies of it were sold. Each year its sale increases. It is printed in more than 600 languages and dialects. Each year finds from eight to ten new language groups which want the Bible in their native tongue.

The International Sunday School Association, which has been in convention in Chicago, represents 173,459 district schools devoted to Bible study, with 1,670,846 teachers and officers, and a total enrollment exceeding 17,000,000, for the North American continent alone.

No other book ever commanded such intense or wide-spread interest. And, though church attendance and the authority of the clergy in recent years have fallen off remarkably, the curious fact remains that Bible study more than holds its own.

I think that the explanation of this seeming anomaly is to be found in the fact that the Bible is coming to be studied from a new angle. As children, Bible study was prescribed for most of us, very much as clothing or diet. We went to Sunday school because we had to; because not to do so was to lose respectability. We learned verses, which we recited by rote to teachers who knew as little of the Book's true significance as we did. Then we went home and forgot as soon as we could.


That isn't at all the angle from which the Bible is being taught and studied in the modern Bible school. Go into a representative Bible school today, and you will see a teacher (paid or unpaid, but often paid) who is a student of history, and of sociology as well, who looks less to the letter of the text than to its inner meanings, so varied that they give a line on all the arts and sciences, on all the struggles of the

# Light on Current Events

John S. Sargent

## SCIENTIFIC SKY-LARKIN-G

**"The heavens declare the glory of God; and the firmament sheweth his handywork."—(Psalms xix:1.**

OUR MILD depreciation of Mr. Edgar Lucien Larkin's scientific theories must have reached a sensitive nerve, for he takes the occasion of answering an inquiry, as to "Who is KORESH?" to denounce the doctrines of Koreshanity as the wild ravings of a diseased mentality. The arguments and facts set forth in my criticism must have startled him considerably; for instead of meeting the issue squarely and honestly, in logical disputation, he adopts the artifice of the cuttle fish, which muddies the water with a black liquor behind which to escape its too powerful enemy. Mollusc like, our Sir Oracle darkens council by throwing up the dust of a mean suspicion into the minds of his readers, which act is indicative of his inability to logically meet and combat the arguments sustaining the Cellular Cosmogony. Hear him:

"The doctrine of Koreshanity is one of the most remarkable diseases of the mind ever encountered by skilled mentalists. The entire literature of mental maladies does not present anything to compare with this singular disease." \* \* \* "The cause of the disease has never been discovered. It consists of opposites; thus one suffering with this distressing complaint, sees things exactly opposite from what they really are. \* \* \* "There is no cure known: for reason, the highest attribute of man, is dethroned, and when reason is subverted permanently no cure can be effected."

We might retort in the same spirit to Mr. Larkin, but as our object is to set the truth before the world, and not to traduce private character, we leave the gentleman's idiosyncrasies to be judged by our readers. After having prepared the minds of his readers to the desired degree of non-receptivity to Koreshan ideas, with the above heroic dose of poisonous suspicion of madness, he ventures to quote from KORESH a brief statement of the earth's form and dimensions; in opposition to which he states as follows:

### *Presumptive Evidence*

"The entire Copernican astronomy, now based upon the most rigid mathematics, and proved to be true in minute detail, by predicting eclipses, transits, oppositions, and conjunctions, for centuries to come, and then beholding them take place to the minute and even seconds, is totally disputed by these diseased men."

Here again, much to our surprise, he trots out that old fake of predicting eclipses, long ago worn threadbare, doing duty overtime, in deceiving the masses with spectacular display of the supposed erudition of the great savants of science; at every parade of which, the gallery gods are expected to howl their admiration. Our ostentatious conductor of this intellectual clap-trap, very carefully refrains from any explanation of the wonderful scheme of mathematics by which these predictions are made. He does not tell his awe-inspired audience that they are all taken from tabulated records that have been compiled through hundreds of years, by keeping tab on these recurring events.

These records show that the various eclipses occur in a regular series of about eighteen years' duration, and then repeat in the same order. The ability to foretell the recurrence of any or all eclipses, does not depend upon any particular system of astronomy, or upon any very great qualifications; any tyro can use the tables and do it; it was done under the old Ptolemaic system, about as successfully as today.

As to calculating transits and other phenomena mentioned, that can be done quite as correctly upon one set of orbits as another, no matter whether they are 6,000 or 60,000,000 miles in diameter. All the difference is that in the greater circles the orbs will have to be put through their paces proportionately faster than on lesser circles, to get there on time. Any tyro knows that a given point on the periphery of a wheel will move through the same number of degrees of the arc of a circle, and in the same length of time, that a point on the hub will. Hence the accuracy of the calculations, and the certain fulfilment of the predictions he refers to, prove nothing one way or the other; and we are amazed at a man of Mr. Larkin's professed attainments, presenting such testimony with the apparent expectation that it will help his case.

Koreshans are not quarreling with the mathematics of the astronomers; it is the premise upon which they base their calculations that we deny. If that is false, then no matter how correct their reasoning or their computations may be, their conclusions must be of the same character—false also. They base their observations, making their calculations therefrom, on the supposed convexity of the earth's surface, and its supposed orbital movement, taking their angles of obliquity from perpendiculars presumed to converge downward toward the center of the earth; whereas in truth, these perpendiculars converge upward toward the center. It is thus they get such magnificent distances, and the idea of illimitable space.

### *Direct vs. Presumptive Evidences*

Intended as a clincher to the above weighty (?) argument, he asks facetiously: "What does Koreshanity offer as a substitute for the gigantic fallacy of the benighted Copernicus?" He then answers his own question by referring with intended belittling comparison to the Geodetic Survey at Naples, Florida, which it was claimed "corroborated conclusively the testimony given in 1870, that the earth is a hollow sphere or shell about 8,000 miles in diameter and about 25,000 in circumference." He is almost flabbergasted at the presumption that this simple little expedient, directed to the demonstration of the earth's contour, can be presumed to upset and bring to naught the vast erudition and painstaking labors of the centuries; and he burns up a goodly amount of gray matter in a supreme effort to disparage the claim, by contrasting it with the vast research of the pedants of knowledge in this line, since Eratosthenes of Alexandria, 250 B. C., from which time down until now, many thousands of surveys have been made.

He says: "Modern geodetic surveys began with Picard



in France in 1671. Then the most eminent mathematicians founded national geodetic societies. Arcs of the earth's meridians have been measured from Hammerfest to Austria. Europe was surveyed with microscopic precision; an accurate line 18 degrees long was measured in India, and in the Western hemisphere many more.

"The United States Government maintains the highest geodetic society in the world. The accuracy of the measurements attained has awakened the admiration of the entire scientific world. These eminent geometers have measured great arcs with an accuracy down to millimeters; and levels above the seas with equal precision."

The above is all very fine, very edifying, and is expected to be conclusive of the convexity of the earth's surface; but the gross absurdity of presenting such testimony as proof of such contention, almost provokes us into emulating the profanity of an Arkansas pettifogger, who in reply to a long dissertation on old Roman and English law, by his learned opponent, asked "What \* \* \* has all that to do with Old Rackensack law?" So we would like to ask, What have all these surveys and measurement of arcs, areas, and meridians to do with the concavity or the convexity of the earth's surface? The direction of the earth's curvature was not involved in the problems these measurements essayed to solve. The convexity was a foregone conclusion in all of these measurements, which were instituted to determine the degree of curvature, with the view of approximating the diameter and circumference of the earth.

We admit the facts obtained, and do not deny the comparative accuracy; but the facts do not militate against the conception of the earth's concavity, for the reason that the facts are obtained, not by relating right lines to the earth's arc of curvature, but by laying out base-lines, triangles, and quadrilaterals, for the purpose of determining the excess of the surface bounded by these lines, over and above what the area would be on a flat surface within the same lines. The excess of area gives the *ratio* of curvature, but not the *direction* of it; for the measurements would bring the same result whether applied to the inside or outside of the same sphere.

So again, the Professor's splendid array of testimony proves nothing for or against the question at issue. That he presented it with the evident expectation that it would, will have to be attributed to ignorance, or a purpose to deceive, thinking none of his readers was so astute as to discover the sophistry. He may take whichever horn of this dilemma he chooses; we are unable to see how he can escape both of them. But he is not through; he calls up his last witness, the pendulum.

*The Pendulum Is Brought  
to the Witness Stand*

"The most delicate pendulums have been oscillated in all parts of the civilized world; in jungles, on remote mountains, on islands, in distant seas, in the Arctics, in mines. The variations of gravitation, and therefore the exact shape of the earth, are known with micrometric precision.

"And now," he ejaculates, we imagine with a gesture of despair, "these mentally diseased men say that all this vast mass of refined measurements, made by men possessing the highest conceivable power of high mathematics, is of no

account. And in the face of absolute proven and set truth, say, here in the twentieth century, that the earth is concave, and that all humans live inside the earth."

To give more effect to this slanderous jeremiad, he winds up with deeply commiserating his gratuitously charged dementia, suggesting that that explains why editors of Encyclopedias have omitted Koreshan history from their compilations. But despite his derogatory opinion, which he is egotistical enough to think should be universal, because it is his opinion, he is made to wonder that Koreshans are numerous enough to support a paper, which fact he says is also astonishing to alienists and all brain specialists. Then he winds up with charging us with the hallucination of putting the "huge sun, 310,000 times larger than the earth, inside of the earth! A mere raving of paresis."

It ought to be apparent to the reader that the above hallucination, that we Koreshans ever attempted to do such a thing, is his own, not ours. It has never yet been proven that there is such an immense sun. The claim is falsely made by a set of pseudo scientists, who did not have wit enough to establish a demonstrated base from which to make observation, before attempting to measure distance or magnitude of the heavenly orbs. But right here I wish to remind the gentleman, that it is the rule, with few if any exceptions, for the greatest benefactors of the race to be persecuted by slander, innuendo, ostracism, and even death, by those crystallized in fallacy.

The original discoverer of steam power was imprisoned as a maniac. Galileo was damned by the priests who were too bigoted to look through his telescope, to prove the truth or untruth of his assertions. Socrates was made to drink the hemlock; and Jesus was hung upon the cross, because he had the temerity to attempt to change the current of public opinion, or of religious belief. Human nature, as evinced by the Professor's detestable method of combatting this innovation upon accepted scientific beliefs, has not improved perceptibly since then. We find mankind quite as ready, in this boasted twentieth century civilization, to persecute those who would give them new truths, as in the past. The priesthood of science today is emulating those of religion, in refusing to give attention to the simple means whereby the earth is proven to be concave. Professor Harkness, Government astronomer at Washington at the time, was invited to witness the survey at Naples, Fla., but declined. When reminded that the convex theory was based upon hypothesis, a guess so, and that here was an opportunity to prove or disprove its premise, he replied with pig-headed indifference: "Well, we have to guess at something." And now our sage of Mt. Lowe resorts to libeling the sanity of Koreshans, to justify himself before the world for opposing Koreshan Science, without first giving it a fair and impartial investigation.

*A Boomerang at Calumet*

The latest and flimsiest attempt of the scientists to prove that the earth "do move," is their experimentation with the pendulum. We confess not to have followed their work in this line sufficiently to know what they claim for it; but it would be difficult to convince an unbiased thinker that a delicately poised pendulum could give any reliable

vidence of the movement of the earth. Too many disturbing factors, earth currents, electric, magnetic or gravic attraction, are involved, to enable them to be sure that the oscillations indicate earth movements; but if they do obtain any uniform results, they can be more reasonably attributed to the influence of the magnetic currents from the sun. These are made to radiate spirally, by the spiral motion of the sun, and are not to be estopped from entering anywhere, except by complete insulation.

But if these inferences are to be denied, what about the plumb-lines in the Tamarack mines at Calumet, Michigan? There were two shafts 4,250 feet deep, and some distance apart. Desiring to connect the two by a tunnel, two plumb-lines a few feet apart were suspended in each shaft to determine the line of direction. Much to the surprise of the engineers, it was found in the first shaft examined, that the lines diverged at the bottom, about one tenth of a foot; and upon testing the lines in the other shaft there was found the same divergence. Changing the plumb-bobs from cast iron to lead, made no change in the divergence. Of course the engineers, with the help of a nearby college Professor, could not account for it, as they were sure the lines should have converged. This is unwilling testimony from the advocates of convexity, consequently the best kind of evidence against their own contention.

#### *Killing Facts Against Convexity*

Right here I wish to call attention to the character of evidence offered by Mr. Larkin; in fact, by all advocates of the Copernican system; it is all of the presumptive kind. It is presumed to have a bearing on the case, and to substantiate their views; but a careful analysis shows that it does nothing of the kind. And even if it did, it is not competent to stand against the direct evidence of a right line from a perpendicular, extended over a water surface, corroborated by a number of minor facts that can be accounted for in no other theory but that of the concavity of the earth. But while I am about it, I will offer some more testimony dug up by the defendants in their own field of research, but not exposed to public reading and consideration very extensively.

