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The Flaming Sword



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The Flaming Sword

"And He placed at the East of the Garden of Eden cherubim and a flaming sword, which turned every way to keep the way of the Tree of Life."

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The Alchemical Laboratory of the Brain

The One Universal Substance Can Be Active Only in Two States and Qualities, Spirit and Matter. "Energy" Not a Substance, but the Activity of the Substance of the Two States

PART XXXII.

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

THE TWO CONDITIONS of substance thus considered are correlated through the medium of [so called] energy, which is merely the correlate activity of the two qualities—spirit and matter.

"Energy" is not a substance, but simply the *work* of the two qualities which could not engage in work were there not two constant states of the two. The term "energy" applies equally to matter and spirit. Matter and spirit, or matter and its essence, could not be active but through their relationship; and both are active by virtue of their conjoined effort as counter-parts in the processes of the perpetuity of creation. The term "energy" means *in work*; when matter is active it is in work, and the phenomenon of motion is the "energy" of matter. When its coördinate spirit or essence is in motion it is in work; therefore, we have the in-work or the "energy" of spirit. It requires these three to constitute a constantly active primate cycle of being.

It is only through the composite relation of the whole that the parts can engage in the active uses of relationship; for if there were not all of the geometric parts of the whole, in which the perfect cube and sphere conjoin, there would be no use for the activity of the parts; nor could there be such coördination as would insure any active potency, were not all of the parts of the whole in reciprocal activity. It therefore follows that as the universal form is necessary to the function of the universal form, the universal form must have eternally existed to insure the operation of the character of the function upon which perpetual creation constantly depends. Hence, creation is regeneration within the universe as an entirety, which is the perpetual rejuvenation of the universe in both its form and function.

Between the macrocosm (the universal or Grand Man) and the microcosm (the man in his least form)

there exists such a relation, that when any part of the microcosmic universe is known as it exists, and in its relation to the parts of the organism of the man, such knowledge may enable one delving into the mysteries of being, to locate the corresponding part in the universal man. The purpose of all knowledge is its application to the uses of the degrees of life which constitute progression in natural and spiritual existence.

The foregoing is but introductory to the particular study of a specific center of the microcosmic brain, a center of the greatest importance as belonging to the macrocosm, and to certain activities which are specifically vital at this juncture, in the history-making climax now reached in the progress of the world. We enter upon the consideration of the relation and function of the pituitary gland, or *glandula vitæ*. It constitutes the annulus of organic life, the coördinate of that pole called the conarium or pineal gland. The conarium constitutes the pole of an axis, of which the *glandula vitæ* forms the basis and annulus.

In the Koreshan literature there has been a somewhat thorough exposition of the microcosmic function of the conarium, and a reference (by the student) to what has been said of the conarium will aid much in the study of the *glandula vitæ*. As the conarium is the masculine and impregnative pole of the encephalon, so the *glandula vitæ* is the feminine and receptive germ of impregnation. The student should bear constantly in mind the fact, that the investigation of this vital center in the microcosm is but preparatory to the more important pursuit of the study of the vital corresponding center of the macrocosmic man, the Grand Man, the man in his greatest form.

An analytical study of the *glandula vitæ* would be impossible without some knowledge of the sphenoid bone, in the apex of which the *glandula vitæ* rests, and to which it is attached. For such knowledge of its form

and relation the student is referred to the ordinary works on anatomy, and to other parts of this series of articles, for the function of the bone in question. The vital gland is about the size of a small bean, weighing ten or twelve grains, somewhat oval in shape, or between an oval and a sphere. It is composed of red and grey matter, the two colors occupying different parts of the gland; it rests, securely bound and fortified, within the walls of the Turkish saddle (*sella turcica*), at the lower extremity of the funnel (*infundibulum*), where it constitutes a vital portion of the brain, though projected from the cerebrum as an hypophysis to that organ.

The *infundibulum*, as its name implies, performs the office of a funnel, through which are conveyed the juices from the various parts of the brain for elaboration in the *glandula vitæ*. The gland, as an important part of the encephalic laboratory, completes the work of the great cycle of alchemical elaboration, and provides the channels of that dissipation by which the encephalic essences are distributed to the body for which they are prepared.

The Glandula Vitæ the Last Vital Refinery of the Fluids of the Cerebro Alchemical Laboratory

The *glandula vitæ* is the last vital refinery of the cerebro-alchemical laboratory, in which the crudities of the vital operations of the brain, in the generation of its fluids and their direction, merge into the gland through the funnel. The three general kinds of fluid proceeding and collected from the regions of the brain are brought to the gland in an unrefined condition, not fit for distribution until this last and perfect act in the elaboration is accomplished in the gland.

The refining process is somewhat like the process of the preparation of the products of petroleum, leaving the products to be disposed of through elimination by another channel. The general by-product of this alchemical elaboration is the phlegm which is discharged through the Schneiderian membrane, evacuated through the nostrils. This secretion and the discharge of this phlegm, known to the ancients, gave to the gland the name of pituitary.

The refined juices elaborated by the gland are distributed from the gland to the blood and nerves of the body. The processes wrought in the gland are analogous to those of gestation and birth,—the birth terminating in the contribution of the gland to the body which it supplies with the vital fluids of the living organism.

As the object of this article is merely to outline the processes of elaboration, and, in a general way, prepare the student for the future study of the function of the vital gland, we will leave unsaid, for the present, the many things that could still be declared of this truly wonderful little body, and pass with the student to the study of the analogous organ and function in the Grand Man. To define the conarium and the pituitary body, or the *glandula vitæ* of the Grand Man, constitutes an initial step toward the designation of the location and character of the Messianic center and environ-

ment of the present age; for the Messianic presence of the present time has to do, specifically, with the *glandula vitæ* of the macrocosmic man. As the *glandula vitæ* has its specific relation to the conarium, as the receptacle of the juices prepared through the functions of this little apex of the microcosmic and also the macrocosmic structure, it will facilitate the study of the function of the gland to define the location, in time, of the pineal gland or, what is the same, the conarium of the universal or Grand Man.

To scientifically settle the question of the conarium of the universal man, it is essential that we locate the macrocosmic ecliptic; for this ecliptic is necessarily the course through which the line of the Messianic center of this culmination must certainly be defined. At a time when there are false christs and false prophets, it is indispensable that there be a scientific disclosure of the time, manner, and location of the true Messianic environment and manifestation. We are enabled to scientifically portray the combination of conspiring elements and principles which determine the apex or cone of universal life.

The Laws of Successive and Simultaneous Order; and the Location of the Messiah of the Age

In defining the zone or annulus of the cone of which the Messianic center is the apex, we must consider the laws of successive and simultaneous order. The seed of a tree involves in its growth all that precedes it in the timic or successive order of its involution. The seed embodies the tree in its perfection in the least form of the tree. The seed is as virtually a tree in its involved product, as the unfolded seed is the tree in its perfection in its greatest form. The seed could not unfold the tree if it had not previously embodied the tree by processes of progressive development through involution.

What is true of the seed of the tree is also true of the universe. The seed of the universe is the individual man in the least form of the universe; that is, in the microcosmic form of the universe. Because the universe is in its least form in the perfect and individual man, the expression of that man in his greatest amplitude is the universe in the form of the universal man.

Universal development, as pertaining to the human race, progresses consecutively in the order of time, culminating aggregatively and simultaneously into one universal form, with its coördinate function, including all that has preceded in the successive and developing order. The universal kingdom to be established as the finished product of progressive evolution has been unfolding through the successive stages of its parts, until the climax of its development is the obtainment of the integral universal form and function of the peaceful kingdom of the human race. Let us, then, locate the apex of the cone of universal being.

It will be noticed, upon a critical study of the efforts to locate an oriental christ or messianic center at the present day, that the Christ of the Christian world is disregarded as an essential factor in the processes of discovery. There are thousands of people who are willing to concede that the "Man of Galilee" was an

avatar, a mahatma, or a great teacher, holding a place along with other great or greater teachers of contemporaneous or other times. Not one of these people is willing to regard Him as all that he declared himself, and all that his Disciples and Apostles pronounced him to be—the veritable Son of God.

A scientific examination of this proposition may reveal some factors in the line of discovery hitherto neglected in attempts to ascertain, definitely, the true character of the personality recognized as the head of the Christian dispensation of the world. Preceding the advent of the Christ and Son of God, it was ordained that there should be a scientific preparation for the gestation and birth of the child God. Because there are coördination and correspondence between the Zodiac of physical form, relation, and activity, and the Zodiac of human life and progression, it was also ordained that the representative man of all men, and the hyleg of all being, should be in the line and focus of that Zodiac, as the sun of the physical Zodiac is the focus and fulcrum of its active forces.

The Character of People from Which the Messiah Comes, Revealed by the Signs of the Zodiacal Belt

Can we locate the Zodiac of the human race? Let the student set aside all prejudice and, without bias, make the attempt. The Christ of the Christian world came from a specific people, having a definite relation to the central trend of the civilizing potencies of human progress. We may define the character of that people, and also the relation which they sustained to the civilization of the world. The evolution of the Jews began with the production of twelve sons, born under scientific guidance so as to be related, specifically, to the twelve constellations and signs of the Zodiacal belt. Of these twelve sons, related specifically to the twelve constellations, one was born in Leo. This was Judah; his tribe was the tribe of the heart, because Leo and heart signify the same thing. If we should attempt to trace any other people having the indications of the Zodiacal potencies of the world, there could be found no other intimation of a claim to having constituted the Zodiac of anthropotic being and progress.

The fact that the twelve sons of Jacob were born in relation to the Zodiacal signs and constellations, and that they perpetuated the function of such a relation through the establishment of the laws and ceremonies which could determine the progress and culmination of that relation, in the production of the focal apex of what no other system of laws and regulation could provide, is sufficient to determine that people as constituting the crown of Zodiacal glory. The Lord Christ came from this people, governed by the laws of astrological function, as belonging to the line of the ecliptic of progressive evolution.

The Lord was the apex or point of the cone of universal life, and was, therefore, the conarium of universal being. But we are to consider this conarium in relation to the universal *glandula vitæ* in the order of consecution or succession, and to determine, by environment, the location of the vital point of universal life, through

the laws of natural evolution, in the line of successive order and the specific transmission of the vital potencies of the focalization of the functions of the anthropotic Zodiac.

The Wonderful Law of Correspondence

The science of the laws of projection (laws which determine the course of the progress of the vital currents of human progress) must be pursued that we may trace the course of civilization to its true head and final center of polarity. The ventricular cavities of the human brain have their correspondence in the spiritual spheres of the dispensations; and as the cavities discharge their fluids through ventricular *foramina*, so the spheres of one dispensation discharge their spiritual forces into the vacuum of the succeeding dispensation.

John the Baptist constituted the apex of the Jewish age, and was the channel through which was poured the spiritual aggregation of the dispensation, of which John was the culminating point. The spirit of which John was the apex, passed over from John into the Lord. This fitted the Lord for the performance of his function as the Messiah of the age in which he appeared. The spiritual spheres of the Jewish dispensation were contracted and forced through John into the Christ; from this flow there continued the process of the creation and enlargement of the Christian spheres or heavens which succeeded the Jewish age.

That period and condition of the world in the relation of the two dispensations constituted the correspondent of the posterior foramen; and between the posterior and the anterior foramen, or foramen of Monro, there is the corpus callosum, which constitutes the floor of the two lateral ventricles. This body extends from the posterior to the anterior foramina. The correspondence of the corpus callosum in the universal man is the Roman Catholic line of the central priesthood of the Christian system. The location of the foramen of Monro (the anterior foramen) may be determined partially by its relation to the Roman Catholic church.

The fluids of the third ventricle discharge partly through the foramen of Monro into the infundibulum, thence into the *glandula vitæ*; but some of them pass through the third ventricle, into the lateral ventricles, to be carried back to the posterior foramen by way of the posterior cornu, thence again into the third ventricle. It will be seen that the juices of the third ventricle do not entirely empty into the *glandula vitæ* through the infundibulum, but that there is a continuous circulation back and forth from the lateral ventricles to the third, thus performing the function of retorts and alembics in the preparation of the essences of vital function for the uses of the general body.

(To be continued.)

What can be more rational than to think that by the processes of evolution, there should come into the world a perfected race as the final and ultimate operation of the laws of development?—*Koresh*.

THE KORESHAN SYSTEM OF COSMOGONY

Hatching Out the Great Cosmogonic Egg, &
the Liberation of the Incubated Product

By KORESH

PART XXI.

IN REPLY to the question regarding the relation of the cosmogonic egg to the incubated product; that is, the chick hatched from the egg, we would say that in order to apply the principles of analogy to any question, a more comprehensive conception than is ordinarily embraced in the fragmentary intellect is essentially important.

The chick hatches from the egg, but it hatches *into* the chick, not merely out of the shell, but into another shell; for the functional effort is not complete until the chick gets back into the egg. The ordinary analogist sees the shell broken; but the more comprehensive thinker sees the shell mended by the operation of the succeeding chick. The cosmogonic egg is its own mender; and the process of mending is progressing while the process of the cracking of the cell is in progress.

When the great cosmogonic egg, the cellular universe, reaches the fruitage of its life, the breaking of the shell is a complete transformation of the shell itself, by combustion, to a fire that completely dissolves that which constitutes the biological egg. This is in correspondence to the physical fire, which constantly transforms the cosmogonic circumference to physical spirit, and coördinates this function with as constant a materialization and deposition of the physical spirit, into the matter comprising the shell.

When humanity reaches the highest fruition into which it is capable of developing, it dematerializes by an electro-magnetic fire and is dissolved into its final spiritual essence, not by any loss of identity, but by a transposition of the mind from its natural to its spiritual domain. It reaches the limit of the fourth dimension of matter;—the fourth dimension being the extremity, limitation, or end of its existence as an atom, molecule, or composite structure. When the fruitage of immortal life matures, the electro-magnetic (psycho-physical) combustion burns the environment, carrying the ascending spirit interiorly to the spiritual spheres, while it precipitates the descending element into humanity to re-formulate another anthropotic environment, or matrix of regeneration.

The truth which constitutes the circumference, extremity, limitation, continent, and ultimate of scientific acquisition, is the truth which relates to the form and function of the physical creation or cosmos. Physical creation has absolute and symmetrical form. Pertaining to it are the functions, operations, or offices inhering in it. The act of creation does not imply the projection into being of a system having no previous existence. The cosmos, in the absolute sense in time, had no beginning. Form and function are properties of being; they are both perpetual, but there continually proceed from the physical center of the universe, essences flowing into the property of form, by which form is continually supplied and perpetuated. Form continu-

ously reinstates from its own generations the potency of the physical center; so that waste and supply are properties of both the center and the circumference of the cosmos. This is physical creation. The center and circumference constitute the boundaries or limitations, the potential confines of the operations of all physical essence.

One Absolute Spacic Center of the Cosmos. The Strata Posited According to Specific Gravities

The cosmos has one absolute physical spacic center. This center has degrees of tension or intensity, qualities of potency whence proceed varieties of essence extending to extremities, and limited by solid depositions forming shells or solid spherical boundaries. One such boundary—composed of a plurality of ultimate strata—constitutes the shell of what is called the solar system. These layers or strata are posited according to their specific gravities, forming in their contiguity, interspaces for the generation of numerous intensities of positive magnetic essence, converging from the circumference of the solar system to the pivot or axes of the same,—the point of the positive polarization of the magnetic convergence from this complex boundary.

The law of deposition governs the maintenance of the solid shell in its relative position to the axes, the solar center. The diurnal rotation of the axes, and all dependent, orbital motions, are governed by the impingement of the effluent and influent momenta of the negative essence generated at the center, the positive point of polarity, and the positive essence generated at the circumferential sphere of negative polarity.

The solar boundary or shell, to which man in his present stage of development is specially related, has a circumference of 360 degrees, each consisting of a little more than 69 metres (measures), nearly corresponding to the English mile. At the center of polarity there are generated six potencies, forming seven strata in electric solution, in a partial solidification of matter forming a circular quadrant of seven lenses, which revolve at a short distance around the absolute astral point,—the helical center of the solar system. This is the correspondent in the physical system, of the sea of glass before the throne in the celestial system.

The boundary of solid matter projects electric and magnetic essences into the atmospheres, forming points of conjunction with the effluent potencies from the pivot. At these points of focalization, concretions are developed from the union of magnetisms with the substances supplied by the atmospheres, until the change wrought in the concretion becomes so like the center itself, that the law of attraction consumes and absorbs the substance of the concretions convergently into the center, at the same time dissipating and positing toward the circumference, divergently, the descending elements of the dissolving concretions. Comets and meteoric stars are the product of this complex relation and function of both the center and the solid circumference of the system.

The astral nucleus (the central star) of the alchemico-organic cosmos is the central point of cosmic limita-

tion. There are as many varieties of primary essence flowing into this nucleus, as there are primary strata comprising the rind or shell of the circumferential limitation of cosmic form. The projected and conspicuous sun—the one made visible at the point of atmospheric limitation, the point of the contiguity of our atmosphere of oxy-nitrogen and the atmosphere of hydrogen immediately above it—is a refocalization of these potencies, and therefore, in the radiation of solar potency, there are as many qualities of radiatory essence as there are qualities of substance flowing into the central star. The astral nucleus and also the solar projection are points of congeries of the various qualities of substance in existence. Every metallic and mineral substance known to science, is held in electro-magnetic solution in the congeries and radiation of the solar fluid; for [so called] energy is nothing more nor less than material substance destroyed as matter, but converted to its spiritual essence.

The Luminous so called Ether of the Universe Is the Ultra-Penetrable Ray, Ignorantly called X-Ray

The space from the most central point of the cosmic form to the outer limitation or rind of the same form, is permeated with this fluid solution. It is the luminous ether, the attenuate ether of the "scientist," though the "scientist" is totally ignorant of its character and source. It is the ultra-penetrable (X-ray) of the alchemico-organic cosmos. The reagency of these currents of essence, as they unite at the astral nucleus, produces a rematerialization; that is, a conversion of the potency to matter, which ignites in the brilliant luster of the star.

It is by virtue of this constant convergence of physical spirit from the complex circumference of matter, that the astral nucleus is supplied with the substance of its constant combustion and radiation. The central star gives out as much potency from its own polar center, in the character of spirit, as it receives into itself from circumferences. The essence flowing into the star is the product of the destruction of matter, which of course is converted to spirit.

There are necessarily two general kinds of (physical) spirit interflowing from the two extremes of limitations of cosmic form;—one of these is from circumference to center, the other is from center to circumference. The currents flowing from the center toward the circumference are cathodic; those flowing toward the center are anodic. We have, therefore, a reciprocal interchange of essences, so equipoised as to maintain in perpetual existence the structure called the universe.

In the primary location of the rind of the alchemico-organic world (universe), there are seven prime metallic substances, each one of which is as constantly dematerializing as it is materializing or depositing. The outer lamina or gold plate generates its golden fluid, and sends it off toward the central star. The silver stratum does the same, with all the other metallic substances entering into the constitution of the rind or shell of the universe. There are, therefore, seven primary metallic essences constantly flowing into the central star, and

the same number constantly radiating into and depositing the metallic rind or strata.

The five mineral strata and their consequent essences are subject to the same law of transmutation. These all comprise the ultra-penetrable rays of stellar, solar, lunar, and planetary potentiality. In anthropic life, or the existence of universal human form and function, there exist a corresponding center and circumference, with interchange of spiritual and mental essence between the anthropic stellar nucleus and the final seven churches,—the Golden Candlestick,—into which the life of the human race merges as the manifestation of the fruit of the grand cycle of progression,—a condition toward which the world is now rapidly hastening.

Doubting Thomases in Every Age of the World

The disciples of Koreshanity have been confronted with the absurd argument against the Cellular Cosmogony, that the perpendicular of the plumbline has not been determined; and that until this is demonstrated, the line projected at right angles from the vertical point of the plumb, suspended from any given point and extended into the earth or water surface, does not settle the question of the contour of the earth. The initial bar of the mechanical device is fixed by the application of a mercurial and spirit level.

The mercurial level is twelve feet long, extending the entire length of the twelve-foot initial section of the Geodetic Rectilineator. It makes no difference whether the support of this bar is perpendicular, or a solid support deviating any number of degrees from the perpendicular; the fact remains, that the extense from the middle or center of the twelve-foot initial bar, to the surface over which the bar is placed, is perpendicular. The straight line of this bar is at right angles to this absolute perpendicular, as determined by the rectilinear bar and level.

The Koreshan Premise Briefly Stated

Now, the proposition to be discussed is merely this: A mechanical rectiline extended in any direction from the initial point (the middle of the initial bar of the Rectilineator), will project into the water or the surface of the earth at a distance proportionate to the height of the rectilineal bar from the ground surface.

The earth curves eight inches to the mile. This is determined both by optical and mechanical means. The final application of the rectilineal method of the Koreshan Geodetic Staff, was for the purpose of simplifying the demonstration for the comprehension of the ordinary mind. Let us suppose that it were possible for the plumbline to be out of perpendicular. The level was not determined by the plumbline, but by the processes of leveling employed by the geodesists. If the level deviated from the plumbline at an angle of a thousandth part of an inch, it would not affect the straightness of the line; it would simply render the angle acute on one side of the middle of the initial bar, and proportionately obtuse on the other side of the middle. In such an event, the straight line in a distance

of four miles would touch the water an inch or two below the right angle; and in the other direction, as much above. It would not affect, in the least, the absolute correctness of the experiment.

Drowning men catch at straws, never realizing that the effort is not only a waste of energy, but that it lessens the certainty of escape from danger. If the relation of a level to the perpendicular is so uncertain a quantity in the distance of ten feet, affecting a distance of eight miles, how will the confession of this uncertainty of perpendiculars and angles affect an argument involving quintillions of miles? The objections to the Cellular Cosmogony, of those who advocate the Copernican and Newtonian fallacies and absurdities, are a million times more disastrous to the old theory than to ours. These objections once admitted by "scientific" experts, the entire metric system of modern astronomy must inevitably crumble.

Confessed Hypotheses of the Copernican Astronomers Upon Which Modern Astronomy Is Built

The astronomers of the world are a set of cowards. They do not pursue the study of astronomy for the truth's sake, and its application to the uses of life. Astronomy pursued as a "scientific" study by the astronomers of the old school, is for the purpose set forth by Copernicus himself: "The hypothesis of the terrestrial motion of the earth was nothing but an hypothesis, valuable only so far as it explained phenomena, and not to be considered with reference to absolute truth." They have a method of explaining phenomena. It is immaterial whether it be true or not, so long as it gives an explanation that *appears* reasonable, and there is no disposition on the part of the people to question authority.

Dr. Woodhouse, who was astronomer at Cambridge, confirmed this indifference to truth, for he said: "We shall never, indeed, arrive at a time when we shall be able to pronounce it [the Copernican astronomy] absolutely proved to be true. The nature of the subject excludes such a possibility. However perfect our theory may appear, in our estimation, and however satisfactorily the Newtonian hypothesis may seem to account for all celestial phenomena, yet we are here compelled to admit the astounding truth, that if our premise be disputed and our facts challenged, the whole range of astronomy does not contain the proofs of its own accuracy."

The astounding time has arrived, and astronomers have realized the fulfilment of Dr. Woodhouse's fears. The premise, an assumption, which "was nothing but an hypothesis, valuable only so far as it explained phenomena [regardless of the truth of the explanation], and not to be considered with reference to absolute truth," we assail, with the declaration that an assumption does not constitute the true basis of correct conclusion. If one guesses at the first step in an argument, every other step is as unqualifiedly a guess as the first, and the conclusion of the argument as uncertain as the premise—the original assumption or piece of guesswork.

The reason so called scientific men will not attempt

to meet and argue our claims, is not because they are regarded unworthy of notice, but because they all know that "astronomy would indeed be helpless, were it not for the implied approval of those whose authority is considered a guarantee of its truth,"—and not called into question.

(To be continued.)

AGE ENDS IN CONFLICT & CATASTROPHE

The Money Power of the Trusts the Cause of the Great Time of Trouble, Such as Never Was

(From the Writings of KORESH)

IT IS USELESS for the people to rely on what any political party may offer as a pledge for the correction of the trust plague. The trust is the money power; it has come to stay until the end. Those predictions founded upon the philanthropy of the millionaire are falsely predicated, and are only intended to deceive.

In the secular world there is no god but money. The worship of this god is the worship of mammon, and this love is the beast which, in the beginning, was more subtle than any beast of the field which the Lord God had made. "But," you will say, "if this is an evil god, or an evil beast,—this love of money,—then God did not create it." We answer: "I form the light, and create darkness; I make peace and create evil; I the Lord do all these things." Why does the Lord create evil? Because He cannot help it. Evil comes as the reaction from good, and the voluntary power and process by which the Lord creates good react in the involuntary of the Lord, by which the Lord involuntarily produces evil.

The love of money and the money power constitute the love and power through which the great climax of revolution terminates the dispensation. No political party can effect a cure for this great evil. Money is too powerful, and the heart of the human race is too corrupt and susceptible to withstand the sinuosities of the great serpent. There is no hope for the world but in the revolution of the heart itself; and this can only come through the breath of God in man, in a new baptism about to be poured upon the world.