It is a common thing for seafaring men to observe ships go out of sight to the naked eye, and then be brought back into view by a marine glass or telescope having a longer range of vision. Also, lights are seen at distances that would place them hundreds of feet below the horizon if convexity were true. Thus the Hantsholmen light was visible from the deck of the steamship Milo, at the distance of 72 miles; according to the above theory, this light should have been 2,200 feet below the line of vision. Also, on October 1894, the U. S. Signal Corps transmitted a message by means of a Glassford heliograph, from the summit of Mt. Uncompagne (14,418 feet above sea level) in Colorado, to the summit of Mt. Ellen (11,410 feet above sea level) in Utah, a distance of 183 miles. An account of which, with profile of intervening territory, was given in *Harper's Weekly* of October 20 of the same year, showing, on the basis of convexity, a bulge of earth between these two mountains, rising five thousand feet above the line of vision between their summits. Under such circumstances, this signaling feat would have been a physical impossibility.

Again, a party of surveyors headed by Dr. W. H. Cain,

of Buffalo, N. Y., from the summit of Mt. Shasta, in California, distinctly saw the snow-capped peak of Mt. Rainier, a distance of 400 miles. After mentioning the snow-caps and location of Mt. Hood and Mt. Helen, the Doctor states that: "Mt. Rainier was seen in the extreme distance near the central portion of the state of Washington. Such observation is not possible only in the transparent air of the Pacific west, and at the right season. Distance does not seem to affect distinctness; it is all-sufficient that the size of the object exists in order to be seen. Having been in the vicinity of these Oregon and Washington mountains, the scene was familiar. No sign of earth's convexity intervened to support a theory. It was plain seeing and believing; and no snow caps but those mentioned are to be found in this range of vision."

Mt. Shasta being 14,450 feet high, Mt. Rainier would have to be 41,666 feet, or 7.8 miles high, to be seen over a water horizon; but as the Cascade range intervenes at an average elevation of 6,000 feet, Mt. Rainier would have to stretch up to 54,712 feet, or 10.3 miles, to come into view, if the earth were convex.

#### *Testimony From the Heavens*

But perhaps the Professor would feel more at home among the stars; so we will give him some facts reported by members of his own particular school of science, and which are doubtless puzzled over in the inner circles of his craft, without (so far as reported) having found any lucid explanation according to their theory. On the 19th of July, 1750, it was observed at Paris that the moon was visibly eclipsed, while the sun was distinctly seen above the horizon. (See "Astronomy and Astronomical Instruments," p. 105, by George Carey.) "On the 20th day of April, 1837, the moon appeared to rise eclipsed before the sun had set. The same phenomenon was observed on the 20th day of September, 1717,"—"McCulloch's Geography," p. 85. "In lunar eclipses of July 17, 1590; Nov. 3d, 1648; June 16, 1666; and May 26, 1668, the moon arose eclipsed whilst the sun was still apparently above the horizon. These horizontal eclipses were noticed as early as the time of Pliny." "London Almanac" for 1864, in an article by Prof. James Glaisher, of Greenwich Observatory. If the Professor will demonstrate mathematically, or mechanically, according to his theory of eclipses, how the shadow of the earth can be cast upon the moon, under such circumstances, he will be entitled to go to the head of his class.

Again; if the moon is an opaque body, and not transparent, as is claimed in the Cellular Cosmogony, how is it that stars occulting and passing behind the unilluminated part of the moon's disk, have been seen shining through it? Humboldt gives a detailed account of seeing such phenomena on March 15, 1848, in his "Description of the Heavens," p. 354; and states that he has "seen similar apparent projections several times," which he regards as "impenetrable mystery." Also, if Proctor had not known of Jupiter and stars of the first magnitude making like projections behind the moon, and seen through it, he would not have attempted, as he did in his last work, "New and Old Astronomy," to explain them away as optical illusions. If Professor Larkin will now devote himself to the philanthropic task of explain-

(Continued on page 247.)

# 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 July Issue)

### Thirty-ninth Credential—Antipas, My Faithful Martyr

“**I** KNOW thy works, and where thou dwellest, even where Satan’s seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful Martyr, who was slain among you, where Satan dwelleth.” (Rev. ii: 13.) The name Antipas is a compound Greek word, derived from *anti*, a primitive particle meaning opposite, instead, because of, or for; and *pater*, parent, father. Because the Father (the Messiah of the age) is opposed to Satan’s machinations or treacherous plots, by holding fast to God’s name, and does not deny the faith once delivered to God’s people, he is made to suffer the martyrdom.

Koreshan Science declares: “The Lord was God’s faithful witness; and after his resurrection he was crucified in the church, which spiritually is called Sodom and Egypt, where also our Lord was crucified. (Rev. xi: 8.) The Lord in his descending degree went down into the church, into the hells of the dark ages, and was killed. His descent was made by the operation of the Holy Spirit, which was the Lord himself. In the commingling of the Spirit of the Lord with the false and evil spirit of men, the Lord died in the church; and thus Antipas, God’s faithful martyr, lay dead in the church,—in the street of the great city.

“It should not be forgotten that the entire book of Revelation is written in the past tense, though pertaining to things which were to come to pass; nor should it be forgotten that all things which come to pass in the order of succession, *also have a simultaneous order*; and that whatever obtains in the order of consecution, will again obtain in the order of simultaneity. Thus there will be a martyrdom and a corresponding dark hour at the end of the dispensation, a sacrifice for the New Church; for without this there can be no remission of sin.

“The throne [seat] of the adversary, satanas, is peculiarly central. When the Lord comes in his true Prophet, he comes in the natural man; the man born in sin and shapen in iniquity. It is because of this fact that it is said: ‘To him that overcometh will I give to eat of the hidden manna.’ He must overcome his sins and all his evil tendencies. When he appears, he has the truth of God; he only possesses the truth. To him is given the knowledge of the universe; he alone has the keys of Universology. His knowledge is the science of the universe, and this science is exoteric, and is taught exoterically.

“But as light and darkness focalize at the same center, it follows that where the truth resides in the manifestation of exoteric science, in the esoteric there resides also fallacy or spiritual darkness, and that this darkness has the form of light to those who are in the esoteric quality of thought. This is the ‘nail’ which is to be driven into the sure place,

the sure place being God himself. When the nail is driven, through the function of theocrasis, all that hangs upon that nail will fall.

“All that which is called the new thought is hanging upon the esoteric side of the present manifestation, and will certainly fall when the theocrasis [of the Messiah of this age] obtains; for then the natural focal point will have been destroyed, and the power of satan annihilated. The power of the adversary has full sway, because he sits on the central throne. It is because of a knowledge of the locality of the throne of satanas, that the Messenger has the power to overcome his satanic majesty. The Messenger destroys the power of satan in his own personality, when he becomes the Redeemer of his people.”

### Fortieth Credential—Overcomer of the Second Death

“He that overcometh shall not be hurt of the second death.” According to the Original Greek it may be rendered thus: “The conqueror shall not be injured by the second death.” (Rev. ii: 11.) Koreshan Science declares: “The overcomer is the High Priest of conjunction; and reference is made to the *one* who overcomes, that others may be made overcomers through his mission as the priest of sacrifice for the multitude.

“To overcome is to perform the requirements of the law. The principles involved in this exposition as related to the progress of overcoming, are merely to meet the demands of the law of God as committed to Moses, the great Lawgiver. The Messenger of the Covenant, signifying the High Priest of conjunction, fulfils the law in his own personality, whence he makes it possible for his followers also to overcome; because through his baptism, the spirit and power of overcoming enter into as many as are prepared to receive the spirit he has the power to disseminate.” \* \* \*

“The emphatic Greek is still more decisive regarding the singular reference, for it expressly declares: ‘Let the one having an ear hear.’ There can be no doubt as to the fact that reference is had to the one overcomer. He will be obedient to the law of God; he will ‘hear what the spirit says to the congregations;’ for the spirit will speak to the congregations through the mission of the one who overcomes.

“‘The conqueror shall not be injured by the second death.’ The second death is the death in which the whole world finds itself at the present time. The apparently living world, which is not a living world in reality, is in the condition of what is here termed the ‘second death.’ The state of perpetual dying through which the mortal man is passing, does not cease with the death of the body; for when the spirit passes from the body and the body goes to corruption, the power of the ‘second death’ continues its sway; for the mortal spirit continues in the state of mortality; still continues to be injured by the second death.

“When the overcomer arises above the law into triumph over death, he ceases to be injured by the second death, though he be so effectually killed that there remains

nothing more in him to die;—the 'old man of sin' being completely obliterated. The second death continues until there remains nothing more of the 'old man of sin' to die. Death, then, is complete; there is nothing more to die, because the process of overcoming has obliterated the last element of sin and death. The process complete, the one overcoming cannot be injured by the second death, for it is ended and does not hurt; the man is then made alive.

"It must be remembered that the 'first death' is the death of the first man (that man being the Christ of God), the Lord's death in the race through the operation of the Holy Spirit; that death whence proceeded the processes of regeneration; that death in which the two Witnesses, the Lord, 'lay dead in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.' This constituted the first death.

"Those who are in the 'second death' are such as were baptized into the Lord in the death of regeneration, and who at the end of the dispensation are within the pale of the influence of the Overcomer who, through his own powers of overcoming, renders it possible for others to overcome through his baptism. Those who were baptized at the beginning of the age, and who are ready to come into life through the power of the Messenger of the Covenant, are now in the 'second death.' This death will not hurt (injure) them henceforth."

#### **Forty-first Credential—The Head of the Grand Man**

"His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire." (Rev. i: 14.) The Head being the uppermost and chief part of the body; it is, in Scripture, sometimes taken for the whole man. The Apostle Paul says: "I would have you know, that the Head of every man is Christ [*lit.* the Anointed]." (I Cor. xi: 3.) The statement, "of every man," does not mean what we ordinarily call man. The Apostle means of every one of the 144,000 Sons of God, for we read: God "gave him [the Lord] to be the Head over all things to the Church; which is his body, the fulness of Him, that filleth all in all." (Eph. i: 22, 23.) "His body" are his members who are "redeemed from among men;" the "hundred forty and four thousand, having his Father's name written in their foreheads." (Rev. xiv: 1-5.) To have the "Father's name written in their foreheads" constitutes them unmistakably his legitimate offspring, the Sons of God.

Again we remind the reader, that although the Revelator speaks in the past tense, he is revealing "things which are to come to pass." (See Chapter i: 1.) He records things which are "to be done" in the future. (See Chapter xxii: 6.) Also, we must be mindful of the fact that the above passage is recorded in the language of universal symbolism. Thus, although the above Scripture passage refers primarily to the Lord Jesus, it is applicable chiefly to his personality at his second coming, which was future at the time it was recorded.

At the end of the age the Lord comes with his New Name, and as the Messiah of Joseph's posterity, (and High Priest of the Levitical Order, in contradistinction to the Order of Melchizedek, of which Jesus was the High Priest), will have become conjoined with the Messiah from Judah. Thus, CYRUS (KORESH), the Messiah, Christos, the

Anointed, the Shepherd and Sheepfold of the sheep, coming at the end of the Christian dispensation, will involve the Lord Jesus, being conjoined with him; hence the same Jesus, the individuality (undividedness, the same spirit and soul) will come again with a *new* outward *persona* or garb, as the Messiah from the posterity of Joseph. This makes CYRUS (KORESH) the Head of the Grand Man at this end of the age, the same as Jesus was at his age.

Koreshan Science declares: "The Revelator describes the Son of man, not only in his least form, as an individual and personal being, but as the universal or Grand Man. As the Grand Man, the Head implies the Sons of God; for the Order of Melchizedek, the firstfruit unto God the Lamb, constitutes the offspring of the Lord Jesus. These firstfruits are the product of His life; he is multiplied and resurrected in them, and they are precisely what he is; namely, the firstfruits of the resurrection.

"The Head implies the all of life, not as to the spiritual, but as to the natural degree; for the all of life does not exist except in the natural. Those who are in the natural Head of the Grand Man are in the Lord's natural life; for as the Lord, the Son of God, was made perfect in his external and material life, so the Sons of God—produced from him as their Father, they being his Sons—will become perfect in their Sonship, which is also in their natural life. The whiteness of the Head signifies the chastity of these offspring of the Lord God in their natural and bodily lives."

(To be continued)

#### **"Truth Is Best Known by Comparison and Contrast"**

THE SOMEWHAT obscure statement that "Elijah the Prophet does not attain to the condition," as well as this, "There cannot be one in the world of this character," we find in the last paragraph, in the article under the caption, "The Koreshan Conception of Immortality," F. S., Vol. XVI, No. 34, July 11, 1902. A more complete caption would be: The Koreshan Conception of Immortality in Contrast to Mrs. Gestefeld's Visionary Idea of Living Forever, as a Perfect Vidual in a Dual Condition and corresponding Character. By the way, let it be known to the critical readers of THE SWORD, that KORESH did not always provide the captions and sub-captions to his articles. He frequently left that to the editor or manager. In like manner the Lord's Prophets and Apostles did not provide the Hebrew and Greek, the original Bible, with the division of chapters and verses, nor with captions and sub-captions; but simply with sections.