When the Jewish church reached the limit of its corruptibility, (when the dispensation had attained the fulness of its iniquity,) it was obliterated in the bloody catastrophe in which the age terminated. Before the end came, God breathed upon the people through the operation of the Holy Spirit. The Spirit overshadowed the world, because the source of the Spirit had been manifest in the personality of the Lord Jesus. Had there been no Lord Jesus, there could have been no baptism. The Christian age will end in a greater revolution, in a greater catastrophe; but before that great and dreadful day of the Lord, now at hand, Elijah the Prophet—God the Lord in person—will appear, to inaugurate a greater baptism than that by which the Christian dispensation was ushered in.

The Battle of Gog and Magog, and the Battle of Armageddon

The battle of Gog and Magog cannot be averted by

any cries of peace! peace! The time of peace has not yet arrived. Peace will come after the great conflict. In our prediction of the coming of the great crisis and catastrophe, we are now merely giving the warning of what will come in the secular domain of human activity. The battle of Gog and Magog will also be fought on the social and religious planes of life, and the dispensation will terminate amidst the three great woes.

Is the world growing better? It is reaching the climax of its glory and perfection in the manifestation of the Sons of God. It is reaching its disaster through the degeneracy of the masses of the people whose love is in the competitive system, which is begotten of the devil and born of hell, and is diametrically opposed to the principles and practices of communism as ordained of God, and made operative 1900 years ago through the office and mission of the Lord Jesus, the Son of God and Creator of the universe. The new dispensation will begin in an organic Communism, the direct outgrowth of the planting of the Lord Christ in the soul of the human race.

We rejoice in the heading up of the money power. We have made these predictions for forty years. The centralization of the wealth of the world is the false imperialism which, when fully ripened, will inaugurate that other great battle—the battle of Armageddon. This is the power of evil against truth and good, the Imperialism of Jehovah. This battle is that of the wealth of the world and the power of the competitive system against the riches of truth, equally centralized and all powerful.

There will come a great conflict. This is not the battle of Gog and Magog, but the battle of Armageddon. It is the final power of the hells against the power of God and his Anointed. God himself will end the strife through his power to conquer the world, and in this power alone is the hope of the world against the evils into which the great political powers of the nation and the world have led us. Koreshanity is the ark of safety. God has prepared this place and ark of safety from the storms of revolution about to sweep the face of the earth, the storms through which the old heavens and the old earth will be made to pass away. The old church and state are grown hoary with age and iniquity; with the besom of destruction they are to be swept away by the new light and glory of the ages.

All the wealth of the world, aside from natural production, is the emanation of industry; and it is only through industry that natural resources become wealth. The conflict of so called "capital and labor" is the consequence of the perversion of the principle of the relation of art to nature,—the distortion arising from wrong principles and wrong conditions of the human soul. The present system of economics is founded exclusively upon a false impulse, originating in self-love. It does not confine itself merely to the wealthy robbers of the world; it infiltrates and permeates the mass, and the poor wage-slave is as absolutely and voluntarily wedded to the competitive industrial system as the millionaire, and is as much responsible for his degradation as his oppressor.—*Koreshe*.

THE MATERIAL NEW JERUSALEM

God's Chosen City, in New Palestine, the Perfection of Beauty During the Golden Age

[From the Writings of KORESH]

THE TERM Jerusalem implies peaceful possession. The term is primarily and essentially dual. What that duality may signify must remain a question for the illuminated mind to settle, for the Hebraists are totally ignorant concerning it. The root *Jarah* or *Yarah*, *foundation*, is the initial word. It is derived from the root *Yarah*, signifying to tremble (vibrate), which, reduced to its first significance, refers directly to that cumulative influence which focalizes in the theocrasis or translation of the person or group upon which depends the throwing, casting, precipitating, or descent of a foundation; for the root *Jarah* (*Yarah*) signifies to cast or throw.

"I John saw the holy city, the New Jerusalem, descending from God out of heaven, prepared as a bride adorned for her husband." She is described as having the glory of God; and when we consider the Biblical statement, that "I will not give my glory to another," we must conclude she is the same (God), and that it is she of whom it is said: "She shall be called the Lord our Righteousness." (Jeremiah xxxiii:16.) John saw things which were to come to pass. It is therefore evident that the New Jerusalem seen by John in vision, and so often mentioned prophetically in Scripture, is the Jerusalem to be gathered; and that the description of her walls, gates, ornamented and golden streets, and ornate completion as described, is aggregated at the time of the fulfilment of the Revelator's vision.

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.

The Spiritual New Jerusalem Is Gathered in the Messenger of the Covenant

By divine authority, and by virtue of our mission as Messenger of the Covenant, we declare that the New Jerusalem is already gathered, and that she is ready to descend (to be cast or thrown down), as predicted in the wonderful Apocalypse of St. John. We also iterate, that she will not descend upon the old, typical Palestine; neither will her place be found on the typical Mount Zion, nor will the Lord descend on the typical Olivet. The nucleus of the Lord's coming glory, the *heart* of the kingdom, the extremities of which are only limited by the environments of the universe, will be established in the new world,—not in the old. The place where the Lord God will establish his throne, and where he will place the foundation of his greatest glory and locate the people in whom he will dwell anew, and from whom he will regulate the future progress and development of the world, is *not* the old Palestine.

The declaration of the New Jerusalem descending from God out of heaven, understood from the literal

and scientific aspect of its signification, means that the spiritual beings who by the performance of divine uses are worthy to comprise the membership of the gathered angelic throng, are aggregated in the invisible world. They are arranged in an orderly system of grouping according to their genera and species; and being so gathered, now in the end of the age, when the old heavens (the old spiritual heavens) are about to pass away, they are ready to descend into a new earth prepared for their reception. As the thoughts of the mind are nothing more nor less than spiritual entities, known and understood by all Koreskans, the doctrine of the descent of the New Jerusalem is clearly comprehensible.

The New Jerusalem as she is gathered in the spiritual heavens, focalized in a central mind, is the Bride, the Lamb's Wife. She has the glory of God, and "She shall be called the Lord our Righteousness." 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.

The Spiritual, Moral, Sexual, Physiological, and Commercial Character of the Capitol City

The New Jerusalem in her descent will gravitate, with her purified life, where there is found a people receptive to the doctrines of purity proclaimed by the Prophet of the Lord. When the Lord's Prophet comes to declare the great and dreadful day of the Lord, he will be like a refiner's fire and like fuller's soap; and he will purify the sons of Levi (sons of conjunction). Nothing short of the eradication of every sensual tendency answers to this evidence and credential of the Lord's coming. Spiritual, moral, sexual, and physiological purity,—these are the evidences.

"In that day shall there be upon the bells of the horses HOLINESS UNTO THE LORD; and the pots [bodies] in the Lord's house [the people in whom the Lord dwells] shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts; and all they that sacrifice shall come and take of them, and seethe [*lit.* boil] therein: and in that day there shall be no more the Canaanite in the house of the Lord of hosts." (Zech. xiv: 20, 21.)

Horses signify, in the literal, symbolic sense or degree, restraints, liberties, adjustments, and appropriation of the products of commerce. When we say *commerce*, we apply the term to every phase of commercial act in every domain and sphere of commercial operation. This includes commerce in the realm of sex. "Behold, I will send my Messenger, and he shall prepare the way before me; and the Lord, whom ye seek shall suddenly come to his temple [into his people], even the Messenger of the Covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? for he is like a refiner's fire, and like fuller's soap: and he shall sit as a refiner and purifier of silver [truth]: and he shall purify the sons of Levi [conjunction with the Lord], and purge them as gold and silver [gold and silver here imply the body with which are the goods (righteousness) of

life, and the doctrine which determines that righteousness], that they may offer unto the Lord an offering in righteousness."

We have said that the horse implies restraints, liberties, adjustments, and appropriation of the products of commerce. Bells upon the horses signify signs or manifestations (evidences) of the Messianic presence. The Hebrew word *mezelah* (plural, *mezeloth*, bells) is from the root *zalal*, which means to be darkened. This is the root otherwise translated image, in the passage where it is declared that God made man in his own image, that is, in his own shadow, which means in his own body; for the body of God—the tangible and visible manhood, as in the manifest person of the Lord, is the image or shadow of God. Hence to write holiness upon the bells, is to impress righteous, perfect incorruptible flesh upon the body, ultimating in those restraints, liberties, adjustments, and appropriation which will insure such a perfection of life as will constitute the body of man the dwelling place (temple and body) of God.

The Life of the Lord the Only Standard of Righteousness

The Lord Jesus the Christ furnished in his life the only standard of righteousness. The Messenger of the Covenant must come forth from among men, bringing this standard. Such a standard is the essential evidence and credential of the Lord's Messenger. "Who may abide the day of his coming?" His name will be CYRUS. Such is the testimony of the prophets. He will guide the Lord's chosen people to their haven of rest; he will lay the foundation of the temple, and build the city of Jerusalem. The New Jerusalem cannot descend from her state of heavenly order and perfection, with her laws of organic construction, except as she finds a corresponding tendency to order in the body preparing for her reception as she precipitates. Therefore, where the New Jerusalem finds her place of descent, she will find a brain with the principles of organic law so defined as to enable her to enter an organically constructing, corresponding body; and this body being natural but divine, must have a material, central location where to establish the seat of universal government, the seat of universal empire from which the entire world will be governed by the King of kings and Lord of lords.

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. The New Jerusalem is no place for such as cannot sacrifice. We have no use for those who cannot give up whisky, beer, and tobacco. We have no use for such as cannot eschew evil, eliminate profanity, vulgarity, and obscenity. We will grow rapidly enough, if we grow righteously. The tens of thousands of the Lord's chosen will, in the near future, scent the aromatic fragrance of the wilderness blossoming as the rose, and seek their foundation and possession of rest.

While the New Jerusalem is to descend into a material structure, visible in the earth, it will remain full of the endowment of spiritual force. Estero today is nothing but the wilderness; it is in the rough, and those who enter do so as pioneers; yet there is the promise of future peace and glory. Let those only whom the Lord calls, seek entrance through the gates (uses of life in applied righteousness) into the city. Come to us in the spirit of sacrifice and obedience to all the laws of righteousness; come at least in the spirit of humility, and as disciples ready to be taught and to serve, and we will receive and build you a habitation, making you the temple of righteousness for the habitation of God.

The Indicia of Human Progress

BERTHALDINE, MATRONA

THE RESTORER OF ALL THINGS

*The Old Heaven and Earth (Church and State)
Shall Pass Away; and All Things Become New*

WHEN THE body of the Lord Jesus was dissolved in the presence of his Disciples, had there not been those present who believed him to be all that he had claimed to be, to receive his spirit as an inherent presence, there would have been none to declare the truth concerning him, in its pristine splendor.

Messianic characters require for the transmission of the spiritual potency of the mind that has expressed their personalities as such in the natural world, an apostleship so mature in spiritual perceptions, that the primary transmissions of their doctrines are evidently true to the truth they taught. It is modified only as essential and inevitable in being adapted to the strata of peoples prepared to be drawn up and into the new world kingdom of a higher order of civilization.

"And I, if I be lifted up from the earth," said Jesus, "will draw all men unto me." The Disciples to whom the Lord Jesus was the one altogether lovely, gave him room as such, in their every thought. They therefore so portrayed His life and character to others, that they in turn were enabled to see him as he was, is, and ever shall be, and to leave all to be his Disciples. Although He was to take upon himself the sins of the world, and to become known to men as a sinner, and finally as the self-declared "man of sin," he was still that self-same Savior, as the heavenly origin and destiny, as the Lord our righteousness. "Verily thou art a God that hidest thyself, O God of Israel, the Savior," exclaimed the prophet Isaiah.

The Lord surely did hide that treasure of himself, through the descent of the Holy Spirit, in earthen vessels; and some would say, of the commonest kind, for it is written: "The common people heard him gladly." He promised to be with and in his own, though hidden, even unto the end of this era. He hid himself in the thick darkness of our mortality, to make us like himself in every degree of being,—body, soul, and spirit.

We have struck the time limit of this abnormal Christian era of Pisces. Abnormal, we say, because of the abnormalities or unbalanced conditions of mind and body it has produced through the adulteries of a professedly Christian church with a professedly pagan state, enamoured of the golden calf. We see these adulteries in every nominally Christian nation, reaching their climax in the war of Europe now raging synchronously with the most vociferous cries of peace, as the legitimate fruit of wisdom's ways.

The maintenance by Europe of the money power as the legitimate object of worship, is doomed to destruction in the present and succeeding world conflicts. Money (as we know the meaning of the term) stands as the legitimate guard or criterion of all commercial uses, in every domain of human existence. Nations as such will

sacrifice their best blood to control its power of dominion. Its supreme opponent is the Sun of Righteousness, who has arisen with healing in his beams; his all-potential forces of the knowledge of the truth. The truth arose in a little cloud, no bigger than a man's hand, a one man power, destined to become all powerful in ten thousand of his saints, believers in his Name and doers of his word.