By perusing the article above mentioned, the reader will see that the Author of Koreshan Science replied to seven visionary statements. It is under the last that we find the statement, "There cannot be one in the world of this character. Elijah the Prophet does not attain to the condition."

As KORESH does not describe "this character" nor "the condition," except that we may ascertain it from the context, especially by that which precedes, it has become a source of speculation and conjecture. Unless the Koreshan and common sense principles of interpretation are rigidly applied, the ordinary reader will not know positively what

is meant by "this character," and "the condition" to which Elijah the Prophet does not attain.

The common sense principles of interpretation are: "Truth is best known by comparison and contrast;" by analysis and synthesis; by pro and con, and by the context. It has been conjectured by some that KORESH meant to convey that he himself will neither attain to the condition of physical immortality, nor to a perfect character in this world,—as if immortality and perfection were not synonymous!

Others have thought that KORESH made a contrast between himself and his people; that is, a distinction between himself as the Shepherd, and his flock; as the Messiah and those over whom he draws the hand; as the Mediator, and those for whom he propitiates; as the High Priest, and those for whom he performs the offering; as the "Ancient of Days" and those in process of development; as the Father and his begotten; as the Bridegroom and Husband and his Bride, Wife, or Church; as the Day-Star or Guiding Star, and the minor stars; as the Messenger of the Covenant, and those who delight in him; as the only one born of the Spirit, at the time of his illumination, at this end of the age; which refers to his mentality and not to his body, the experiences of which are described in the account of his unparalleled illumination, while his followers do not experience the same. (Contrast F. S., Vol. XVIII, No. 29, Dec. 27, 1904, with the tract, "The Illumination of KORESH.")

At first reading of the article, we were impressed with the same opinion; but after a further consideration of the subject, and after a rigid application of the four mentioned principles of interpretation, we discerned that while the distinctions between KORESH and his people are true in their proper time and relation, nevertheless an application of the principles of interpretation alone, in this instance, point out the only true way of interpretation.

Let us apply the first mentioned principle, namely, "Truth is best known by comparison and contrast," and observe the result; that is, contrast the conjectured idea of not attaining to physical immortality with the following statement of KORESH: "While we maintain that we are enlightened from the God of heaven, we do not claim to have yet attained to *physical immortality*. *This is yet to be put on; for this corruption shall put on incorruption, and this mortal shall put on immortality.*" (F. S., Vol. XIII, No. 21, p. 5.) This is corroborated on the flyleaf of the book, "The Immortal Manhood, The Laws and Processes of its Attainment in the Flesh." Here KORESH emphatically declares that "Its perusal is the work of the student; *its climax, in arch-natural being, is physical immortality; its goal eternal life.*" It is further corroborated by the Biblical declaration: "God only hath immortality." (I Tim. vi: 16.)

"The Koresian hope of immortal life," KORESH declares, "is in the resurrection (*anastasia*, reincarnation) of the dead. If there be no resurrection of the dead, then the hope of triumph over the grave is but the mockery of hallucination." (F. S., Vol. IV, No. 11, Sept. 10, 1892, p. 2.) Again he declares: "None hath immortality but God. There is but one life; that life is God. Man does not possess it until the resurrection of the dead." (F. S., Vol. XV,

No. 8, Jan. 11, 1901, p. 5.) Now, in view of the foregoing, if, as some claim, Elijah [God the Lord] the Prophet does not attain to physical immortality, nor to a physical perfect character, then Elijah the Prophet is not God the Lord.

According to the language employed, nothing can be greater, on the arch-natural plane of being, than physical immortality. It is *the* climax. A climax is the highest step, or point of fullest development, in any ascending progress. A climax, in this connection, is the culmination, the very zenith, on the plane of arch-natural being.

The above cited passage, in which KORESH declares that *he will put on physical immortality*, and the corroboration on the flyleaf of "The Immortal Manhood," ought to convince every lover of the truth, as to what is meant by the two somewhat obscure statements at the beginning of this article. Some prefer visions, dreams, impressions, and conjectures, to written and printed statements. The former leaves them room for roaming about in the spiritual woods, and for fabrications and imaginings; while the latter binds one down rigidly to what the author has written. The first is a process of floating; the latter a process of concentration and obedience.

To claim, as some do, that Elijah the Prophet will not attain to physical immortality, is a gross perversion of what he claims for himself according to the passage above cited in F. S., Vol. XIII, No. 21, and by the teaching of "The Immortal Manhood." Such perversion of his writings is like a "canker," of the Hymenæus' and Philetus' kind. (See II Tim. ii: 17, 18.) What happened to them is stated in I Tim. i: 20. For in the Apostle's time, the two men erred concerning the truth, by conveying the idea that "the resurrection was already past," and they thus overthrew "the faith of some."

**What Is Meant by "this Character" and "the Condition"?**

We have shown that KORESH did *not* teach that he will *not* attain to physical immortality, in this world, by the principle of contrasting one or more statements with others of his own. The question now is, What did he mean to convey? We can find the answer by applying the principle of context and analysis; for KORESH is replying to seven statements propounded by Mrs. Gestefeld; consequently, in order to know the truth, we must consult the context; in other words, we must see what she taught and believed. This we can ascertain, at least to a degree essential in this connection, from seven statements, which are cited by KORESH from her magazine, *The Exodus*, a periodical of one of the new thought sects. The seven statements, *verbatim*, are as follows:

1. "Following upon the removal of the physical disorders, as the first 'sign' testifying to the efficacy of the mental method of dealing with them, the 'no death' theory is today finding many advocates. Perpetual life 'here,' is a declaration found or implied in the teachings of these advocates."

2. "Is this world a place in which one may remain forever, if he so chooses, and gain knowledge of how to accomplish it?"

3. "Has any one such knowledge?" That is, of how to remain forever.

4. "Can the present objective physical body be retained indefinitely or forever, even at will?"

5. "In these 'no death' theories, is distinction made between death as a natural phenomenon, and death as an enemy to be overcome, an overcoming of which we are inherently capable?"

6. Will those who have not achieved it, or do not even think of it, be conscious spectators of this result with those who have accomplished it?"

7. "If there were one in the world today who had already achieved the victory, would he look like other people—with minor differences—or would he present a striking contrast?"

Take notice; these seven statements are Godless; no Messianic mediation is reckoned with, nor do they present anything scientific.

The reply of KORESH to the seventh statement of Mrs. Gestefeld is: "There cannot be one in the world of this character." Of what character? One who has "already achieved the victory." The victory over what? Over physical disorders and death. Recall here the declaration: "While we maintain that we are enlightened from the God of heaven, we do not claim to have yet attained to physical immortality. This is yet to be put on," etc. This citation is a safeguard against a fallacious conception, and will help us to distinguish our faith from the spurious claims of an anti-Koreshan kind.

The decisive declaration, by KORESH, compares well with the testimony of the Apostle Paul: "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend," *lit.*, lay hold of. (Phil. iii: 12.) In view of it, what is not yet attained and perfected, may and can be apprehended and be perfected; for the promises of God are sure unto all of God's begotten people, which applies equally to God's special Messenger, as well as to his peculiar people. Thus, truly, there is not yet one in the world who has already attained the victory over death, and is perfected in body.

"Elijah the Prophet does not attain to the condition." What condition? Of remaining forever, or living indefinitely, in this world, whether he should choose or will it. From Mrs. Gestefeld's fourth question: "Can the present objective physical body be retained indefinitely or forever, even at will?" we see that she believes that the *vidual* and *dual* creatures, the disunited male and female, can live forever in this world. This is dualism, the hell-born condition, and is the opposite of the *biune* condition or state of the Sons of God. Living forever in the dual state or condition is not the stepping-stone to life beyond the physical realm, called "eternal life."

#### What Physical Immortality Implies

Physical immortality is attained when "Death is swallowed up in victory." Thus, not merely "physical disorders" of a dualistic kind, as Mrs. Gestefeld had in mind; but the death of the "old man of sin" (Rom. vi: 6; Eph. iv: 22; Col. iii: 9) is to be "swallowed up," destroyed as matter, but not as substance, by an alchemical combustion, dematerialization, transformation, and then the spirit-substance re-formed into an immortal being. "The mortal man," says KORESH, "is in the continuous state of dying;

and when, through the order of the new life, he has overcome all that is false and evil, he has utterly destroyed 'the old man'" of sin. (From "Interpretation of the Book of Revelation," F. S., Vol. XXIII, No. 8, p. 258.)

"The order of the new life," manifest in God's due season, is wrought through "the descent of the New Jerusalem," which is in the spiritual heavens, the mentality of the Messiah; and this descent into the outermost degree, is to "resurrect the man and restore him to immortality." (See F. S., Vol. XXII, No. 4, 1908.) The statement, "the man," and the personal pronoun "him," leave no doubt, in the rational mind, as to who is meant. Strange, that those who profess to believe in Koreshan Science should prefer to reiterate the obscure statements, "There cannot be one in the world of this character;" and "Elijah the Prophet does not attain to the condition," instead of the clear, unquestionable declarations: Physical immortality is yet to be put on; for this corruption shall put on incorruption, and this mortal shall put on immortality; the descent of the New Jerusalem is to resurrect *the man*, and restore *him* to immortality; he has the keys (knowledges) of death and hell, and is now passing through those experiences; therefore he knows how to overcome mortality or death in the body, and rise into immortality and incorruptibility in the body. (F. S., Vol. XIII, No. 24; Vol. XXII, No. 4; Vol. XXIII, No. 6.)

Again: "The mortal flesh is about to be transformed to the flesh of immortality. The corruptible is about to be made incorruptible." "There comes forth the Son of God as the forerunner of the coming of the Sons of God. This is he who was dead, and is alive forevermore." "There can be no immortality until the old man is made dead." (F. S., Vol. XVIII, No. 35; XXI, No. 3; and XXIII, No. 6.)

KORESH taught the same doctrine of death and the resurrection, (renewing and transforming) in his "Resurrection" Hymn:

"The Bride, our God's great Dower,  
With radiance of the spheres,  
Comes down to us in power,  
To banish all our fears;  
Comes down to meet the Bridegroom,  
The resurrected man,  
Renewed again from death's doom,  
The Christ of God, the Lamb."

"CYRUS, the Messenger of the Covenant, must pass through this *final* transmorphosis." (F. S., Vol. XXIII, No. 1, p. 3.) The following citation clinches the doctrine of transformation. "When the fires of final purification [the alchemical fire of metamorphosis] have eliminated the last remaining element of decay, the last relic of mortality, and there remains nothing more to eliminate and destroy, then life has gained the mastery over death; the man has completely died, there being nothing more to die. Then the immortal Man stands forth the habitation of Deity, the tabernacle of the living God." (F. S., Vol. XVIII, No. 52, p. 4.)

If any one claims to have received a spiritual baptism before "the immortal Man stands forth," before the theocrasis and sequential divine baptism, then they have received nothing but the elimination of waste; for the real theocrasis and divine baptism will be accompanied by extraordinary and marvelous phenomena of the highest character and quality. KORESH repeatedly stated that the phenomena that will follow the theocrasis and baptism at the culmination of all ages, and especially at the beginning of the Golden Age, will be "ten thousandfold greater" than those of nineteen hundred years ago. Digitized by Google

# Literary Review & Comment

N. C. Critcher

## BOOKS AND MAGAZINES

"God, who prepares his work through ages, accomplishes it, when the hour is come, with the feeblest instruments."—*Marie D'Aubigne*.

**T**HE July 4 issue of *The Scientific American* gives two profile views of the Shamrock IV; editorial on "X-Rays in the Treatment of Disease," with portraits of four German professors prominent in their use; "The Rodman Wanamaker Transatlantic Flyer," by Staff Correspondent; "An Under Water Siren to Prevent Collisions at Sea," by P. Harvey Middleton. July 11 has interesting account of "Taking Moving Pictures at the Bottom of the Ocean," illustrated, by J. E. Williamson; "Eliminating a City's Filth and Flies," by Jean Dawson, Ph. D. July 18 gives "The Mechanism of a Volcano," illustrated by a mechanism devised by Mr. C. J. Woodward, based upon the explanation of volcanic action to be found in Judd's "Volcanoes;" two-page illustrated editorial, "Completion of the Ashiocan Reservoir," to supply 500,000,000 gallons of water daily to New York City. July 25 has an editorial on the discovery by Prof. Kammerlingh Onnes of a perpetual electric current by the use of a lead coil. "Steering Air Craft at Sea," by the Staff Correspondent at Hammondsport. Account of a new device for making air craft visible at night, editorial. "Crossing Greenland's Icy Mountains," describing three recent expeditions across the great ice-cap, by Charles Fitzhugh Talman, illustrated. New York City.