This little cloud was one man, who became obedient to the law of life, through the possession of the mind that was in Christ Jesus. This mind becoming at one with his own natural mind, through illumination, made of him a new man. He was born of this spirit or mind that was in Christ Jesus, in 1870, and constituted his personality, CYRUS, the Shepherd and Stone of Israel, the Lord's Anointed, and one with the Lord by this mental conjunctive unity.

Immediately upon this anointing, at every personal sacrifice, he began the proclamation of the new scientific gospel of the kingdom, of which he was the initiate. He not only declared the character of his own redemption from his "fish disguise," or body of death, and his ultimate manifestation in the more excellent glory of Divine Motherhood as to his flesh, but he declared the present possibility of all believing in his prophetic new name and character, attaining the promised divine Sonship, as the fruit of his loins, in the arch-natural sense. This redemption of the bodies of the begotten of the Lord Jesus, required the presence of the Father, as Elijah the Prophet, for their quickening to newness of life in obedience to the law.

We who believe in Elijah the Prophet as the Father manifest in Cyrus, the Shepherd and Stone of Israel, believe there is to be no other personality of Elijah the Prophet manifest as the forerunner of the Son of man coming in the clouds of heaven, the begotten but unborn Sons of God. These, as many hands, are to make light work, because enlightened by the true light of restoring the divine kingdom of righteousness in the earth, and its world-wide empire. There are degrees of the divine overshadowing to be experienced by the begotten of the Lord, now in the end of the age.

To receive them, men must heed the voice of that promised Prophet and Restorer of all things, who came as one Zerrubabel sown in Babylon, to become the one righteous BRANCH of the tree of knowledge of good and evil. Some say, What has he restored? What works of righteousness did he institute? We answer, as do others who believe in his name, he has fulfilled in his wonderful writings and discoveries every prophecy made by the angel concerning the BRANCH. He is about clothing Joshua the Savior (whose garments had become filthy by the pollutions of his life, and his doctrine, by the traditions of men) with light as with a garment, by the transforming power of a genuine science. He has reconciled, by the Cellular Cosmogony, the gospel of

Christ in the Sacred Scriptures, with the eternal testimony of the Word as the universe. Revealing, as he has, the cellular structure of the universe, as an organic unity with Deity inherent and personal, man has a knowledge of God, sure and steadfast, based on the impregnable foundation of an ever demonstrable premise. He has reestablished the legitimate union of church and state, and given them a common treasury for the untold wealth of their reunited resources.

As the Stone of Israel, CYRUS the Shepherd is the Stone with seven eyes, seven knowledges or powers that replace the fallacies that have polluted the people whose Shepherd he is, and whom he will enfold at last in one great embrace, that of the Koresban Unity he has organized as to its primary nucleus. This nucleus will grow till the fact is realized, that the earth is the Lord's and the fulness thereof. In establishing his kingdom in earth, his disciples have no doubt that in choosing them as instrumentalities for human redemption, he has chosen the weak things.

Since the wheat and tares grow together in each person till the tares are all burned up, Koresbans know that extremes meet in them. If they put on the whole armor of their God in espousing the cause of truth and good, the contention will serve to strengthen their characters, and they will become men of God, strong for righteousness. When they are ready for transition, they will see him as he is, for they shall be like him. When like him, they will believe all that he declared of himself. They will believe that he does what seemeth to him good, and it will seem good to them. He will make every rival claimant to his divine wisdom, seem a fool or a liar.

Our God is one, the Stick of Judah made one with the Stick of Joseph, by the passing over of the Stick of Judah to the lost sheep of the House of Israel become Gentile, and as Gentile culminating in the promised Sign unto them,—the great Shepherd of the sheep, CYRUS the Anointed, the Lord's new name. There is no other Name to be given the chief Shepherd in this age, and he will accept only the begotten of Jehovah, who bow the knee to the name of Jesus, as the Father's Holy Seed of universal origin and destiny. The fall of this seed has reached its limit, as to time and admixture, for the reproduction of the Lord's own with increase.

The gospel of the Kingdom, as a feast prepared, is ready for the people. The great judgments now operative in the earth will supply trumpet calls, for recruits for the new order, the New World, called the Kingdom of God and his Christ. The Lord CYRUS may be seen as the Lord, when his Name is believed in as that of the Lord. This will be done in the near future by tens of thousands, and from the standpoint of CYRUS, the Shepherd, who saw in himself the Savior of the "man of sin," when he confessed his own sins and the sins of his people. He saw that all had been conceived in sin and shapen in iniquity. He also confessed the man Christ Jesus as the Seed of his divine origin and destiny. His anointing, or mental conjunctive unity with this inher-

ent Deity, insured his application of the law of his being to life for life. Hence he became more than conqueror through Him that loved him, and whom he loved supremely. For him there was no death, as he defined it, no "break in the continuity" of his consciousness.

This being true, he is now ready to appear to all who believe in his name as he declared it. It is for such to penetrate the veil of his "fish disguise," when they return to the law and the testimony of the two witnesses, who lay dead in the street of the great city.

Destruction of the Money Power Inevitable

NOW, if ever, God-fearing American people should awake to the truth of the fact that the love of marketable money, such as may be cornered for usury, is the root of all evils, civil and religious. Now is the time to cut out this money power, the power of profit, apart from industry, if this nation would know deliverance from evil. The cornerers of the nation's produce for the greed of gain should be dealt with as arch traitors to the legitimate national chief interest, the well-being of its masses, which involves the well-being of its "classes."

If President Wilson is really the General in chief of the defenses of the nation, he cannot too quickly and positively see to it that the product of the nation is kept for its people, and the thousands, perhaps millions, of refugees destined to come here to this new world of promise during the great tribulation. Let them hear, as of old, that there is corn in this Egypt of Joseph's posterity, because the spirit of Joseph has raised up a man equal to the national emergency, who will see to it that every state shall become a hive of coöperative industry, that a super-abundance may be its own to share with the poor and needy who will flock here, from the battle-ground of old Europe, the bull of Bashan to be slain.

The war in Europe, the slaughter-house of competition, is a warning to America of a like fate if works meet for repentance, as a partaker of Europe's sins, are not undertaken with a swiftness equal to the mobilization of the military defenders of the right to compete the money power, the golden calf. Works of repentance are still possible to the Christian churches of America, whose God is really at heart the Lord. Such churches, by returning to the law and the testimony of the Lord concerning the necessity of fulfilling its every jot and tittle, for any show at a genuine salvation, could become the promised saviors of the world if, Joseph-like, they would honor their God with obedience.

Obedience is better than sacrifices of any sort. Obedience to the law of love, which establishes the unity of man and God, would make the churches of America, the United States of commonwealth founded upon corporate coöperation for the greatest amount of production for the most economical expenditure of energy. The chief national service of the U. S. Government should then be the conserving and attending to the equitable distribution of all the products of all the

industries of all the people; to see to it that every citizen may certify to his performance of use as a citizen, and is therefore morally entitled to the full supply of all his needs, as abundantly as the common wealth will admit.

There is no earthly reason why all men should not live in the manner now called luxurious. The compulsory industry of the otherwise idle and vicious, would soon cease to be compulsory when the fruits were enjoyed. Why should people want the power of an organic unity, called the national Government, for any other conceivable purpose than this? A rational self-governing people most certainly would not. The Theocratic kingdom of the new order, to follow the downfall of the competitive kingdoms, most certainly will not.

The constitutional Government to follow the old order will provide for itself to become a world Empire, in which the nations will learn war no more; it will be a wheel of such power with the King of kings at the hub, as the pivot of the universe; that the petty, self-seeking humanity of the world will be as ashes under the feet, so far as ability to withstand its movements is concerned.

The solar annulus of the God Kingdom, the Sons of God made manifest once more in arch-natural flesh, are destined to rule the world in righteousness, in the near future. To become one of them one must get busy, doing the commandments. For this business of the hour, just one method will make for a winning efficiency. The way is of the Lord's devising. The Lord Jesus, its origin and destiny, as the holy Seed-Man, exemplified and taught the philosophy of it, and has now produced for man the one genuine science, for the best use to be made of it; namely, the reproduction of himself in power and great glory.

The science is to be learned from the archives of his Messenger, his Anointed, his New Name borne in his coming "as a thief." He took peace from the earth, the false peace, given by the fallacies and evils of the competitive system, and left his name holy to all who believe in it as that of the promised Shiloh, the peaceful one, who taught his disciples how all the arts of peace may supplant all the arts of war.

Being the God of Israel, the promised Shepherd and Stone of Israel, this peaceful one hideth himself till, as the desire of all nations, every eye, every one to be blessed with his inherent presence through the doing of his commandments in the one scientific way of possibility and power, shall see him as he is, in the form of his assumption, in the head and body of the redeemed of the Lord.

The New Church and State

THE SPIRIT of the Lord as voiced by his elect Messenger had a great deal to say on the woman question. Here is one of his thrilling declarations: "There will be a new government, in which there will be a reunion of church and state, and it will be instituted according to the laws of the specific order of God's creation. It will be established in earth, and the Lord God will reign as its queen and Empress, and the glory

of the Lord will be reestablished therein. It will be the fulfilment of the prayer: 'Thy kingdom come; thy will be done in earth, as it is in heaven.' In that day *She* shall be called the Lord our righteousness.' The age will be inaugurated in the establishment of the new church." He further declares: "The new church is the Koreshan Unity, so named after its Founder, CYRUS, the Hebrew for which is KORESH. People sincerely desirous of being identified with the new church in its least and most embryonic form will do well to investigate the riches of the Koreshan archives, for full information concerning things shortly to come to pass. The Lord's promise of perfect knowledge is fulfilled, as are all his promises, through elect human agencies, long and definitely foretold to those prepared to receive, and pass on to the next man and the next, the glad tidings of "joy to the world; the Lord is come."

When the Lord Jesus came and established the church militant, through his fall, with his discipleship, into the field of the world now about to yield its increase of the sown Word, the church was as actually established in its least form before its general recognition, as later on in its evolution. We are taught by the Lord not to despise the day of small things. The Koreshan Unity, though small at present, as to its legal organization, holds within its care and keeping the transmutable elements of "the way, the truth, and the life," awaiting the essential factors for their ultimate manifestation.

Paul plants and Apollos waters, but the Lord gives the increase; the fruition of the seed planted. This fruition is now awaited:

"Illustrious men appear upon the scene of action, to subdue the

Martian spirit, and bring us to our day of destiny and rest."

By their fruits the men of the Lord's seed planting are to become known to the watching heralds of the dawn. "The power of truth in ultimates is to give life." "We are saved by the love of the truth." What is truth? Men are asking, what is truth in ultimates? What is the origin and destiny of life? To this last question Koreshanity answers in thunder tones, the Seed-Man, the man Christ Jesus, the fulness of the Godhead bodily, without whom as holy seed was not anything made that is. This Lord God-Man declares he creates good and creates evil. Koreshanity demonstrates how. Koreshanity offers the world the keys of all genuine science in the laws of transmutation and correspondential analogy.

The ripening God-Men will receive the prophet of these two laws and their universal applications, as Elijah the Prophet, God the Lord, which the name implies. This is the Messenger of the Covenant whom Koreshanity is proclaiming as its Founder; the Founder of its every evolved institution. Its institutions are to teach the world the righteousness of the law; how to do the commandments rationally and vidually. Now that the destruction of the old order of church and state is

(Continued on page 280.)

For the Younger Minds

Bertha M. Boomer

AMONG THE HONEY-MAKERS

The World's Greatest Apiaries. The Life and Conduct of the Bee Family

CALIFORNIA contains one of the world's greatest apiaries. There is a valley just a bit south of the center of the State, where a million stiletos are in daily use. The railway company feared to erect a station here, lest the agent be poniarded to death, so there is but a platform, and a long sign-board marked Strathearn. Here and there, among the neighboring canyons, a man may be seen, proceeding slowly, as if by stealth; guarded by grim vizor against the murderous bands. Robbers they are, one and all, these stiletto-bearers, stealing from the valley all it holds sweetest. Unlike most assassins of history, however, these brigands of the Simi valley are not cowards. Death with the victim is the law of their clan, and revenge is prized so much more highly than life, that they die willingly in the infliction of their punishment.

Who are they? Why their thirty-year toleration in California? It is because of the wealth these armed marauders bring in, \$10,000 in a single township, each year. Not one man in a hundred, an apiarist informed me, has any idea of how the bees carry on their hives and collect the honey; but a more interesting story can hardly be told.

On starting a bee-farm the apiarist purchases a complete colony of bees. The progress of their multiplication and perpetuation is peculiar. A queen egg also must be procured, and this a good one, for without a good queen the hive will die. The eggs range from one-eighth to one sixteenth of an inch in length, and are of so fine a diameter as to be almost invisible. Three days after laying, these eggs hatch into larvae of about the same size as the eggs, and, save for being whiter, constitute practically a complete transformation of the entire egg.

The queen bee, the mother of the hive, is unique in that she can lay male or female eggs at will, placing these in cells of sizes varying with the sex, that of the worker being hexagonal, and often as much as one-fifth of an inch across, while the drone cell, on the other hand, is of the same shape but decidedly smaller.

In the honey-season, when the bees are storing the honey, the queen bee will lay about 300 eggs a day, or two or three times her own weight. Within forty-eight hours the eggs hatch, larvae remaining insignificant for from four to five days, when the mass takes a rapid stride to maturity, attaining full growth in twenty-one days.

Survival of the fittest is then the rule, and the struggle for existence among the bees wipes out the greater part of them. In fact, while in the winter season bees live for months, and there are instances known of bees living two years, or even three, the average working season of a bee is less than six weeks. Accidents and the strain of the labor are responsible for the number of fatalities. Numbers, however, increase constantly in the hives during the working season. Otherwise the hive would die out. In

the spring the hive contains comparatively few workers—2000 to 2500, and no drones; the lazy-bones having failed to survive the winter.

When the flowers begin to come the bees take up their work. If the season promises to be good, the queen begins her laying with drone eggs. The amount of honey brought into the hive seems to govern her in these functions. Then the workers begin their appearance, and twenty-seven or twenty-eight days after the hatching, or about a week after reaching maturity, they begin their work in the fields, gathering not alone the honey, but pollen as well, the pollen being employed to mix with the honey and to feed the young.

The drones will hatch and mature in about sixteen days, and shortly after begin their flights, usually between 2 and 3 P.M. This flight of the drones is merely for the purpose of mating with some chance queen on her wedding flight.

To understand the interesting ceremonies attendant on this wedding flight, one must go back to the older hive. When a queen has filled a hive with a brood, and the bees have been hatched in such amounts as to crowd and overheat the hive, Her Majesty comes to feel that it is time to send out a swarm. If the honey season is good, the queen then proceeds to head such a secession, leaving the young queen, reared for this purpose, to depart on her wedding flight, and then, returning, rule the hive.

The queen bee is fertilized but once in her life, and it is at this period that, if she be mated with an Italian or other rare species—queens of which bring from \$2 to \$3 apiece—their successive progeny will show traces of such parentage. The mating takes place high in the air, and no attempts at mating in confinement have succeeded thus far.

As the eggs for queen bees are at all stages when the old queen swarms, the young queen, coming to her own, will go through the hive, stinging through the cells of the rival queens, often on the point of hatching. Bloody Mary, with her stiletto, in this wise makes way with all possible pretenders.

If, however, the newly-crowned queen feels that the season promises exceptionally well, and that there will doubtless be a second swarming from the hive, requiring that another queen bee be left behind, she will permit two or perhaps three queen-eggs to hatch. Then as soon as enough workers have appeared the swarm occurs, for the queen can brook no rival.

New swarms may settle anywhere, from low bushes or the earth itself, to the branches of oaks thirty feet from the ground; and these the apiarist shakes into the hives, to start still another colony. The members that desert the hive in a swarm will be from a third to a half of the entire population; and as after, or second swarms are frequent, the productivity of the queen bee is obviously tremendous. Now and then a queen will desert the hive without having done more than about laid the egg in a queen-cell, but this is exceedingly rare.

The cell that is to produce a hive is about the size and the form of a peanut. On hatching, the young princess is fed on a special food, royal jelly it is called, which is milky white, and while pleasant to the taste is exceedingly pungent. This food seems to be put into the cell all at one time, and just before the transformation from the egg occurs. Worker bees are reared on a coarser food and smaller cells. Both workers and queens are of female eggs,

(Continued on page 280)

Light on Current Events

John S. Sargent

THE LONG-FORETOLD WORLD'S WAR

"Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty." (Isa. xiii: 6)

THE PEOPLE of Europe are now in a fair way to realize to the full, General Sherman's definition of war. There is rapidly precipitating the condition prophesied, wherein "nation shall rise against nation, and kingdom against kingdom." (Matt. xxiv: 7.) Within the space of five weeks seven Christian nations have entered into a state of war against each other, and have rapidly mobilized their armies, and are now already engaged in deadly conflict. The very earth is trembling under the tread of vast legions equipped with the most approved weapons of war; detonating cannon thunder their devastating horrors to the terrified inhabitants, and dreadnoughts scour the seas, while dirigibles and aeroplanes whirl and circle in the air, like birds of prey in search of the foe.

The world stands aghast at the spectacle, deeming it unbelievable that such an unprecedented catastrophe could be precipitated by supposably astute statesmen; showing that the faith of the professed Christian world is not in God, but in men, and how completely they have forgotten all Biblical prediction of these things, especially that when they shall say, "Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." (I Thess. v: 3.) For some years this cry of peace, headed and financed by Mr. Carnegie, has been going up from all Christendom; great conferences have been held by the advocates of universal peace, and a peace palace has been erected at The Hague, all to no purpose,—as can now be seen by the ushering in of its antithet, universal war, or nearly so.

*Why Did the Peace
Propaganda Fail?*

The reason why this great peace propaganda failed is not far to seek. The aggregate human heart is filled with self-love, greed, and the love of dominion, nursed by a degenerate church, and spurred to its utmost endeavor by competition; the love of God and the neighbor being only a hollow pretense, amid the strife for personal gain and national success. Peace cannot be obtained nor maintained under such circumstances. Peace can come only by sacrifice of selfish interests and worldly ambitions. But who is to make it? Each wants the other to do the sacrificing, so they fight to determine who shall humble themselves even for temporary peace. Competition is commercial warfare; and so long as it obtains, the last resort will be to arms. There can be no peace until the human heart is transformed from the love of self to the love of the neighbor; then there will be no competition between such, for no one will seek to best his fellows, under the laws of trade. There will then obtain equitable commerce, in which everyone will receive just compensation for that which he produces, or for the service he performs.

Universal and permanent peace between the nations of

the earth would be the crowning glory of human statesmanship; but it is not to be accomplished by merely taking thought, or by mutual agreement of nations. The transformation from selfishness to unselfishness cannot be but by the baptism of fire, long promised of the Lord, but not yet realized. "The heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." (II Peter iii: 10.) As this refers to humanity rather than to the merely physical things, therefore it is the heavens of the church and the elements (its principles) that shall pass away and be melted; and the earth (the human will and its works), the affections, that shall be burned up. The very heavens as held and environed by the church have become corrupted, so that the nations in that church are ablaze with hatred of one another. And we now behold the absurd spectacle of seven nations praying to the same God for the success of their arms against their brother nations in the same church. Is not this Satan (false religion) divided against himself? And could we have any greater evidence that the Spirit of God has departed from the Christian church, and no longer holds sway in its councils? Hence the god of war is turned loose among them to wreak his demoniacal will; and men, instead of saints, are becoming blood thirsty brutes and fiends of destruction, seeking the lives of their church brothers, and wasting their possessions. This, too, in this enlightened age, surpassing, in the estimation of its so called civilization, the intelligence of any previous age known, or even conjectured by the remotest history. But is it? We know much in the direction of applied science, to the comforts and conveniences of life, but we cannot have reached the acme of social order, until our hands are no longer taught to war, and our fingers to fight.

*A Prelude to the Coming
of the Kingdom*

This great war is the result of church declension. Jesus the Christ, in planting his own life in the race to bring forth the kingdom of heaven, knew that birth could not take place except through great tribulation and sorrows; and his predictions of these things are for our instruction and warning, that we may be prepared for that great and dreadful day, now so rapidly approaching. Koreshans regret the necessity of war, and deeply deplore the suffering it must occasion; but knowing that only through the holocaust of war and other dire afflictions heaven can be established in earth, and hence universal peace, we can but welcome this evidence of its near approach.

"The wicked shall be turned into hell, and all the nations that forget God." (Psalms ix: 17.) If Gen. Sherman's definition of war is correct, then we have here a verification of the Psalmist's declaration in the most vivid realization; and if it is to be impartially inflicted, it must yet involve all nations; for all are alike guilty,—thus it will be a world's war indeed.

Vagaries of Methodist Doctrines

A METHODIST Divine of Tampa, the Rev. I. C. Jenkins, has been giving a series of sermons upon the various doctrines of the church; one of which, treating of death and the future state, published in the *Tampa Times*, contains a modicum of truth along with such a vast amount of error, that it is inconceivable how a man reading the Scriptures and the book of Nature, could conjure up so much that finds confirmation in neither. For instance, in arguing the existence of spirit he says:

"If there be spirit, it is elemental, and probably of a single kind, because we cannot think of spirit breaking up into parts, or being divisible into substance that is not spirit. Certainly God cannot be divided."

Since matter is continually breaking up and developing new forms, each of which possesses spirit of its own, it is not easy to see how he can maintain the indivisibility of spirit, or that God cannot be divided, when the chief doctrine of his church is the tri-personality of Deity—three persons in the Godhead. Such a thing is of course an impossible monstrosity; but if it were true, as he believes, it would seem that the Spirit of God was somewhat divided among these three personalities. But when Jesus, whom we will show by the Book was God, was transfigured, took himself apart before three of his Disciples, showing them that his spiritual nature was made up of Moses and Elias as parts of himself, it would very forcibly indicate that he was not only a being of parts, but also that at some time his Spirit was divided. Then again, when He breathed upon his Disciples, saying, receive ye the Holy Ghost, did he not impart Spirit to them, some of his own—the Spirit of God? And still again, on the day of Pentecost, and later, by the laying on of hands by the Disciples, was there not a distribution of the Holy Spirit—God's Spirit, into the church?

The Gospel teaches that God is a Spirit; but there must be times of exception, for John says that "In the beginning was the Word, and the Word was with God, and the Word was God." A little farther along John tells us that "the Word was made flesh, and dwelt among us." (John i: 1 and 14.) This could be no other than Jesus the Christ; then if the statements are true, God (a Spirit) was transformed to a man in the flesh—to Jesus. And as the breaking of bread and eating it in the Holy Sacrament is typical of the breaking of Jesus' body, and its being eaten by his Disciples and followers; and inasmuch as they did not eat his actual flesh, but partook of his Spirit after his translation,—the transformation of his flesh back to Spirit,—was it not a division and distribution of God's Spirit as baptismal substance to his followers?

*Man Made in the
Likeness of God*

The Rev. Jenkins claims that the statement, "In the likeness of God," can only be explained as a kinship of substance. The likeness is not physical, he says, for "God is without parts." Well, that is exceedingly strange, since we have just quoted that God, the Word, was made flesh, with all the physical parts human flesh is heir to; and also that Jesus showed some of his spiritual parts to his three Disciples on the Mount. "It was not," he continues, "the

likeness which Christ was to assume, for Christ came in the likeness of man." Certainly He did, but was he not God? And as God, was he not also man in all the essential particulars? Jesus was the perfect Man; nothing less, nothing more. He was the only perfect Man the world has known since Adam, who was also a Son of God. (See Luke iii: 38.) Adam, a Son of God, was a man whom the Lord labored six days to create.

When we consider that these six days (which time it took the Lord to bring up his creation to the production of a man—the perfect Man, as marked off by the sun's retrograde through the Zodiacal circle) averaged about two thousand years to each day, we can begin to realize that the production of the perfect (immortal) Man is an arduous task; for it is nothing less than the reproduction of God's Spirit from its sowing in the race to the man again, the personality of Deity in the flesh. To be plain about it, the process is the recreation of the personality of Jehovah, which Jesus was. No sooner was Adam perfected, than he was cast out to be eaten by the beasts of the field—mortal mankind, for their regeneration. Then there again began the process of producing another such Man, Jesus the Christ, the second Adam, who, through the translation and baptism of his followers, was again fed to mortal mankind for their salvation and redemption.

"Christ's likeness," Mr. Jenkins claims, "was not the likeness of God's infinitude, for man is finite in all his powers. His trouble with this likeness of God subject, is the denial that God is in any sense man, and trying erroneously to make the statement apply to mortal man. If any man was made in the likeness of God, or of like substance, could he be less than God? If so, then he would fail of being in His likeness. If he lacked anything of the attributes of God; if he lacked the wisdom, the goodness, or the power of God; then he would fall short of his likeness. For any man to be in the image and likeness of God, would in reality require that he be God, and nothing less. Therefore the man or men made in the image and likeness of God, could be no other than Adam and Jesus, both of whom were God in his personal humanity, and nothing less. This statement can in no correct sense be construed to refer to mortal man, for he is in no wise the image and likeness of God."