The *American Review of Reviews* for August has an article on "Three Balkan Storm Centers," by Dr. Ivan Yovitchevitch of the High Court of Control of Montenegro; "Efficiency at work. 1. How Our Navy Took First Rank In Gunnery," by Henry Wysham Lanier; "The Pageant and Masque of St. Louis," by Arthur Farwell; "Albany's New Water Front," editorial; Three articles on Industrial Education; one by B. O. Flower, another by Roy Mason, the third, editorial; "Europe's Reaction Against Alcoholism," also editorial; "Prospects of Greater Greece," by T. L. Stoddard; "Mid-Continental Ocean Ports," by Julius H. Barnes. Many topics of general interest are treated in "Leading Articles of the Month," and "The Progress of the World" covers its ground very fully. "Book Notices," as usual. New York City.

*Woman's Journal* of July 4 has picture of "A Suffrage Family," showing Dr. Harvey W. Wiley, wife and son; Dr. Shaw of *Review of Reviews*, says Nebraska is safe for suffrage; Champ Clark says woman suffrage "is as inevitable as the rising of tomorrow's sun;" "Mile of Women Seek President Wilson;" Miss Selma Lagerlöf, winner of the Nobel prize for literature in 1909, has been elected the first woman member of the Swedish Academy. July 11 says, President Wilson told the Suffrage Deputation that the question should be left to the different states; but he thought they had no "reason to be discouraged." Mass. has the greatest number of insane persons of any state in the Union, and, also, the oldest Anti-Suffrage Association. July 18 has picture of Mrs. Belmont and the Duchess of

Marlborough, and Miss Rosa Schneiderman, at the reception given by Mrs. Belmont at her Newport home, where the Duchess gave an account of her reform work in England; "Great Hive, Ladies of the Modern Maccabees," fifty thousand strong, endorse suffrage in joint resolution; Teachers' National Education Associations vote for suffrage; Roosevelt says: "I earnestly hope the Progressive party will give a full representation of women on its Constitutional ticket." July 25 gives Sec'y Bryan's speech endorsing woman suffrage. Young woman who has revolutionized Jersey City's poor department, Miss Anita Grish, has incurred the displeasure of the politicians, and not being a voter, will probably lose her position. Dr. Katherine Bennet Davis, the one woman Commissioner of New York, averts strike of 1,400 prisoners on account of deprivation of "dope." Boston, Mass.

The *Joliet Prison Post* of July 1 gives Gov. Edward F. Dunne's Speech to prisoners at Camp Dunne, near Ottawa, Ill. It was through Gov. Dunne's recommendation that the Honor System was adopted in Joliet prison, allowing convicts who would pledge themselves to be true to certain requirements, to work on roads, and live in camps outside the prison limits, and dress in citizens' clothes. By this arrangement, a credit of one fourth of the term of imprisonment is gained. Many other improvements for the comfort and encouragement of the prisoners have been adopted, and a very helpful spirit of reciprocity appears to exist between the officials and their wards. We hope to continue in receipt of the paper, which is published by inmates of the prison, and is of great interest to all persons who look forward to a much needed improvement in the conditions in our prisons.

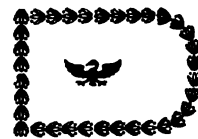
July and August *Correct English* quotes from "Jean Christophe" to illustrate "Errors of Speech," "Picturesque Description," and "A Study in Expressive English." Also quotes from "Italy," by Heinrich Heine, under title of "The Philistine of Berlin." There are the usual departments of "Helps for the Teacher;" "Business English for the Busy Man;" "Daily Drills;" "Queries and Answers," and the always useful "Vocabulary." Evanston, Ill.

The *Stellar Ray* for July is principally devoted to its own specialties, Astrology and New Thought; it quotes from *Munsey's*, an interesting account of "A Traveling University," inaugurated by the University of Michigan for the benefit of isolated communities. A whole week is devoted to each district, each day being devoted to some special topic of value to the hearers. "A section of the university, consisting of faculty, students, and equipment, is detached from headquarters and temporarily transferred to various parts of the State." There is a letter from the Secretary of the Church Peace Union, inviting coöperation in the cause of international peace. Detroit, Mich.

The August *Astrological Bulletin* continues the subject of "Comets," by Maud Lindon; "A Horoscope of the United States," with some remarks by the editor; "The Children of the Cusps" is continued. In "Charts," we find a complimentary notice of THE FLAMING SWORD, showing a kindly appreciation. There are good articles; viz., "Who Are the Superstitious?" "Farm Surgery and the Zodiac." In "The Three Principles," some good points are made. The regular daily "Favorable and Unfavorable Days." Portland, Ore.



## Topics of Interest & Importance



### THE FRUITS OF COMPETISM

Compare the Nominal Acceptance of Christian Principles with the Doings of the Present Time

BY MADISON WARDER

**T**HERE ARE many persons, by nature optimistically inclined, who entertain the idea that the modern world has attained to a high state of civilization. Observing the world-wide nominal acceptance of Christian precepts, and the completeness of the organization that has assumed to translate into practical life the moral doctrines of the Nazarene, they have been led to believe that the race has eliminated the major portion of its "primeval" barbarous instincts. To this confiding class is commended a sober consideration of the display of elemental passion now being staged by the European peoples.

After nineteen centuries of careful cultivation of Christian morality, of energetic dissemination of the gospel of peace and good will, of elaborate effort to instill the spirit of fraternal love into the hearts of men, nearly all Europe is now plunged into the greatest war of history. Vast hordes of warriors, vibrant with the thrill of a spurious patriotism, their blood lust polarized in the insatiable greed of power-hungry potentates, and fanned into insane fury by the machinations of unscrupulous financial and corporate interests, await the word of command to efface from the old world all the glories of modern civilization. Apparently the frantic efforts of the nations to preserve peace by preparing for war, are about to culminate in the goriest conflict of the ages; a struggle which may draw into the vortex of dissolution every nation of the earth.

It is evident to all rational observers that the moneyed interests, controlling as they do all the functions of modern government, have precipitated the present crisis in European affairs, and hope to derive enormous profits from the resulting rearrangement of social forces. Financial magnates are expecting a fabulous increase in the total of the world's bonded debt, enabling them to levy tribute upon the workers of the world for all time to come. The great steel trust hopes for an enormous demand for battle ships and other supplies peculiar to its line of business; in fact, capitalists of every sort are licking their chops in avaricious expectation of immense profits to be derived from the slaughter of millions of their fellow beings.

This is the pass to which the spirit of competition has brought the world. It has so adulterated the better instincts of the race, that the desire for vidual aggrandizement outweighs every other consideration in the capitalistic mind. Rather than forego the chance to add to his already burdensome accumulation of profits, the average capitalist would go to any length, even to the desolation of a continent. So short-sighted is the oligarchy of greed, that it cannot sense its own disintegration in the crippling of the world's labor power.

For an element unexpected by the rulers of society will inevitably rise in the present conflict, and hasten immeasurably the dissolution of the existing social order. Victor

Berger, discussing the socialist attitude toward the impending struggle, concludes that it will be war upon war; and that the masters of industry are loosing demons that will devour them without mercy. He expects civil war in every nation that participates in the conflict, and fears the culmination in universal anarchy; thus acknowledging the inability of modern socialism to save the world from the consequences of its sins.

Everything points to the imminent fulfilment of the prophecy of KORESH, that the competitive order will end in universal conflict, a colossal struggle for supremacy between the forces of capital and labor. This conclusion is verified by the purely capitalistic character of the forces that have precipitated the present crisis, and are daily adding to its destructive potencies. It is again verified by the avowed determination of the international socialist organization to prevent hostilities by force if necessary. The recent assassination of Jean Jaures by a war zealot is not likely to modify the socialist temper in this connection. Even if a general war could be avoided at the present time, the postponement would be short, at best; for the opposing forces are irreconcilable, and the aversion of each for the other grows stronger day by day. The battle of Gog and Magog is on, and the time of the end approaches.

### Prophecy and the End of the World (Age)

BY O. FREELAND

**M**EN ARE crying, "peace, peace," while real war is always in progress in some quarter of the world, and the fear of war, with rumors of more war, fills the pages of the press. Revolution is war; strikes are a form of warfare, as destructive of life and property as any violent conflict inaugurated under the pretense of violated national honor between nations. Why are there wars? Can there be a just war? Mau in the aggregate (the nation) is ambitious to extend his power by commerce, and has often held territory for such purpose by the force of arms, or taken it in like manner merely from motives inspired by a forceful ruler, or pride of race impelling peoples to conquer their weaker neighbors. Underlying wars, however, first and last, is man's inherited wickedness; lust for possession, envy, jealousy, cruelty, and conceit, the cause of all of which can be summed up in the Biblical passage: "The love of money is the root of all evil."

These vices are the ghosts that beckon civilized and half-civilized (even savage) nations to slaughter their fellowmen and call it war, with all its so called glory and heroism. But we are living in a very enlightened age; and can we say that it is possible to establish peace in all parts of the world, and what the conditions? The people of the leading nations are even now burdened with over-taxation to maintain armies and navies; millions of wage-workers are sweating in the making of destructive weapons of war, and the smoke of their factories is rising to darken the calm face of the "Goddess of Peace."



Peace societies are with us, aided by the influence and the money donations of noble men and women who are doubtless sincere in their desire for universal peace. They have visions of "the parliament of men," a world-wide brotherhood which shall have abolished war forever. Meanwhile, the nations are engaged in war with undiminished vigor and stupendous expenditures. It is a paradoxical condition, that the world was anxious for peace while feverishly preparing for war on land and sea. Statesmen and rulers are eager to stop the construction of dreadnaught battleships and the increase of armies, and yet they are conscious of the futility of such an undertaking, since no nation is willing to weaken itself by disarmament. Even now the peoples of Europe are engaged in the deadly conflict of war, which was precipitated in the twinkling of an eye, owing to international complications which wise statesmen have foreseen for a decade. Also, the "yellow peril" is a factor to be reckoned with, and may be the cause that will draw the United States into the vortex.

No lover of humanity is anxious to be a prophet of evil; but rather, he prays for the kingdom of God to come in earth. THE FLAMING SWORD does not advocate violence in any form; it is in fact the messenger of good will; for Koreshan Science points the way to ultimate and universal peace. It teaches, on the other hand, that while humanity is in its declension, all great, progressive movements have been achieved by the uprising of the people when their just demands for liberty and independence have been denied. And now thousands are again restless in their desire for larger economic justice, and other thousands believe we are in the last days, and are looking for a Messiah who will bring freedom and happiness to the race.

The "end of the world!" What does it signify? It does not mean an actual destruction of the physical universe; it means the end of the age, the present dispensation, when state and church, all the institutions of men, shall perish in universal chaos. This chaos is the result of the "time of great trouble" foretold by Daniel. Then comes the divine Commonwealth, rising from the ruins of the old institutions of the world. Unconsciously, humanity has been preparing for these events by its intellectual and material progress. In the arts, the sciences, (such as they are,) philosophy, and industry, the race has produced scholars, men of genius who have searched into the hidden recesses of Nature to find the laws of beauty and utility, the principles of physics, the processes of biology, and the truths of religion, to the end that man stands today at the portals which may soon be opened to let him into the sanctuary, where all that is to be known shall be revealed. Such will be the Koreshan Age. Yet man is now employing his intellect and ingenuity to perfect the instruments of war and destruction. Let us consider the evidence.

The vision showed Daniel the state of man's progress at the end of the "days," the age. He heard from the "One like the similitude of the sons of men." "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased." (Dan. xii: 4.) Applying this prophecy, we can see men running to and fro in automobiles and electric cars, with amazing speed; aeroplanes in the air,

swift as birds in their flight; beautiful ships nearly a thousand feet long, crossing the Atlantic in less than five days. Great and wonderful is electricity, enlisted in the service of man. The telegraph carries a message around the hollow sphere in less than sixty minutes. The telephone carries the voice more than a thousand miles; and the wireless telephone has been tested to carry the voice six hundred miles. These inventions and discoveries will be employed with deadly effect in the coming wars. A boy in New England can manipulate a boat, under sea, while he stands on the land; and the invention will be used to direct torpedoes. By a spark carried without wire for miles, another invention can fire a powder magazine. Daily, men are practising aeroplanes with a view to handle them properly in the air, to destroy the enemy above and on the ground.

No accurate watch as a time keeper is more delicately constructed as to its mechanism than a dreadnought of the latest model. Submarine boats swiftly carry fighting men to harass the opponent's ships of war. The automobile is being perfected to travel as a running fortress on the field of battle. Truly, in view of the instruments of war, merely pointed out here, the wars will be terrible in their capacity for slaughter. Battles will be of short duration, since they will result, on one side or the other, in complete annihilation and consequent exhaustion. But so it must be to bring about the end of the age; then the establishment of the kingdom of God—a new heaven and new earth will follow.

### Scientific Sky-Larkin-g

(Continued from page 230.)

ing all these facts away, so that Koreshans will be enabled to see things as do the Copernicans, "as they really are"—not, perhaps we can then be returned to that popular brand of scientific insanity.