*Angels not a Distinct
Species from Man*

One would think that the above list of errors and Bible contradictions were about enough to collect into one sermon; but our orator does not stop with them; he continues by saying: "The angels were created also like God, with two main differences from man." Angels, he claims, are all spirit, while man is the bridge between the two great universes of spirit and matter, (which he thinks are distinct, and the substance of each non-interchangeable to the other,) partaking of both spiritual and material. This is true of man, it is readily admitted; but when it is attempted to make out that angels are a distinct and separate creation from man, fully developed to a static point, while man has infinite capacity to develop, there is room to take some exceptions.

The Doctor has said more in this than he really meant; for if man has such capacity, then he is competent not only to develop to angelhood, but also to Godhood; for according to the meaning he attaches to the term infinity, neither of these states is beyond man's attainment. Although he did not intend to convey such an idea, yet it is quite true; for men do have the capacity to become angels. There are no angels that have not been human beings in earth some time. The terms angel and man mean practically the same, as used in Scripture, (see Rev. xxi: 17,) where the measure of the wall of the city was "according to the measure of a man; that is, of an angel." Also, man has the capacity (through thousands of years of discipline on the human plane) in many embodiments, to develop to the God domain, and be absorbed or conjoined to God. Jesus as the Son of man did this very thing, and also showed that the spirits of Moses and Elias were conjoined to him.

It is quite true that no particle of substance is ever destroyed; it simply disappears from one form, to become a part of some other form; but if, as he seems to indicate, no atom of matter is ever destroyed as matter, or spirit as spirit, to be changed to their opposites, then he is mistaken. The whole phenomena of growth and decay in Nature's operations is occasioned by the destruction of matter as matter, and its transformation to spirit, and vice versa—the transformation of spirit to matter. Both are equally substance, but of opposite characteristics. Neither can exist without the other, or apart from the other, and they are constantly interchangeable, the one to the other, through the process of alchemical transmutation. To deny this is to deny that God, a Spirit, was made flesh, or that the body of Jesus was translated to Spirit.

He does not know the origin of sin; rather thinks it might have been permitted to give man freedom of choice. It does serve that end, but that is not all. In reality, it is incidental to man's creation. Mortal man is an unfinished product, in the process of the making, and his state of sin is simply his state of imperfection, through which he is being developed to perfection—that is, to immortality. No one is annihilated; no one is eternally lost; all, through many embodiments, are brought into the kingdom, into that perfection which is heaven. Hell is the opposite, imperfection, through which all must pass, gathering the experience of both good and evil, which will enable them to distinguish between them, and to choose the good and reject the evil.

The Vicarious Atonement

Lastly, our Reverend Doctor brings in the vicarious atonement as a means of saving man from his sins; a monstrosity of doctrine, invented as a work-mate to that pagan adulteration of primitive Christianity, the tri-personality of Deity. The real atonement was the bringing himself, the humanity of Jesus, to an at-one-ment with the Father,—the God Spirit; and the consequent baptism of his followers with that Spirit, to bring them to an at-one-ment with God. The word religion is from the Latin words *re*, again; and *ligare*, to bind; therefore, religion is to bind man again to God. Mortal man is continually wandering away from a knowledge and trust in God, but is periodically brought back and rebound to him; that is, made at-one with him, by the baptism of the Holy Spirit.

The real cross of Christ, which was only typified by his crucifixion upon the cross of wood, was the crossing of the divine Spirit with the spirit of carnal man. In fact, it was the crossing of a thorough-bred Man—the Son of man, who is periodically produced in the race, with the scrub human, to bring him up to perfection—to immortality. The Holy Spirit is the impregnating essence by which this breeding up is effected. Thus the promise to all who ate His flesh and drank his blood (appropriated the Spirit, the transformed flesh and blood of Jesus), that they should be raised up at the last day; meaning the last day of the Christian church, or dispensation, which the present "all nations' war" in Europe indicates as now at hand. All those so raised up will be the children of the resurrection,—those who are redeemed from among men, and shall stand on Mount Zion, to sing the song of Moses and the Lamb.

The Coming Man

A Man cries out in the wilderness,
And he has a terrible thing to tell.
He cries aloud to age and youth—
His words are hot with the sting of truth
And fierce as the bite of hell.
A man cries out in the wilderness,
For his heart is raw to the world's distress;
His soul is seared with the people's shame,
And his message brands like flame.
Oh, his breast is scarred, and his breast is torn!
He has blazed the trail through hate and scorn.
Vice and ignorance, wrong and wrack—
These are the foes he has beaten back;
These are the beasts he holds at bay.
And he cries: "Make way! Make way!
Make way for the race that is to be—
The conquering race, the coming man,
Clean, courageous, intrepid, free,
Pure as the great God's plan.
Dream of the ages—a vision dim—
Martyrs have burned and died for him;
Prophets have preached him, unafraid;
For him we have wept, we have prayed."
A man cries out in the wilderness,
And the lightning's wrath is in his face.
A man cries out in the wilderness,
And he pleads for the human race.
For I tell you, a race shall come to birth,
Godlike, glorious, on this earth:
As far in advance of present man
As the heavens that we only scan.
Did we dream it could breed from low desire?
Did we dream it could rise from bestial mire?
Could the beautiful, celestial thing
From lust and lechery spring?
A man cries out in the wilderness,
And his heart is raw to the world's distress.
With terrible truth his feet are shod;
"Make way—make way—make way for the Sons of
God."

—Angela Morgan, in *Cosmopolitan*.

Philosophy and Science

Dr. J. Augustus Weimar

THE DIVINE & BIBLICAL CREDENTIALS

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

(Continued from August Issue)

Forty-second Credential—The Gatherer and Container of the New Jerusalem

“I WILL WRITE upon him [the Overcomer] the name of the city of my God, which is new Jerusalem.” (Rev. iii: 12.) The name of “the city of my God,” New Jerusalem, cannot be written upon the Overcomer without constituting him the New Jerusalem. And if he constitutes the New Jerusalem, then he must have *gathered* the inhabitants into the city, as the Gatherer of the New Jerusalem.

“The New Jerusalem is the product of the Lord’s death in the church in which he was planted, and in which he died.” * * * “When in the death of the body, the spirit (quickened by the operation of the Holy Spirit) entered the spiritual world, the aspiration of that spirit was toward the throne of God, because the tendency of the minds of the spirits is toward that which they loved. The tendency, however, is not direct, but through a spiral momentum in which there is a succession of alternations between the natural and spiritual conditions. There is, then, a succession of partial re-embodiments through which men are more and more fitted for the association of the saints.

“It is near the end of the age before the gathering of the saints begins. At the end of the dispensation, those who have been progressing along the line of regeneration (reproduction) are gathered into one aggregation, called the New Jerusalem. This is a spiritual gathering in the spiritual world, not outside of the human race, but in the Man who comprises within himself the spiritual domain. * * *

“The New Jerusalem exists in the spiritual world as twelve tribes of the Holy City; but in the descent of the New Jerusalem they become seven forms of the universal body. This is because there is a correspondential analogy between the man in the grand or greatest sense, and the man in the least sense. The twelve coronal centers of the brain determine the seven organic forms of function in the body. The essences of the brain which flow from twelve primate centers, become seven functions operative through seven corresponding organs.

“The New Jerusalem is gathered from all nations; and those who look for the fulfilment of prophecy in the gathering of the tribes of Judah, scattered throughout the world, and the ten tribes from the so called Anglo-Israel peoples of the world, are not only deceiving themselves and the people whom they interest, but they are the ‘synagogue of satan’—as the ordinary version has it. John saw the Holy City, the New Jerusalem, coming down from God out of heaven—not the physical, but the spiritual heaven. It comes down in a double sense, for it comes down through time from the Lord Jesus, proceeding from the Son of God as he was in the flesh nineteen hundred years ago, and becoming the Sons of God in the fulfilment of the progress of regeneration at the end of the dispensation.

“The order mentioned is the timic; the other is the order of simultaneity. In this order the New Jerusalem comes down from the spiritual state into the natural one. She is first aggregated in the Messenger, then through him she descends into the seven material churches. This is the marriage of the heavens and the earth; it is the conjunction of God and man, the final materialization of the Sons of God. When they appear, the offspring of Deity are then fully manifest.”

Forty-third Credential—The Shiloh, the Pacificator or Peaceful One

“The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.” (Gen. xlix: 10.) The Hebrew word for “sceptre” is *shebet*, and symbolizes the mark of regal power, authority, and sovereignty, or kingly office and function. The Hebrew word “Shiloh” is from *shalah*, meaning peace, quiet, safe, happy; a secondary sense is to be weary, to suffer, to labor, both mentally and physically. Applied to the Messiah of any age, it means that God Almighty permits that he should be bruised and be put to grief, when he shall make his soul and spirit and body an offering first for his own sins, and then for the sins of his people. After this follow peace, quiet, safety, and happiness. The law is, first suffering, then the glory. The first is the fruit of the eating of the tree of evil, the other, the fruit of the Tree of Good.

The statement, “Unto him shall the gathering of the people be,” signifies that he, the “Shiloh,” the Messiah, shall be the true Shepherd, as predicted in Isa. xlii: 28: “That saith of CYRUS [Heb. KORESH], He is my Shepherd, and shall perform all my pleasure.” Koreschan Science declares: “The blessing upon Joseph is greater than that upon Judah, for Judah should only retain the sceptre until Shiloh come, and the gathering of the people is promised unto the Shiloh. * * * But who is this Shiloh upon whom greater blessings are conferred than upon Judah? Notice the blessing upon Joseph.” (Read Gen. xlix: 22–26.)

“Regarding these two blessings, I maintain that the first, the blessing upon Judah, has direct reference to Christ in his ‘first coming,’ and the work of his offices as king and priest, which are to continue until the ‘second coming.’ This blessing upon Judah was not fulfilled in the reign of the house of Judah, culminating in David or David’s house. Typically it was fulfilled in David. The blessing of Joseph has direct reference to the present coming of Christ, or *the manifestation of the Father*, in, and through whom, the Son is to perpetuate his kingdom. Typically, the blessing of Joseph, which points to the second coming, was fulfilled in Solomon. David was the typical Vine, and Solomon the type of the Branch. David was not a type of the Shiloh, but Solomon was. The Shiloh is the present coming. The Shiloh is the fulfilment of the blessing upon Joseph. The blessing upon Joseph is not only confirmed by Moses, but the blessing of Judah is added to him.” (Read Deut. xxxiii: 13–17.)

(To be continued.)

"Destroyed by the Fire of Theocrasis"

"THE MESSENGER comes in the mortal flesh, the flesh that is to be destroyed by the fire of theocrasis." (F. S. Vol. XVII, No. 37, p. 4.) Some readers take the verb "destroyed" to signify absolute destruction as substance. This is a mistaken conception, and we shall proceed to show that it is contrary to the teaching of Koreshan Universology. The following unequivocal declaration by KORESH will show it: "Fire is the result of agitation, friction, and disintegration, and destruction of all the atoms of matter agitated. Not their destruction as substance, not their absolute destruction, but their *transformation* from the state of matter to the state of force" (spirit). (G. S., Vol. I, p. 121.) The term "substance" is applicable to both spirit and matter.

Thus, the above citation literally means that the mortal flesh of the Messenger is to be *transformed* by the fire of theocrasis. Mortal and corruptible flesh is to be transformed from the state of matter to the state of force (spirit); but this "is but one part of the operation of the law of transformation;" the "coördinate part" is the change (conversion or re-formation) from spirit to new flesh, the flesh immortal. This truth concerning the double process is so clearly taught in "The Immortal Manhood," specifically on page 75, that it seems strange that anyone should fail to see it. People of an esoteric mind will not now comprehend; for says KORESH: [In the esoteric mentalities there resides] "fallacy or spiritual darkness; and this darkness has the form of light to those who are in the esoteric quality of thought." (F. S., Vol. XVII, No. 19, p. 4.)

This truth concerning the law of transformation is emphasized at the beginning of Chap. V, of "The Immortal Manhood," where the Author says: "A knowledge of the law of transformation is the first essential step toward the comprehension of any material, physical, or metaphysical proposition. The interconvertibility of spirit and matter is one of the fundamental laws of being." Can language state it plainer? The word "metaphysical" means that which is beyond the physical and material. That which is beyond is spiritual (mental), for there are but two states or qualities in the universe,—the spiritual (mental) and the physical (material); or in other words, there are only two worlds, the spirit world and the world of matter.

"This corruptible will put on incorruptibility, and this mortal shall put on immortality. This means that *there will be a transformation of the mortal form and function to the immortal form and function.* Mortal and corruptible manhood will become the Immortal Manhood, not in some other world, but in the same world and in the same field in which the Lord Jesus, the Son of God, attained to the incorruptible firstfruits of his own age the end of the Jewish dispensation." (F. S., Vol. XXII, No. 2, p. 5.)

"The fruit of immortal life will ripen in this world, in bodies that are now mortal; for it is said that 'this mortal shall put on immortality,' which means that this mortal body shall become immortal. It cannot be implied that this mortal must be thrown off, and that the immortal will appear in some other sphere. This corruptible shall put on incorruptibility. This corrupt body shall be made an incorrupt body; not in some other world, but in this natural sphere of

activity. * * * [But it cannot be accomplished] without another Messianic manifestation, for the simple reason that *one* man, not many, will first attain to the knowledge of the science by which it is accomplished. That science embraces the power to overcome." (F. S., Vol. XIV, No. 23, p. 3.) "That saith of CYRUS [KORESH], He is my Shepherd, and shall perform *all* my pleasure. * * * Thus saith the Lord to his Anointed [Heb. Messiah], to Cyrus." (Isa. xlv: 28; and xlv: 1.) CYRUS (KORESH) is God's ordained and appointed Shepherd of the sheep, and he is the Lord's Anointed (Messiah, Christos); not another, neither a forerunner, nor a successor. Being affirmatively stated that CYRUS performs "*all*" of God's "pleasure," then it excludes every other claimant, no matter how much one may parade or boast as such.

Not Destruction as Substance, but Transformation Is the Doctrine of Koreshan Science

The question has been put to us: "Why does KORESH employ the word 'destruction' when he really means to convey the thought of 'transformation'?" We answer: Because he stated things, sometimes, in the *accommodative* sense; *i. e.*, as the terms are used by so called physicists, scientists, and the theologians. In a few cases, KORESH employs the word "annihilation" instead of transformation; for instance: "The old man was annihilated, and they were translated." (F. S., Vol. XVIII, No. 52, p. 4.)

These two terms are not the only accommodative words KORESH has employed. He uses the term "energy" frequently, as used by the so called scientists instead of the Biblical and scientific term *spirit*. Sometimes the word "energy" is used in the place of substance, essence, potency, either spiritual (mental) or physical. He also uses the term "individuality" instead of *viduality*, because scientists and theologians know nothing whatsoever about "*viduality*." They employ the word individuality; but since individuality literally means undividedness, biunity, or two-in-one, the term *viduality* is the proper word, when referring either to a masculine or feminine (*vidual* and *dual*) being.

KORESH, in a few instances, employs the word "infinite" instead of *finite*; the former means unfinished; the latter signifies finished. Theologians always speak of God as "the infinite," that is, the unfinished, which they will not consciously admit. KORESH also employs the words "correlation" instead of interchangeability; "creation" instead of re-creation, "ether" instead of physical spirit, etc., simply because so used by the so called scientists. Mark, also, the fact that KORESH uses the word reincarnation instead of re-embodiment, or in other words, he uses the two distinctly different words interchangeably. (G. S., Vol. I, p. 246.) Re-embodiment means a successive coming in the sensual flesh, and embraces a part of the spirit's and soul's passage through the hells (G. S., Vol. I, pp. 43, 253); while reincarnation is synonymous with "the resurrection of the dead," (I Cor. xv: 42), or "the redemption of the body." (See Rom. viii: 19-25.) Reincarnation means to put on the immortal flesh of the Christ. Thus, unless the student makes himself thoroughly familiar with these accommodative terms, confusion and misunderstanding will reign in the minds of the novices. One is a novice so long as the truth is not positively ascertained; a novice should

learn that "Truth is best known by comparison and contrast;" and also by considering, when essential, that which precedes and succeeds a writer's expressed sentiment.

The foregoing is summed up in the following statement by KORESH: "We therefore often state the fact of science without elaboration of the line of argument leading up to the conclusive enunciation." ("Immortal Manhood," p. 8.) To cite obscure statements out of their connection, without a knowledge of the afore-mentioned principles of interpretation, is, to say the least, very unwise and misleading. We have seen that KORESH uses the terms destruction and annihilation in the sense of transformation; now, unless this is recognized, the reader cannot understand the declaration: "The Messenger comes in the mortal flesh, the flesh that is to be destroyed by the fire of theocrasis." The words "fire" and "theocrasis" must also be interpreted in their real and full meaning, as used by KORESH in the various references to his writings, otherwise the reader will err and go astray.

Mark a very peculiar drift in the past, as well as in the present time; that is, the division of two general classes of mentalities: *materialists* and *spiritists*, each of which is an erroneous extreme. To the first class belong the modern scientists, physicists, chemists, etc., who believe and teach that "matter is indestructible;" by which they mean that it is *not* transmutable to spirit. To the other class belong the modern believers who deny the truth that spirit is transmutable to matter. Koreshan Science takes both concepts in their circumscribed sense, by declaring that there is "one universal substance," with its various ingredients; and that this one substance is found or observed either in the state or quality of matter (flesh) or in the quality of spirit, or *vice versa*. Without this key the student is handicapped in his efforts to understand Koreshan Universology.

KORESH declares: "The change to be effected is the result of the function of the Messiah, who is the Elijah, and *who will scientifically enter upon his work of instituting the processes of the transformation which creates the gold of immortality from the grosser substance of the corruptible humanity.* * * * Immortality is a transient condition, and the stepping-stone merely to the eternal state of the celestial Deities. * * * The state of immortality is the intermediate condition beyond the mortal existence and the state of eternal consciousness." (F. S., Vol. XX, No. 7, p. 4.)

True Alchemy the Law of the Cross, the Law of Combustion and Transformation

Koreshan Alchemy is the key to the statement, "The Messenger comes in the mortal flesh, the flesh that is to be transformed by the fire of theocrasis." Without a rational comprehension of the law of Alchemy, and the double process of transformation, by the fire or friction of combustion, from solid to spirit, and then the re-formation from spirit to solid again, it is difficult to understand the process of transformation. However, this very difficult truth (concerning which some are "ever learning, and never able to come to the truth," is masterfully taught in the article, "The Fallacy of Modern Chemistry." Here KORESH declares:

"If chemistry be true [which claims that it is impossible to transform matter to spirit, and then re-form spirit to

matter again], then the cross of Christ is a vagary of the human mind. The cross of Christ is the alchemical unity of God and man. God descends into the race and takes upon himself the sins of the world, and is thus made to be sin, as it is declared of him. He thus transforms sin into righteousness by alchemico-vital metamorphosis; and from the man born in sin and shapen in iniquity, the man from beneath, whose father is the devil, *there proceeds the man of righteousness, the man converted to God, born of God, transformed to the Son of God.*" (F. S., Vol. XV, No. 4, p. 5.)

Thus no "Holy Spirit" proceeds from mortality. Mortality is transformed, by an alchemical process, to immortality or arch-natural being, to *the Man of Righteousness*, to *the Son of God*, who will be visible and tangible, as the Lord Jesus was before and after his resurrection from the tomb of Joseph of Arimathea. Can language state it plainer?

In the same article KORESH shows that this doctrine of Alchemy is taught in the Bible; for instance: "We read, 'In the beginning was the Word, and the Word was with God, and the Word was God.' We read again that this 'Word was made flesh and dwelt among us;' and again, that this Word, made flesh, was exalted [alchemically 'sublimated'] to the throne of God. This involves the principle of alchemico-vital science, and has no affiliation nor agreement with the anti-christian, atheistic, and hellish abomination called 'chemistry,' one of the so called sciences upon which that infidelity, called 'higher criticism,' is predicated."

"The Lord Jesus (the two Witnesses) descended into the race by the operation of the Holy Spirit,—the Spirit of his dematerialized body. By this descent He took upon himself the sins of the world, and reappears through the process of re-embodiment, born in sin and shapen in iniquity. This is the 'man of sin.' When he thus appears, born of natural, sinful parents, according to the law of sinful flesh, he begins the operation of cleansing the sanctuary, and by such purification fulfils the Scripture: 'He that overcometh shall inherit all things; and I will be his God, and he shall be my son.' (Rev. xxi: 7.) Thus the Son of man, *the Son of God, will come into the world,—the Messenger of the Covenant, 'whom ye delight in.'* * * *

"The keys of knowledge were given to Peter, but he could not use them [to what these 'keys of knowledge' refer, is stated in Matthew xvi: 19, and Rev. i: 18, 19,] and come into Apostolic succession, until *his new birth—the resurrection of his body.* [Compare this with Rom. viii: 23–25.] In this *resurrected* tabernacle, Peter will exercise his function [mentioned in Matthew and Revelation] and fulfil the injunction, 'Peter, when thou art *converted*, strengthen thy brethren.' This he will accomplish, being the true and only Apostolic successor." [The word 'converted' is synonymous with transformation, or change from mortality to immortality; or, as the prophetic declaration puts it, the 'filthy garments' changed to new (*lit.* costly) garments, and a fair mitre put upon his head; or as a 'brand plucked out of the fire.'] (Zech. iii: 2.) "When one comes with authority, he will find it of little use to argue the question of his mission; his credentials must speak for themselves. These, with the influence of the Spirit, will distinguish the genuine Messenger from the thousands of impostors and false christ

who will come, saying, 'I am Christ.'" (F. S., Vol. VI, No. 15, p. 225.)

The foregoing truth is substantiated further by the following declaration of KORESH: "There comes forth the Son of God as the forerunner of the Sons of God. *This is he who was dead*, and is alive forevermore." (F. S., Vol. XXI, No. 3, p. 2.) KORESH, at his first coming, in his mortal garb, never said that he was then "the Son of God," but that he was the Sign of the Son of man.

"The central man (Messianic) is made by creation [first, by procreation, which is the first state of existence] the Son of man, [then by anatomical transformation] the Son of God, and attaining to Sonship, inherits the throne of God [this is the second state of existence, the immortal], and is absorbed into the central consciousness," into Nirvana, the invisible domain, the third state of existence. Sacred Scripture enjoins a right dividing of the word of truth (II Tim. ii: 15), which is absolutely essential in such passages as the preceding; therefore we have paraphrased the passage for the ordinary reader, in order that he may comprehend the full meaning conveyed by the Author of Koreshan Universology. (F. S., Vol. XXII, No. 2, p. 4.)

"This Mortal Must Put on Immortality"

"Thou fool, that which thou sowest is not quickened [*lit.* made alive], except it die. * * * It is sown in corruption; it is raised in incorruption. * * * For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, [*Gr. hades*, hell], where is thy victory?" (I Cor. xv: 36, 42, 53-55.)

Do not misunderstand us, that we are here upholding the modern doctrine of the resurrection "from the physical graveyard." The New Jerusalem, the heavenly Mother, that formed KORESH from the womb (Isa. xlv: 24), assured him that she would never withdraw from him, but watch over him through his earthly and spiritual careers; that she would never leave nor forsake him, until the final vestige of that which chained to the mortal state, was eliminated, and the final victory over death and hell accomplished. (See "The Illumination of KORESH," pp. 10, 11.)

The difference in the change between the Lord Jesus from the tomb of Joseph of Arimathea, and that of the Messiah of this age, is: "The body of Jesus * * * had the divine *pneuma* (spirit) and divine *psyche* (soul); hence his body was permeated with, and constituted the divine external life;" (G. S., Vol. I, p. 124); while with KORESH, "The process of overcoming is accomplished through the Science of Life and its application. This science makes it possible to effect *anatomical change* in the brain, and thence a change in the functions, whereby life immortal obtains. This is accomplished through the Messenger of the Covenant." (G. S., Vol. I, p. 125.) The New Jerusalem, the heavenly Mother, has resided, since his illumination, in God's Messenger. She constitutes the divine, *internal* life, and will "resurrect the man and restore him to immortality," as elsewhere stated.

Furthermore, KORESH declares: "The most foul mat-

ter, by the operation of complete decomposition by combustion, can be reduced to force [spirit-substance], and not only rendered inert but helpful." (G. S., Vol. I, p. 265.) He himself declares that he will transform sin (by the process of alchemy) into righteousness, mortal flesh into immortality, and corruption into an incorruptible body, to be the tabernacle of the Almighty.

If the Messenger is the Lord that descended into the race (his church), and took upon himself the sins of the world, thereby being "made to be sin," and then comes first as the "man of sin," the Son of man, and dies to all outward appearances, he has the inherent power, as the great and divine Alchemist, to transform his mortal structure to "the Son of God," the "Lord CYRUS."

Can language portray the return of the Messenger plainer than the following? "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. The change will be wrought here in the flesh, through obedience to the law of God,—an obedience which is ordained of God, and the possibility of fulfilling it, is denied by the church." (F. S. Vol. XIII, No. 21, p. 5.) "The descent of the New Jerusalem is from the spiritual heavens, and this descent is to resurrect the man, and to restore him to immortality." (F. S., Vol. XXII, No. 4, p. 7.) The New Jerusalem, says KORESH, is "the Christ," *i. e.*, the Lord Jesus in his ascending degree, together with his spirit members. (F. S., Vol. XVIII, No. 36, p. 4.)