However, I do not wish to stigmatize the author of this wild but ingenious system of conjecture (Copernicus), with the conceited fatuity of his twentieth century followers; for he disclaimed all the cocksureness now indulged in by them, warning his readers "not to expect any certainty from astronomy, since that science would afford nothing of the kind. The hypothesis of the terrestrial motion was nothing but an hypothesis, valuable only as it explained phenomena, and not to be considered with reference to absolute truth or falsehood." This was the author's opinion of his own production; and the way our scientists (?) are swearing by it, we are reminded of Joe Smith's bible, which it is said was written by some one as a humorous treatise, and was purloined by Joe and palmed off by him as the everlasting gospel. As a *reductio ad absurdum*, isn't this the limit;—after three hundred years of fruitless effort to find any direct evidence to sustain its premise, to foist upon a trusting world the vagaries of the wildest theory ever propounded on the strength merely of an hypothesis—a guess?

*The Bible vs. Modern Astronomy*

Now, in conclusion, I wish to impress it upon the Professor that we simple folk, even in our madness (?), wish to believe in the Bible, not in installments, like the "higher critics," but we want to believe in the whole Bible. Tom Paine said that that could not be done and believe in

the Copernican astronomy at the same time; and Tom Paine was the most logical reasoner of his day, and perhaps of the popular writers of any day since. The cosmogony of the Bible and that of modern astronomy do not at all agree. The savants of the latter know nothing about the bowels of the earth mentioned in Scripture. They do not know that along beneath the line of the ecliptic is the digestive tract, where, by the aid of the interpenetrable rays of the sun's energy, minerals and metals are continually being created and recreated, smelting and beating out the metallic planes that environ the cosmic sphere; the waste product of which operation is thrown out as excreta—called lava, out of which the geologic strata are formed. They do not know that the four corners of the earth are the equinoctial and solstitial points. They can give no account whatever of the "round tires" of the moon, mentioned in Job.

They do not know, or scarcely even suspect, that there is such an integral relationship between the anthropotic or human world, and the so called merely physical, that the cutting off (eclipse) of the Son of man, who in reality was the Sun of the anthropotic world, should necessarily be followed by a corresponding cutting off (eclipse) of the physical sun. They give no heed to the Lord's promise that he would set a plumbline in the midst of his people Israel; (Amos vii: 8;) that is, bring divine revelation down and place it upon a scientific basis. Nor do they realize that now is the time, and that Koreshanity shall be the means, that "turneth wise men backward and maketh their knowledge foolish." (Isaiah xliiv: 25.) For the Lord saith: "Judgment also will I lay to the line, and righteousness to the plummet, and the hail shall sweep away the refuge of lies, and the waters [truth] shall overflow the hiding places." (Isa. xxviii: 17.)

### The Greatest of Books

(Continued from page 237.)

human animal in all the ages, upward and forward.

And in the classes you will see men and women, as well as children—grown-ups eager for fellowship with the Bible peoples, because, in the Bible teaching of today, this universality of human kinship, this oneness of social experience and appeal, is recognized and featured until it is found to be intensely rich in human interest.

I read a book the other day, which is a type of book that is revolutionizing Bible study—Louis Wallis' "Sociological Study of the Bible." In it the author expounds the opinion that the whole of the Old Testament is a symbolized history, among primitive peoples, of the world-old struggle between aristocracy or privilege and the common good.

He makes the ancient chronicles, the tribal poetry, and the moral thunderbolts of the Jewish prophets as vivid in their bearing on the social problems of today as a modern muckrake story. For he and his clan of "higher critics" approach the study of the Sacred Writings, not obsessed in advance by inherited theology, but with a keen desire to find the links which bind the old with the new.

It is this recasting of society's point of view which has, I think, given rebirth of popular interest in Bible study at a time when the church as an institution seems to be falling into a decline.

Religion is inherent in all of us. The wish for a better ordering of social relations is the nucleus around which religion nowadays is seeking to reform. The Bible is the greatest single depository of the records of profound human experience. Its study, therefore, can never cease to be intensely interesting.—*Livy S. Richard, in National Weekly.*

### Key to the Law of Judgment

(Continued from page 232.)

of such a compact, the Koreshan Unity embraces the law of God as thundered from Sinai, confirmed by Jesus the Christ, and ratified in the testimony of the Holy Spirit bearing witness with those who received it, that the Mosaic law is the basis of organic force.

The name Savior (Jesus) will be confessed by every one worthy to enter into the household of faith and to become a Son of the Most High. The disposition on the part of any reform movement to disparage the name of the Lord Jesus, and to question his title to his inheritance—the dominion of the world, designates that movement as identified with the power of antichrist which should arise as a concomitant of the events denoting and fulfilling the end. The Stone which the builders reject is the Head of the corner of the successful inauguration of the kingdom of righteousness. All other systems leave the Lord of Glory out. Koreshanity builds upon the foundation of the Patriarchs and Apostles, the Lord—the God-Man, being the chief Corner-stone.

THE END

"The Messenger of the Covenant is a substantial, material, and visible tangibility. There must be a visible Messiah before there can be any scientific direction of the currents of human love. An unknown quantity cannot be loved. The Messenger of the Covenant, Elijah the Prophet, the Messianic presence, are one and the same. He constitutes the coming of the Lord preparatory to the manifestation of the Sons of God. The false Elijahs of the present time imagine themselves to be the forerunners of the coming of the Son of man who—they think—is to drop out of the physical sky." (F. S., Vol. XVI, No. 46, Oct. 3, 1902, p. 5.)

### The Koreshan's Hope

BY N. C. CRITCHER

"Joy to the world, the Lord is come!  
Let earth receive her king!  
Let every heart prepare Him room,  
And heaven and Nature sing."

THESE RINGING words have a far more thrilling meaning to Koreshans than to any other people in the world, for to them has the Messenger brought the knowledge—"the glad tidings of great joy"—that the fulness of time is now come, the dawn of the new age, when righteousness shall reign in the earth, and many shall attain to the divine Sonship, while the whole race of men will enjoy the benefits of the administration of impartial justice.

We have read of the time when there should be no more sickness nor dying; when tears should be wiped from all eyes; but with how little comprehension that this glorious consummation was to be here, in the earth, not in some far off, invisible sphere, of which we had no real knowledge; and that the time also was *now*; in a definite, scientifically demonstrated time.

KORESH has given us the Message straight from the throne of God (the intellectual Center of humanity), not

only of the truth as regards all material things, but of the nature and location of the spiritual world, and its relation to humanity. That world, so long involved in mystery, we now know to be in the human race; as the sun, moon, and planets are seen in the physical heavens, so, reasoning by correspondential analogy, (the only possible method of attaining knowledge of spiritual things,) we find the corresponding human sun, moon, stars, and planets of varying degrees of brilliancy, in the heavens (the brain) of humanity.

This law of correspondences reaches every plane of life; even the common metaphors in every-day use are drawn from it. We speak of the square man, the upright man, and, alas, also, of the crooked man, having no reference in either instance, to his physical peculiarities or appearance, but to his mental characteristics. So with the form of the physical universe as our starting point or premise, and finding all physical activities encompassed by the concave shell, and dependent upon the interplay of forces between the sun (the center) and the earth (the circumference), and remembering the axiom that "a law found true in one domain holds good in all others," we apply it to the human and spiritual domains with most convincing results.

The humanity constitutes the circumference, of which God is the center; from him continually flow the spiritual essences (entities) which supply and perpetuate the circumference of humanity, exactly as the physical essences or energies from the physical sun replenish the wastes of the earth. In return, in both domains, both the spiritual and the material suns are recipients of forces from the circumference, renewing and perpetuating their existence. God himself is subject to this law of demand and supply, and without this source of replenishment, would actually die. Such a thought would be absolutely incomprehensible without the knowledge given by Koreshan Science.

To the hungering hearts and minds of those who for long years have sought for Truth, this wonderful Message comes with a soul-satisfying blessing; a joy exceeding all else that the world can give. "To possess the consciousness that we are to become the Sons of God, and members of the Deific Royalty and household of the King of kings, is an overwhelming thought, and should be a constant inspiration and impulse toward a determinate purpose to serve you [God] and the neighbor with untiring devotion." The prophecy contained in the hymn quoted at the beginning of this article, finds its echo in the above prayer given by KORESH for the support and comfort of his people during this long and weary waiting; the dark hour of his absence. How lovingly, in this provision, he remembered our infirmities and our "need of his constant presence to shape our course." With the reading (at every time of meeting "to partake of the bounties of Providence on the natural plane") of these recurring evidences of his thought for our need of the "Bread of Life," we feel ourselves again in his beloved presence, and renewed and strengthened for the inevitable conflict.

This, we are sure, was his purpose; how little understood while he was with us, but felt with increasing power every day, as with swelling hearts we listen to their reading,

seeming always to hear his own voice in the cheering words. And thus we do, in a measure, realize how greatly we have been blessed, and that we should be, as the Master said, "the happiest people in the world;" for what are these light afflictions, which are but for a moment, compared with that "far more exceeding and eternal weight of glory," which we are assured is to be our portion if we are faithful to the end.

So let us go on our way, rejoicing, even in these tribulations, which are the test of our worthiness to wear that crown of glory. We may find inspiration in our own "Resurrection" Hymn, written by KORESH:

"Sing, Glory! Hallelujah!!  
Attune our hearts to sing!  
Take down the harps of Judah,  
And let Hosannas ring!  
Our harps upon the willows  
No longer let them stay;  
Arise above the billows  
Into Supernal Day!

"Then shout! for God hath done it,—  
Redeemed a fallen son;  
The vict'ry, we have won it!  
The many made in one.  
The Temple, great and holy,  
In its perfected form,  
Through evolution slowly  
Has changed the night to Morn.

"It shines in Light Supernal,  
The Bride and Lamb made one,  
To live in God Eternal,  
The Everlasting Son.  
Then shout again with power!  
In swelling strains unite!  
The victory is ours!  
Love conquers in the fight!"

In "The Great Law of Life and Love," F. S., Dec. 13, 1901, KORESH enunciates a great truth bearing on this marvelous attainment. He says: "Thou shalt love thy neighbor as thyself," whether said thirty-five hundred or two thousand years ago, or reiterated today, must comprise the basis of the science of a system of economics which must ultimately regulate all human relations. Koreshanity, as the science of genuine Christianity, embraces within its control, only those who come within and under its influence. To those who profess its principles, it does say that if they love the law of life, as scientifically expounded by the Head of the Koreshan Unity, then the practical exhibition of this love is in the neighborly act which can only come through the genuine neighborly love, embedded in the will, embodied in the soul, ramifying throughout the fibre, and entering into the corpuscle of the fabric. The neighborly act prompted through what is supposed to be mere duty, is neither practical nor neighborly love.

"Intolerance of another because that other possesses what seem to you intolerable biases, habits, or accidents of being, while you possess equally great faults, possibly unknown to yourself, is one of the most deplorable sins of a professing Koreshan. This sin alone is enough to shut one out of the attainment of the firstfruits of the kingdom. We do not mean that it shuts one out of a heavenly attainment, but it precludes entrance into the firstfruits of heavenly life and joy."

# The Open Court of Inquiry

N. C. Critcher

## VIRGINAL PROPAGATION

### Its Relation to the Microcosmic Man, and to the Macrocosmic Man

Question 238. "Will there be virginal conceptions and births now, at the end of the Piscean age?"—*L. S., Fla.*

**T**HERE appears to be some misunderstanding of the law governing the consecutive and simultaneous repetition of the events that transpire during given cycles. We have been told by KORESH that everything which has transpired in any age is simultaneously repeated at its end. In the consideration of this subject, it must be remembered that we are now consummating not only a two-thousand-year cycle, but, also, one of twenty-four thousand years. In the age which ended in the virginal birth of the Lord Jesus, was seen the manifestation of the microcosmic Man, the Seed-Man, from whom will proceed the harvest, the macrocosmic or universal Man, the firstfruit of this harvest; the Sign foretold to presage the coming of the Lord in the clouds of heaven. He has already appeared, and given to the world the science by which man may overcome death and obtain immortal life. By his own obedience and overcoming he attained to an incorruptible death, and as the result of his theocrasis the Sons of God—who are the Second Coming of the Lord, will be manifest.

KORESH has definitely stated that the woman clothed with the sun gave birth to the Man-child in 1839, and that there will be no such virginal birth now, as was that of the Lord Jesus.

In "The Coming of the New Genus or Race of Men," FLAMING SWORD of October 18, 1904, KORESH says: "The new race will develop from the present one through the application of new principles. We have already stated that the new life cannot come from common generation, nor can it *come from virginal propagation*. \* \* \* The planting of the personality of the Lord in the race prepared to receive him by the operation called the inspiration of the Holy Spirit, constituted the beginning of the creation of God. \* \* \* From Him will come, through the processes of reproduction (regeneration), the arch-natural men to inhabit the earth at the end of the Christian age of the world—now, at the time of the culmination of the sign Aries in the constellation Pisces.

"The Sons of God, or the new race, will come through a specific process—a process which has been denominated the 'burning up of the world. \* \* \* The two fires—the central fire which consumed the *one* at the beginning of the age, and the circumferential fire which consumes the many at the end of the age—are relatively and correspondentially like the combustion at the center and at the circumference of the vidual body."

In "The Salvation of the Flesh of Man," F. S., Feb. 7, 1905, we find the following emphatic statement: "There will be no 'immaculate conceptions' at this time in the progress of the world. The Sons of God will not come as little children, born immaculate, as some falsely imagine.

The present corruptible flesh is to be redeemed. The birth of newly begotten immaculate children would not benefit the present corruptible flesh.

"We are emphatic in the declaration of this principle, because there are some who profess to be Koreshans, and who assume to know more than the Founder of the Koreshan Universology; and it is to warn our people against this false doctrine that we take the occasion to enunciate the doctrine of the manifestation of the Sons of God."

## Evolution

Question 239. "Evolutionists claim that the fact that in the development of the child in the womb, it resembles different types of the animal kingdom, is a strong confirmation of their theory. Will you kindly give the Koreshan explanation of the matter?"—*W. L. C. jr., Mass.*

**T**HE VITAL defect in the theory of evolution is the failure to recognize the counterparting law of involution. As nothing can be evolved, or given out, that has not been previously involved, or taken in, it is not strange that they are compelled to rely upon hypothetical deductions from seeming facts in Nature.

Man has always and eternally existed as man, with no "missing link" in his bodily structure. True, he has fallen from his high estate wherein he was created "male and female (biune) in the image and likeness of God," and has brought himself to his present low estate by abuse of his creative function, in which he ignorantly and wilfully falls below the brute, but he retains the possibility of again attaining that "high estate" by a recognition of, and obedience to, the laws of his being.

In regard to the belief of the materialistic evolutionist that the embryonic condition to which you refer supports that theory, I am not able to consider it fully, as I have not, at present, access to a "Comparative Anatomy," and "Gray's," the standard work on structural Anatomy, makes no mention of it.

According to Koreshan Science, however, in man is represented every phase of animal existence, from appropriation, which is a law. The kingdoms are absorbed, the lower into the higher, by the actual eating, as well as by the relation existing between them as parts of the one great universe. This is well shown in the sacrifices which constituted so important a part of the Jewish ritual; every creature so sacrificed representing a quality in humanity. This is, also, a commonly recognized fact in life; we refer to people as lion-hearted, meaning that they are brave; foxy, with a less flattering intention; to be like a dog in fidelity, is one of the greatest compliments one can pay to another; while the expression sometimes used about a woman, that she is catty, tells the same tale. But this can never be comprehended by considering the law of evolution without its coördinate law of involution; for these are related as cause and effect.

In "The Science of the Atonement," F. S., July 31, 1906, KORESH treats this subject as follows: \* \* \* "It is impossible to enter into the occultations of transmutation in the

metamorphic relations of spirit and matter, without a constant, clear, and ready apprehension of the subtlety of spirit substance, and a vivid conception of the mutations to which every quality of feeling is subject. As in the transforming processes by which material substances are converted to the force substances of vital activity in the body, and as in the disintegration of a cell its transformation to force is the medium or channel through which it is carried over to other cells, so the death of animal organisms, and their disintegration, are the processes by which the spirit or force of animal life is carried over to other forms, either into the higher or lower forms of animal existence, or into the still lower mineral or earthy conditions.

"When the idea of transmutation becomes fixed in the mind, it will be easy to pursue the progress of the transformation of life. It is not difficult for the mind having once established itself in the conviction of the law of transmutation as one of the fundamental laws of organic being, to comprehend and accept the statement that the flesh of the animals killed and eaten by the priests became transformed from animal to human flesh, and therefore, that the animal globule and flesh corpuscle, from belonging to and possessing the nature of the lower animal, were transformed and transposed to the human globule and corpuscle, becoming endowed with the vitalizations of the higher mental forces of the human.

"It is not so easy, perhaps, to accept the statement that the spirit of the animal also became absorbed by the human surroundings and contiguities of the animal life thus apparently and ruthlessly destroyed. It is true, however, that the animal kingdom is the universal matrix of the general degree or stage of the organic progress of spiritual growth.

"God is building up a vast fabric, the counterpart and replenisher of the supreme or highest existing life; and one of the stages through which that developing universal life progresses is the lower animal kingdom. When the universal spirit of animal life has reached the acme or climax of its progress in the universal matrix of that degree; namely, the lower animal kingdom, in order to insure its further progress it passes over into the human existence, both by the law and process of common nutrition, and the transposition of the corresponding animal spirit. As the priests ate the body of the animal, so also was the spirit of the animal appropriated."

#### Roosevelt in 1916?

Question 240. "Will Roosevelt be President of the United States in 1916? If so, give the reasons why."—*E. C. D., Pa.*

IF ROOSEVELT can persuade a sufficient number of voters to agree with him in his fitness, and their desire to see him fill that position again, he will, without doubt, be the next President. And as he has added to his clientele an immense number of voters, by his politic advocacy of woman suffrage, his possibilities are thereby greatly strengthened. As to the reasons, they are to be logically derived from these considerations. What may arise between now and the time for action, is still "in the lap of the Gods."

#### The American Indians

Question 241. "What is the relative position of the Indian race to the Hebrew and other races?"—*W. L. C., Mass.*

IN "The Conflict of Modern Theories," F. S., October 19, 1900, KORESH says: "The Aborigine of America is the epithelium (skin) of the once grand men made in the image and the likeness of the Gods. The original Sons of God were the Adamah, the red men. The Indian race is the last product of the declension (the fall) of the original. The original Grand Man, man in his greatest form, constituted the red earth in which the Gods themselves were planted in their fall, for the regeneration of the Sons of God."

In the series of articles published in the "Guiding Star" of 1888, entitled "Joseph," the following statement regarding the Indian race occurs: "The Indian race being the terminal extremity of a people whose career is about run, as a natural existence, constitutes a circumferential sphere in the spirit world; and therefore the extremity of the diverging lines, and the point of absorption, and blending of forces."

In "The Word and Works of the Almighty," F. S., April 24, 1906, after a very remarkable elucidation of the Hebrews and their belief, KORESH concludes thus: "The time will certainly come when the language of that nation which, in its development, was equal to the function of bringing forth the Son of God, the Word of all truth, will be regarded as the foundation language of the science of the universe."

We may very reasonably conclude from the foregoing quotations that the Indians, being the surviving remnant of the Adamic race, have preserved sufficient memory of their original language to enable them to understand the Hebrew peddler who had dealings with them.

#### The Old Order

Question 242. "What will become of life insurance companies, and the policy holders after the new government is established?"—*E. C. D., Pa.*

AS THE old order is to entirely pass away with the death of the competitive system, of which these things are the outcome, we may know that there will be no further necessity for life insurance, and the policy holders will be relieved of that burden, with many others.

The conditions of life in the divine kingdom will be so completely changed by the system of coöperation that mankind, even of the lower orders, will be free from the anxieties that now exhaust the energies, and cause premature old age, as well as sickness and death. Industry will be rewarded by the comforts and luxuries of life, and the hours devoted to it will be so shortened as to give ample time for rest, recreation, and culture.

In the Empire, governed by the Sons of God, the suffering from poverty, with its accompanying deprivation of all that makes life worth living, will be replaced by peace and plenty, the result of man's own reconstructed methods of thought and action. All of the arts which conduce to the joy of living,—the drama, music, painting, sculpture, and architecture, beautified by their recognition and adoption, will make of this earth truly a Paradise. There shall be a new church and a new state, wherein shall dwell righteousness.

## Death and Life

Question 243. "What is the Koreshan teaching in regard to death?"—*S. B., III.*

**K**ORESHAN SCIENCE teaches that the whole human race is in a dying state, owing to its divided or bisexual condition. Through the conflict between his natural desire to live, and the constant defeat of that desire by the spectacle of death ever present, the process of disintegration is perpetuated. Man desires natural life, because it is the only life of which he has any knowledge; and until he is able to acquire the knowledge of a higher state of being, he must continue to die, and pass into the spiritual world, and through re-embodiment return to this sphere in an ever-recurring succession of lives.

Is there any possibility of the attainment of that continued life which he aspires to, or is it an *ignis fatuus*, ever to elude and disappoint his hopes? In Koreshanism alone is to be found the answer to this great question. To attain the higher life, the lower must be sacrificed. So long as man perpetuates himself on the mortal plane by propagation, he will remain in the mortal or dying state. The Lord Jesus has furnished an example, by the following of which, immortality may be reached, and KORESH has given the laws of its attainment.

He has, by the complete sacrifice of his mortal being—the man of sin—upon the altar, consummated the work for which he gave his life. Through the fire of theocrasy, resulting in the incorruptible dissolution of that body, will be shed forth the baptism which will enable those receptive to it, to overcome death and become immortal—the temporary state preceding eternal life.

In "Astro-Anthroposophy," in *THE SWORD* of March 18, 1893, KORESH treats this subject in brief as follows: "First. Man, as now existing, is mortal. He is mortal because the male and female are in two parts, and because of this, life does not form a cycle or wheel of perpetual being. Man is ignorant of the law of life, therefore he dies or goes to corruption. Second. Man cannot become immortal but by obedience to the law of immortality. Third. The science of immortal life is involved in the ten precepts of the Decalogue. They comprise the ten categories of natural immortality. The Lord Jesus kept these laws, and overcame the tendency to corruption. When He departed this existence or life in the natural, to become spiritual, he dematerialized and passed out alive. This is the new and living way. \* \* \*

"Fifth. Natural immortality does not mean that men will live in this earth eternally. Man, then, becomes immortal as fruit of the Tree of life—Sons of God, passes out of the natural into the invisible, but leaves behind a lower and subsequent form of human life in which the seed of the Sons of God is planted for another fruitage at the end of another grand cycle." In the pamphlet entitled "Koreshan Science," KORESH says: "The desire to live is the cause or momentum for life; the kind of desire, and its agreement with the expectation, determine the quality of the life. \* \* \* Mortal life must end in corruptible dissolution so long as the present belief obtains; hence, there must ever be a conflict between the mortal desire for perpetuity and the con-

viction or belief concerning existence, until the transformation obtains.

"Immortal life must come from a reconciliation between the desire and the belief; but to insure such a reconciliation, the desire for natural or mortal existence must be substituted by a desire or love for a higher life, through some kind of experience and observation by which the joys of a higher life may be realized to a sufficient degree to induce aspiration in that direction; the education in conviction must then be made to agree with that higher aspiration. Conflict will then cease, the Church Militant will end, and the Church Triumphant will be inaugurated.

"Mortal life does not terminate with the corruptible dissolution of the body. So long as the body retains the elements of corruptible dissolution, so long the vidual, including the spirit and soul entity, is in process of dying. The process of death is continuous through every embodiment, until the final transformation of all that is false and evil; then the death of the mortal is complete, and the immortal is manifest."

## Relation of Aries to the Constellations

Question 244. "When Jesus was born was the sign Aries beginning to pass out of the constellation Aries into Pisces, and is the sign Aries now passing out of the constellation Pisces into Aquarius?"—*S. A. G., D. C.*

**I**N "The Star of Bethlehem," "Guiding Star" of November 1888, KORESH dwells at some length on this subject. He says: "There are two systems of constellations. The one is the physical system occupying the physical heavens, the other is the biological, occupying the biological heavens, and connected with the nationalities or races of the earth. \* \* \* It is a fact that about 2,000 years ago the sign (Aries) passed from the constellation Aries into the constellation Pisces on the ecliptic, so that Pisces for the past number of centuries has constituted the first constellation of the zodiacal belt. The period of this transposition was unquestionably the time when occurred those remarkable physical phenomena recorded as concomitants of the crucifixion of Jesus. \* \* \*

"The constellations, like the dispensations, lap one over another in such a manner as to cause the sign in both the physical and biological zodiacs to pass into one before passing out of the other; and the point in the lap where the accelerated momentum occurs, is at various points, according to the passing epoch, between the entrance of the one dispensation and the passing out of the other.

"For instance; the birth of Jesus marked the commencement of the sign in Pisces; his crucifixion, the period of the transposition of the sign by accelerated momentum, and the destruction of Jerusalem, the end of the old dispensation. The dispensations do not all lap equally, nor is the period of transposition always midway between the inception of the new and the terminus of the old. \* \* \*

"We are now [in 1888] in the lap of the constellation Pisces with Aquarius, and approximating that point in the lap, or coming upon that meridian which indicates the position of the sign when the foreshortening occurs, the special indication being the appearance of a focal center in the nebula of Andromeda." Digitized by Google

# The Publishers' Department

## The Flaming Sword

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

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

### EDITORIAL STAFF

BERTHALDINE, MATRONA    JOHN S. SARGENT  
N. C. CRITCHER            MADISON WARDER  
BERTHA M. BOOMER        J. AUGUSTUS WEIMAR

Published Monthly By The  
GUIDING STAR PUBLISHING HOUSE  
Department of the Koreshan Unity  
Evelyn Bubbett, Mgr.  
Estero, Lee County, Florida

Subscription, \$1.00 per year.    Single copies, 10 cents.  
Canada, \$1.25 per year.    Foreign countries, \$1.35 (5s. 6d.)

**DIRECTIONS:**—All remittances and business communications relative to the Magazine and other Koreshan publications, also articles for publication and communications for the literary departments, should be addressed to the GUIDING STAR PUBLISHING HOUSE, Estero, Lee County, Florida.

WE are not responsible for opinions contained in selected articles, nor does the fact of their selection indicate an endorsement of them. This also applies to contributed articles.

### Interesting Reading and Announcements

#### Special Offer to Old and New Subscribers

THE Guiding Star Publishing House is herewith making to every reader of THE SWORD, as well as to new subscribers, the offer of sixteen months issues for the usual annual subscription price of One Dollar. If your subscription does not expire for a number of months hence, you may take advantage of this special offer, by renewing and having your subscription extended, and thus secure the sixteen months issues. All remittances should be addressed to the THE GUIDING STAR PUB HOUSE.

#### What the Flaming Sword Stands For

THE FLAMING SWORD, says its Founder, "is the uncompromising advocate of the rights of labor, the emancipation of woman, the destruction of the rum traffic, the abolition of fictitious money through the inauguration of a system of equitable exchange, the restoration to all people, according to their several rights, needs, and uses, of all the material gifts of God

to men; as lands, lakes, forests, and streams, with the mines and treasures which lie beneath, and the air which is above.

"We advocate the new commonwealth, 'a government of the people, for the people, and by the people,' and the essential measures for its establishment. This desired consummation is no new expectancy to the Christian world, for during more than nineteen hundred years, Christians have prayed for the coming of the Kingdom, for the inauguration of which the Lord Jesus died, and subsequently, after his resurrection, dissolved his body, being absorbed into the church as its germinal beginning, that he might fully establish it in everlasting righteousness in the world's harvest when the age should reach its end.

"We have come to the end; the divine law is scientifically expounded, the scales of justice (the measuring rod or plummet) are in hand to lay the foundation of the new Temple and to build the city of divine inheritance. All who may be in sympathy with these principles, and who desire to escape from the thralldom of the curse, are called upon to 'gather themselves together,' and prove by actual deeds their love for God and their confidence in the verity of his promises."

The most wide-spreading religious movement of modern times is the so called "new thought movement;" its magazines, journals, pamphlets, and leaflets are legion. While some of these are of quite a religious turn, others are avowedly agnostic and atheistic (opposed to a Creator called God). A perusal or even a mere glance at this multitudinous lot of publications shows the diversity of sentiment of these so called "advanced" editors and readers. All are simply theorists. One thing only is good about their variety of sentiments; that is, they think they have outgrown modern churchianity, which they undoubtedly have. Yet they are not progressive and constructive,

#### What is the Number on Your Address Tab?

If a blue check mark appears in this paragraph, your subscription expires with this issue, and we invite a prompt renewal, either with remittance or promise to pay. If you are prompt you will miss no numbers, as we will mail you two numbers after expiration of your subscription. If you do not advise us that you want THE FLAMING SWORD continued to your address, we will be obliged, according to the postal laws, to erase your name on our subscription list. If you cannot pay at once, send order or request for subscription, with promise to pay during the year. In renewing your subscription, please read carefully the matter at the top of page two of every issue of THE FLAMING SWORD, and follow instructions as to remittances and letters.



simply because they are unscientific in theory and practice. If they could see themselves from the higher plane of observation, from the viewpoint of Koreshan Science, they would discern that they are simply a new patch upon the old "garment" (churchianity), which is doomed, as is the dead stalk at the time of the harvest of the wheat.

One of the forceful axioms of Koreshan Science is: "We know truth best by comparison and contrast;" thus those who never, without bias, compare and contrast, are never sure of the truth. Compare and contrast the so called new thought literature with the science of Koreshan Universology, and you will see the truth of the axiom cited. The Apostles and Disciples of nineteen hundred years ago compared and contrasted the Lord Jesus' teaching and practice with those of old Judaism, and they were persuaded and said: "Lord, \* \* \* thou hast the words of eternal life. And we believe and are sure that thou art that Christ [God's Anointed], the Son of the living God."

How many believe God's declaration or revelation of Jesus Christ, through the Apostle John, to the seven churches? The spiritual members of these churches, the New Jerusalem, reside in the Messenger, concerning whom we read: "To him [not they] that overcometh will I give to eat of the hidden manna [the pure sex potencies of the mind], and will give him a white stone [the Philosopher's Stone, the stone of absolute and positive truth, all mystery revealed], and in the stone a new name written [see Isa. xlv: 28; xlv: 1], which no man knoweth saving he that receiveth it," (Rev. ii: 17), and to whomsoever it is revealed by the Overcomer.

Again: "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God [the name cannot be written upon the Overcomer without constituting him God], and the name of the city of my God, which is new Jerusalem [the name of the city of God cannot be written upon him without constituting him the city or declaring that he is the city], which cometh down out of heaven [the illuminated mentality of the Messenger and Overcomer] from my God [the Lord Jesus]: and I will write upon him my new name."

The Messenger and Overcomer is none

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

Each person has a special gift for something useful. The answer is found in Cheirology. It teaches how to discover the faults, and how to cultivate or restrain any characteristic. It teaches morality, and our duty to our fellow man. It assists professionals to govern themselves and others. It deals with life hereafter, for as we build our present structure we lay the foundation for the future life.

The manager is at a great advantage if at the sight of his employees' hands he can read their characters. It teaches how to restore and cultivate the memory. The minister by this science, can better know the needs of his parishioners. It teaches the laws of self-development. It teaches the anatomy and physiology of the different types of hands. It is of great use to police, detectives, and lawyers.

Anyone can diagnose disease by the skin and nails of the hands. Parents and teachers should know this science in order to direct children into their proper vocations in life. It teaches how to read character of self, children, and all others with whom we associate.

It is the only book on Hand Reading that deals with the 42 human faculties of the brain, as shown also in the hands. A more satisfactory perspective of life is given by its study—broadening and strengthening the character.

BY H. D. SILVERFRIEND.

Cloth Bound, Post Paid, \$1.00 per Copy.

ADDRESS

GUIDING STAR PUBLISHING HOUSE

ESTERO, LEE COUNTY, FLORIDA.

**FREE! FREE!**

A large 54-page book on ASTROLOGY, written by one well versed in Metaphysics, Occult Sciences, Philosophy, Theosophy, etc. Clear and Concise, with AQUARIUS bi-monthly Magazine One Year, only 50 cents. This is a great offer. A bright, up-to-date, New Thought Magazine. Send today and get one copy of this valuable book free. Address,

H. D. EMBERG,  
 Sherrill, Oneida Co., N. Y.

**PURITY LITERATURE FREE**

Sample pages of a late issue of the International Purity Journal will be sent free to any person interested. These pages contain information which is of great importance to the world, and will be of incalculable benefit to the present and future child. Address with postage International Purity Association, 72 N. Fifth Avenue, Chicago, U. S. A.

other than the one mentioned prophetically in Isa. xlv: 28, which reads: "That saith of CYRUS [*lit.* KORESH], He is my Shepherd, and shall perform all my pleasure." And Isa. xlv: 1, where is declared: "Thus saith the Lord to his Anointed [*lit.* Messiah], to Cyrus." There is no salvation, redemption, restoration, conversion or change of the heart (mind) and body, at this end of the age, without a recognition and confession of this *new* Personality, for he is God's appointed Shepherd. A recognition and confession of CYRUS (KORESH), as the Messiah, Christos or Anointed, is the first step to a restoration or redemption. What a privilege to study his words that lead to life immortal!

**The Shadow of a Great Event**

In the year 1885 there were about 30,000 Jews in Palestine. Since that year, about five times that many have emigrated there. This emigration to the old Holy Land is known and due to the Zionist movement, or Zionist Society work. In the city of Jerusalem there are at the present time no fewer than 80,000; and a sober estimate places the number of Jews, in entire Palestine, at 150,000. The greater number of this population has come from the land of persecution—Russia, and other European countries. Comparatively few emigrate from America to Palestine. To the majority of Jews, America is their Holy Land.

The return of so many Jews, and their intent to restore Jerusalem and the temple, are considered a sign of the second coming of the Christ. He is supposed to come out of and down from the physical heavens (sky), and land upon the Mount of Olives. We say it is a *foreshadowing* event of the coming of the Lord; but the intent of these Zionists to restore old Jerusalem and the temple is a *shadow* of the promised kingdom of God in earth. As there is an old Jerusalem, so there has existed, for the last nineteen hundred years, a *spiritual* Jerusalem; and this spiritual city will come down out of the mental sphere, and be the cause of a *material* New Jerusalem; not in Palestine, however, but in America, the new world.

The great changes we are observing in human affairs are due to the transitional period in which we are living; a revolutionary change from the old order of things, preparatory to the establishment of all things new, with the appearing of the Lord, the "Ruler of the Universe." The stringent law which existed in Palestine, under Turkish rule, to keep Jews from possessing land there, is at present a dead letter. Money now rules and governs every nation. In fact, money is

**Correct English**

Josephine Turck Baker, Editor.

**A MONTHLY MAGAZINE**

For Progressive Men and Women, Business and Professionals; Club-women, Teachers, Students, Ministers, Doctors, Lawyers, Stenographers, and for all who wish to Speak and Write Correct English.

**Partial List of Contents**

Your Every-day Vocabulary:

How to Enlarge It.

Words, their Meanings and their Uses  
 Pronunciations with Illustrative Sentences

Help for Speakers, help for Writers, help for Teachers. Business English for the Business Man. Correct English for the Beginner. Correct English for the Advanced Pupil. Correct English for the Foreigner. Suggestions for the Teacher. Correct English in the school. Correct English in the Home. Shall and Will: How to use them; Should and Would; How to use them.

Sample Copy 20c. Subscription Price \$2. a year

EVANSTON, ILLINOIS.

**A BOOK**

**"Re-Discovery of the Lost Fountain of Health and Happiness."**

Dr. EL LERNANTO

Sick or well, old or young, you need this book. No other writing will lead you so truly to the cause and scientific cure of disease, and so insure to you a joyous life and happy old age.

Price One Dollar

Guiding Star Publishing House,  
 ESTERO, LEE CO., FLA.

**Madam, Read McCall's  
 The Fashion Authority**

McCALL'S is a large, artistic, handsomely illustrated 100-page monthly Magazine that is adding to the happiness and efficiency of 1,100,000 women each month.

Each issue is brimful of fashions, fancy-work, interesting short stories, and scores of labor-saving and money-saving ideas for women. There are more than 50 of the newest designs of the celebrated McCALL PATTERNS in each issue.

McCALL PATTERNS are famous for style, fit, simplicity and economy. Only 10 and 15 cents each.

The publishers of McCALL'S will spend thousands of dollars extra in the coming months in order to keep McCALL'S head and shoulders above all other women's magazines at any price. However, McCALL'S is only 50c a year; positively worth \$1.00.

**You May Select Any One McCall Pattern Free**

from your first copy of McCALL'S, if you subscribe quickly.

THE McCALL COMPANY, 236 West 37th St., New York

NOTE—Ask for a free copy of McCALL'S wonderful new premium catalogue. Sample copy and pattern catalogue also free on request.

Send us 75 Cents and we will send you 100 Noteheads, 100 Envelopes with your name, business and address neatly printed thereon and insert your 30 word advertisement in THE REVIEW, the South's leading poultry paper, four times. All for 75 cents. Address,

THE REVIEW, Appomattox, Va.



List of ———→

**Koreshan Publications**

These books and pamphlets are designed to present the fundamental principles and some brief expositions of Koreshan Universology, which is unique in its interpretation of the laws, phenomena, and relations of the universe, and in the scientific revelation of the character of God and man and their relations. As may be noted from the subject-titles, they cover various fields of thought, and merely suggest the scope of Koreshan Universology, which in itself is the most rational science ever presented to the thinking public.

**The Book Series**

**The Cellular Cosmogony**, or the Earth a Concave Sphere. By KORESH & Prof. U. G. Morrow. Contains an exposition of Koreshan Universology and the New Geodesy, and a complete account of the Koreshan Geodetic Survey, by which the earth's concavity is conclusively demonstrated. Paper, 50 cts.; Cloth, \$1.00.

**The Immortal Manhood**. The Laws and Processes of its Attainment in the Flesh. By KORESH. Paper, 35 cents, Cloth, 75 cents.

**The Great Red Dragon**. By LORD CHESTER. A prophetic story of the future, involving the ultimate fulfillment of Koreshan predictions concerning the end of the age. Paper, 35 cents. Cloth, 75 cents.

**The Pamphlet Series:**

10 cts. each.—Koreshan Science; The Science of the Decalogue; Reincarnation, or Resurrection of the Dead; Emanuel Swedenborg—His Mission; The Shepherd of Israel, by KORESH. Identification of Israel, by Dr. A. W. K. Andrews. All for 40 cents.

5 cts. each.—Judgment (A discussion of the sex question); The Koreshan Unity (containing information concerning membership in the Koreshan orders), by KORESH.

**The Tract Series:**

2 cts. each.—The Covenant of Life; A More Literal Exposition of the Decalogue; Proclamation; Where is the Lord? Fundamental Principles and Covenant Defined; The Mission of the Lord; Cardinal Points of Koreshanity; Celibacy; The Law of God; Mnemonics, or the Science of Memory, by KORESH.

**The Leaflet Series:**

5 cts. per 100.—What is Koreshanity? Unsolved Problems of Chemistry; Unsolved Problems of Astronomy; Astronomical Hypotheses; Koreshan Integral Cosmogony; Geolinear Fore-shortening.

**The German Series**

10 cts. for both.—Kapital, Lohnsklaverei und Industrielle Freiheit. Translated from the English of KORESH, by Dr. J. A. Weimar., and Ein kurzer Inbegriff der Koreshanitischen Universologie. Translated from the English of Prof. Morrow, by Dr. J. A. Weimar.

**COMBINATION OFFERS**

CELLULAR COSMOGONY  
IMMORTAL MANHOOD } \$1.00  
GREAT RED DRAGON } (Paper bound)

THE FLAMING SWORD, 1 yr. }  
& the Pamphlet & Tract Series } \$1.25

Make Money Orders payable at Estero, Fla., and address letters enclosing the same to

The Guiding Star Publishing House,  
Estero, Lee Co., Fla.

**FREE HELP in Placing YOUR STORIES** **WRITE For Money**

We teach you by mail to write the kind of stories that editors want, and we charge you nothing for helping to place your work.

Write for our practical plan.

SCHOOL OF SHORT-STORY WRITING  
Dept. 135 Page Bldg., CHICAGO



the god of this world. A Turk is glad to sell his land to anyone who has the cash to offer.

In the neighborhood of Jaffa and in the plains of Sharon there are from fifty to sixty colonies in active operation, with every appearance of prosperity and wealth. It is said, according to sober estimate, that not less than one million dollars flow annually into these colonies from outside sources; and that each year brings a better class of immigrants to swell these colonies. The commercial life is on a boom in the old Holy Land; however, the heads of the colonies are encouraging the agricultural pursuits; also arts and handicrafts are meeting with creditable results.

**"Behold, I Make All Things New"**

Then, self-evidently, all old things must give way to the new things. The new things we so far observe, are due to the early morning light of the dawning of the Golden Age, which will have dawned fully with the *parousia* of the Lord. The Anointed of the Almighty declares: "We would suggest that the poor deluded advocates of a restoration of the material Jerusalem in the old Palestine, read the description of Jerusalem in Revelation, in which are aggregated twelve thousand of each of the twelve tribes of Israel, and ask themselves if this does not answer to the complete fulfilment of all that is prophesied of the re-establishment.

\* \* \*

"Where the Prophet of this age is, there is the New Jerusalem; where, under divine guidance, he locates the place for the gathering of the New Palestine, there, centrally and specifically, the new heavens will descend into the new body." (F. S., Vol. X, No. 3.)

"The spiritual magnificence of the city of God in the heavens, is to be reflected in corresponding grandeur to God's city in the earth, because it will be the home of the Sons of God. \* \* \*

"The proper location of the great city of the future—a city not merely to be a center of secular commerce, but the central point of intercourse between the natural and spiritual domains; the city where the Sons of God, visible and natural, shall hold converse with the Elohim, invisible and interior to the natural offspring of Deity, who collectively constitute the Temple of the Highest—must have its location whence there may be easy access to every part of the world we inhabit, by free water communication to all the peoples of the world, and where also the vital point of the new creation is normally defined and fixed by the movement of the sign on the ecliptic. The new city will

**The Stellar Ray**

IS A

**Newest Thought MAGAZINE**

In the Line of Human Progress.

In this Great Scientific Era there is not any Limit known to human achievement when the individual is working in the line for which he is adapted.

**THE EDITORIAL AND STELLAR SCIENCE DEPTS.**

teach in a clear, simple way how the best results in life may be attained by each one of its readers.

**PSYCHIC RESEARCH.**

Another interesting feature is the department of Psychic Research, with its marvelous and mysterious incidents, many of them under the investigation of the

**PSYCHIC RESEARCH SOCIETY**

The purpose of the entire magazine is to promote better conditions in each life, and according to the testimony of its readers they are in better Health, Happier and more successful because of the STELLAR RAY monthly visits.

PRICE \$1.00 PER YEAR

DETROIT, - - MICH.

**The Great Red Dragon**

By LORD CHESTER

**A Prophetic Story of the Future**

Showing the inevitable result of the rivalry and jealousies of the Great Powers, and revealing the intense hatred of the Oriental nations against Christendom.

It also demonstrates how the great factors of reconstruction will ultimate in the highest degree of perfection possible to human relations.

In Cloth, 75 cents

Address

The Guiding Star Publishing House  
Estero, Lee County, Florida

**Every Planet in the Universe is at Your Command**

and awaits your bidding to work for your unfoldment and success.

**The Astrological Bulletin**

Monthly Magazine shows you how to direct Nature's elements practically. Subscription 50 cents yearly.

Sample Copy FREE. Address:

**The Llewellyn College of Astrology**

P. O. Box 638, PORTLAND, ORE.

**THE THRICE-A-WEEK EDITION  
OF THE  
NEW YORK WORLD**

Practically a Daily at the Price of a Weekly

No other Newspaper in the world gives so much at so low a price.

This is a time of great events and you will want the news accurately and promptly. All the countries of the world steadily draw closer together, and the telegraph wires bring the happenings of every one. No other newspaper has a service equal to that of The World and it relates everything fully and promptly.

The World long since established a record for impartiality, and anybody can afford its Thrice-a-Week edition, which comes every other day in the week, except Sunday. It will be of particular value to you now. The Thrice-a-Week World also abounds in other strong features, serial stories, humor, markets, cartoons; in fact everything that is to be found in a first class daily.

THE THRICE-A-WEEK WORLD'S regular subscription price is only \$1.00 per year, and this pays for 156 papers. We offer this unequalled newspaper and THE FLAMING SWORD together for one year for \$1.50.

The regular subscription price of the two papers is \$2.00.

Address—Guiding Star Pub. House, Estero, Lee Co., Fla.

**The Phrenological Era**

Established January, 1905.)

Is an illustrated monthly journal devoted to Character Reading, Health and Public Reforms.

The only Phrenological journal now in America. Every number is worth a 25 ct. lecture; 12 months in a year—\$3.00.

Can you do without it for 50c a year?

Send 10c for two samples, and circulars of Tope's School of Phrenology.

**PROF. M. TOPE,**  
Bowerston, Ohio.

**The Emmanuelist Herald**

A Magazine For Progressive Minds

Deals with the laws governing the growth of Spiritual power through the Christ Force; the preservation of the body and the development of the mind.

One Main Object of the Emmanuelist Herald is to aid in advancing the cause of Divine Healing; to set the captive free.

The Emmanuelist Herald is issued the first of every month. Price \$1.00 per year. Single copies 10 cents. Send 2 cent stamp for sample copy.

Address

**The Emmanuelist Herald**  
248 East Utica Street, - Buffalo, N. Y.

be located where Nature herself, through the immutable and inevitable law of perpetuity, has determined. \* \* \*

"There will be but one government in the world, with its Capital City in America; all other cities of the world will be subsidiary to this one, wheresoever they may be located. This Capital City is the New Jerusalem, prepared to descend, not from the physical, but from the spiritual heavens [the illuminated Mind of the Messenger and Overcomer, the Immortal God-Man, the Sage of the City of Restoration]. The point of her descent is as arbitrary as the rising and setting of the sun; yet the location must be the result of the voluntary intellectual effort of the mind and personality in whom the spiritual New Jerusalem has her habitation." (F. S., Vol. XIV, No. 14.)

"For these reasons the New Jerusalem at Estero, Lee Co., Florida, is established; and for these reasons she will be guarded by the overshadowing wings of the cherubs of divine perpetuity." (F. S., Vol. X, No. 3.) If the embryo material New Jerusalem, at Estero, were without the divine guidance, it would be no more, for the enemy has done all he could to destroy it.

**Knowledge of Electricity Becoming General**

No longer is there any mystery about electricity. And it seems a strange coincidence, attesting the rapid growth of electrical appliances, that the very school boys seem to be perfectly familiar and unawed by the mysteries of the current which seem so profound to the older generations.

The day of mystery has passed for electricity. The very school boys are up-to-the-minute in matters electrical. Some of

the best wireless stations are now built and operated by school boys, and wireless is hardest of all to understand in matters electrical.

A few years ago electricity was classed with the mysterious, the unknowable. Most folk were afraid of it—afraid because they did not understand. Today this mystery has been cleared away. Electric lights, electric motors, power stations, transmission lines, heating and cooking devices, are common the country over. They are understood and appreciated. The public has been educated to understand electricity. Electrical matters have been made plain to newspapers and magazines, electrical things are written as commonplace in story and song. Men and women speak of these things with authority and understanding.—*Electric News Service.*

**PORTLAND SCHOOL OF ASTROLOGY**

And Publishing Co.

(Established 10 years)

I. Hulery Fletcher, Director and Instructor

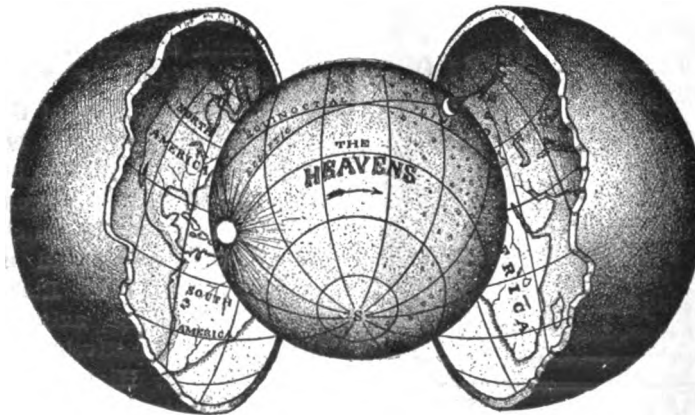


Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. HANDBOOK on Patents sent free. Oldest agency for securing patents. Patents taken through Munn & Co. receive special notice, without charge, in the

**Scientific American.**  
A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$3 a year; four months, \$1. Sold by all newdealers. Munn & Co. 361 Broadway, New York  
Branch Office, 625 F St., Washington, D. C.

**Chart of the Cellular Cosmogony**

Price  
\$1.00



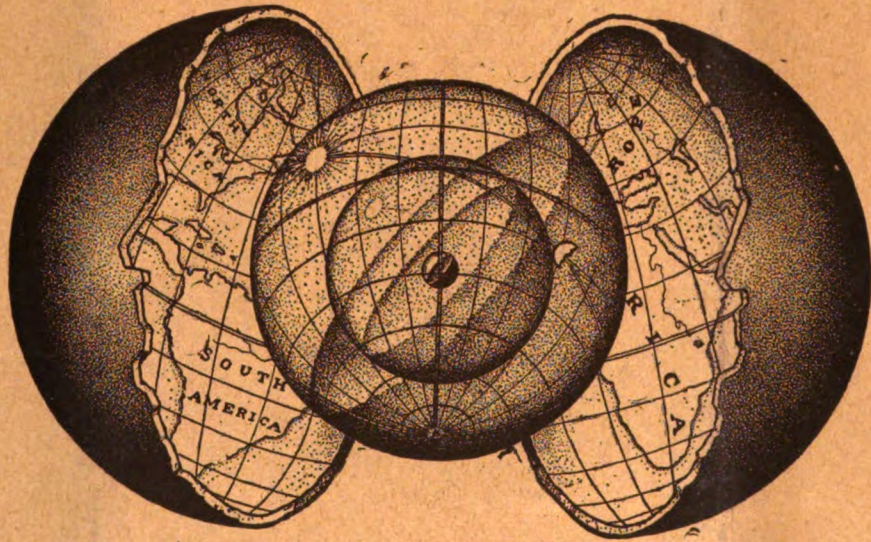
Price  
\$1.00

The above is a small reproduction of these instructive charts. The size is 31 x 41 inches, printed on heavy litho-super paper, and mounted on muslin, with rollers fitted ready for hanging. They are very desirable for home use, also for lecture platform and school room. Postage prepaid.

Guiding Star Publishing House, Estero, Lee Co., Fla.



# The Cellular Cosmogony



Discovered by Koresh  
In 1870