The Two Personal Manifestations

That KORESH will come *twice personally* is unmistakably taught by himself in that book which "contains a prophetic vision of the future, not in the minutest details of its description of future events, but as to the general plan of the execution." Here we read: "At a time unexpected, the Sage of the City of Restoration appeared upon the scene; his face shone with a new glory." (See "The Great Red Dragon," Chapter XXVIII.)

If the second appearing of KORESH were a spiritual one, it could not be said: "his face shone with a new glory." *personal* appearing is here taught; and furthermore, it implies a *second* personal appearing. This is so clearly taught that no student of Koreshan Science can fail to see the truth of it.

A further corroboration of this truth is taught by the unequivocal statements of Sacred Scripture and Koreshan Universology, which teach that there are *three consecutive states of existence and being*; namely, the mortal, immortal, and eternal. (See Rom. ii: 7; and F. S., Vol. XX, No. 7, p. 4.) KORESH says: "Immortality is a transient condition, and the stepping-stone merely to the *eternal state* of the celestial Deities. * * * The *state of immortality* is the intermediate condition beyond the *mortal existence*, and the state of eternal consciousness." These statements leave no room for doubt as to the three states of existence and being.

The first two states are personal manifestations, the former being a mortal existence, the latter immortal; both of these states refer to this natural, material, or physical world; while the third state is spiritual (spirito-celestial), which self-evidently is impersonal. These three states are not in every instance expressed, but are understood; therefore, logically and consistently reasoned, according to the foregoing citation, every student of Koreshan Science awaits now the second personal appearing of KORESH; for he has been here once personally, and therefore his second appearing must be personal also, with this difference, however, that the first was in his mortal garb, while the second will be an immortal, biune, undivided or perfect manifestation; the eunuch state or condition.

Literary Review & Comment

N. C. Critcher

BOOKS AND MAGAZINES

"Every duty we omit obscures some truth we should have known."—John Ruskin

THE *Scientific American* of Aug. 1 gives an account and illustration of "The Elephant Butte Dam," the greatest irrigation enterprise in America, to be built by the Government in New Mexico. There is a page illustration of "Building the New Piers in the Hudson River;" an article on the "Cyclecar." In issue of Aug. 8 is description of "The Sperry Gyroscopic Stabilizer," by John Jay Ide; there is an interesting account of the "Autographic Kodak," an invention for which Henry J. Gaisman was paid \$300,000 by George Eastman. "A Huge Tesla Apparatus," by Father Francois Magri, S. J.; "Graphic Prediction of Solar Eclipses," by Samuel W. Balch. Aug. 15 cover is picture of "Destroying a Rigid Dirigible With Aerial Mines;" this issue is principally devoted to the great war. Aug. 22 cover shows a week's rations for the German army, contrasted with the height of the Cologne Cathedral; "The Month's Total Eclipse of the Sun," by Frederick Slocum, of the Wesleyan University, illustrated; "The Prospects of Aerial Fighting in the Present War," by Carl Dienstbach; two-page illustrations of the "European Fighting Machinery Now in Action;" "Russia's Giant War Flyers," by Major H. Bannerman Phillips. Aug. 29 describes the latest discovery of Prof. Kamerlingh Onnes; "A Permanent Electric Current Without Electromotive Force;" another two-page illustration of "The European Armies in Action." There are many valuable articles in each number, and the usual "Inventions." New York City.

The September *Review of Reviews* is principally devoted to the great war in Europe. "Europe at War," by Louis E. Van Norman; "How Europe's Armies Take the Field," by T. Lothrop Stoddard; "Europe's Preparation for War Expenses," by Charles F. Speare; "American Finance in the War Tempest," by Charles A. Conant; "The War and Our Ocean Trade," by Winthrop L. Marvin. "The Two Germany's," by O. G. Villard; "The World's Opinion on the War," an editorial resume; "The Rate Decision," by Harrington Emerson; "Volcanic Activities on the Pacific Coast," by Guy Elliott Mitchell; "Leading Articles of the Month," cover many timely and interesting subjects. "Progress of the World" is very comprehensive. "Books" and "Financial News," as usual. New York City.

Woman's Journal of Aug. 1 has portrait of Zona Gale, chairman of the civics dept. of the General Federation of Woman's Clubs; nine municipalities in Ireland call for "Woman's Ballot;" 150 woman doctors at N. Y. Medical Convention all favor suffrage; Mayor Harrison of Chicago orders "clean up;" changes his mind about "necessity of vice;" Ohio women presenting petitions signed by 131,000 men find no official to receive them. The first Woman's Equal Rights Union was organized in South Bristol, N. Y.,

in 1848, by Mrs. Emily P. Collins, who was born in 1814. Aug. 15, South African Province of Natal gives women right to sit in town council; Chinese party puts in suffrage plank; Cal. men laugh at Mr. Conway Whittle Sam's book, "Shall Women Vote?" There is a fine portrait of Lucy Stone. Aug. 22 has portraits of three prominent Nevada suffragists; women protest against war. Boston, Mass.

Our Dumb Animals for September has cover picture of a beautiful horse; an article by Dr. William T. Hornaday, "Bringing Back the Vanished Wild Life;" "The Pariah of Animal Life," by F. H. Sweet, a tribute to the skunk; "The Heroes of St. Bernard," with fine head of the famous dog of that name. There are many good articles, and the invariably excellent illustrations. Boston, Mass.

The *Joliet Prison Post* of August is well worth reading by all humanitarian people. It shows a fine appreciation of the efforts of the warden and officers of the prison to relieve conditions and improve the status of the men under their care, which will certainly be of great value in the future. Joliet, Ill.

The September *Chiropractor* in its "Faculty Talks" has an article on "Brain Cells," by J. H. Craven, D. C.; "Elimination of Tumors Under Chiropractic Adjustments," by H. E. Vedder, D. C.; "Appendicitis," by J. N. Firth, D. C.; and one on "Immortality," by B. J. Palmer, D. C.; Two pages of Poetry, and several articles on "Legislation." Davenport, Iowa.

The *Astrological Bulletin* for September publishes a lecture given by Mr. J. B. Lindon before the Akbar Lodge, Chicago, on "The Mysteries of the Zodiac;" there is an article entitled, "Libra—the Loins," by Dr. George W. Carey; a poem by E. F. A. C. Painton, "The Altar of Silence;" "The Children of the Cusps," by the same author, is continued; Tolstoy's "Prophetic Vision," is given, and the regular "Favorable and Unfavorable Days." Portland, Ore.

The September *Physical Culture* continues "Travail;" also, "My Life Story," by Bernarr Macfadden. There are a number of editorials on the physical culture specialty; "Better Minds in Better Bodies," by Elbert Hubbard, "Man As An Animal," by Milo Hastings; "Bathing and Morality," by William Carlson; "Manhood, and How to Keep it," by Dr. Orison Swett Marsden; "My Fight Against Fat," by a Young Wife; and many other good contributions by well-known writers. New York City.

Our valued exchange, the *Woman's National Weekly*, is very much improved typographically, and has many illustrations, portraits, etc. As a champion of woman and her cause, we are in hearty sympathy with Mr. Lewis and his co-workers. University City, St. Louis, Mo.

Topics of Interest & Importance

THE COMING DIVINE KINGDOM

The World War the Crucible of the Almighty, Making Way for the New Order

BY MADISON WARDER

WERE ANY evidence lacking in demonstration of the inadequacy of modern governmental institutions to minister to the needs of the peoples of the earth, it is assuredly being furnished in overwhelming measure by the present exhibition of the spirit of primitive savagery in the World. Not only have the autocracies of Europe failed utterly in the most obvious duties of the governing function; they have so warped and twisted the legitimate powers of state, as to make abnormality of human life a fixed characteristic of the prevailing social order. In spite of the boasted culture of the period, the vaunted ascendancy of artistic and scientific accomplishment, and the fulsome pride of industrial and commercial achievement, under the surface remains the primeval savage nature, immeasurably intensified in destructive potency by contact with the knowledges and "refinements" of civilized life.

For twenty centuries Europe has been in process of development into the civilized state; progressing meanwhile from the barbarian stage through successive upward steps, to the highly organized social life of today. That period of toil and struggle should have been sufficient to impress upon the mentalities of her peoples a wholesome fear of the disintegrative power of militarism; but just when development seemed at its height, when intellectuality was apparently soaring into lofty realms of attainment, and when industry and commerce were approaching the goal of organic perfection, the dementia of unbridled lust for power among the ruling classes crushed through the veneer of civilization, to meet the dementia of race hatred among the masses, and the continent forthwith plunged into a war that promises to eat out the vitals of every nation involved. Meanwhile, be it remembered that each of the continental warring powers is known to the world as a Christian nation. Each prays to the same God for success in battle, and for divine assistance in the glorious task of annihilating its foes, the while it persistently violates every commandment laid down by the power whose aid it invokes. Such is Christian civilization, A. D. 1914.

America, while deploring the seemingly needless waste of life and wealth, advances various opinions as to the cause of this wholesale decadence into the depths of barbarism. Nearly all of these lay the blame at the door of the institution of monarchy. The general belief seems to be that the end of the struggle will witness the overthrow of all monarchical forms of government, and the establishment of democracy throughout the world. These beliefs, however, do not take into account the patent fact that the flames of war burn as fiercely in democratic France and England as in any of the purely autocratic nations.

It is inconceivable that mere personal ambitions of kings and emperors could fill all Europe with war madness. Vidual heads of governments are merely focal points of the

spirit that dominates the life of the people. If the commercial spirit impulses kings and emperors and presidents, their subjects will be found to be swayed by the same dominating power. In the colossal struggle for commercial advantage now being carried on in Europe, people as well as rulers must be blamed for this calamitous culmination of the age-long lust for gain. A change from monarchical to democratic forms of government would scarcely eliminate the spirit of greed from the hearts of the people.

What the world needs, and must have, to effect human regeneration, is a revolutionary change in the impulses actuating the vidual in his daily life, the desire for selfish aggrandizement, which tends inevitably to social disintegration, must be transformed to a desire for mutual service, which would as surely bind men together in a harmonious social order. When the viduals composing a nation are swayed by altruistic impulses, the acknowledged head of that nation will become the polaric center of an inflow of altruistic spirit; and that nation will have no cause to wage war upon any of its neighbors. But the commercial spirit, the desire for private gain, is dominant in every nation under the sun; hence we may look for the war to spread over the entire world.

This will end the social order of competism. World war is simply the crucible of the Almighty, in which he disintegrates the competitive spirit, and effects its transmutation into the communal spirit of the new order. When this cosmic alchemy is completed, He will establish, on the ruins of republics and monarchies, the coming divine Kingdom; the universal Empire, wherein the spirit of mutual helpfulness will impulse the daily activities of the regenerated humanity.

"Watchman, What of the Night?"

BY N. CORNELIA CRITCHER

THE RAPID development of conditions long ago prophesied by KORESH, the most pronounced being the universal war, in the midst of which every first-class European nation is now involved, must greatly strengthen the faith of many who, wearied by the delay of the fulfilment, have perhaps unconsciously to themselves questioned, Is it true? Success is the standard by which humanity measures everything; and when success is long delayed, doubts are almost certain to arise in the average mind.

There have been many cheering indications of the leavening of human thought by the potency of the teachings of KORESH, unrecognized by the world, but plainly visible to those upon the watch-tower—students of the only Science (knowledge); that which KORESH has been communicating to the world since the year 1870, when, having from the time of his birth in 1839 (which fulfilled the prophetic period) cleansed the sanctuary by the purification of the truth from the fallacy which had completely inundated it, as of old typified by the flood, he came into conjunctive unity with the Father, by his illumination. Thus he was prepared to give to humanity that knowledge through which, by obedi-

ence to its laws, they may put on the immortal flesh, becoming the harvest from the seed sowing of the Seed-Man, the Lord Jesus Christ.

Many panaceas have been, and are still being offered to the world, as remedies for the only too evident need; but while possessing some features which would recommend them to the unscientific, they are all too superficial to be of real service, because they fail to probe deeply enough to uncover the seat of the corroding disease. They are but patches on the old garment, sources of weakness rather than of strength. Selfishness, that hydra-headed monster, showing its effects most seriously in the love of money, that root of all evil, which blinds man to the sins against his brother, committed under its powerful influence, must be eliminated by a baptism such as was shed upon the people nineteen hundred years ago, but of far greater power; for this baptism is to bring immortality to the body.

In Koreshan Science alone, of all these panaceas, is the disease met at the fountain-head, and its true nature exposed, without which no help is possible. The wise physician or surgeon is never satisfied with temporary alleviations; to cure his patient he may inflict suffering, but always with beneficent intention. So, in Koreshanity, a seemingly merciless exposure of the frailties and sins of humanity is given, with the purpose of awakening the sinner to a sense of his dire need, and to a recognition of the source of relief. To recognize one's need is a great step toward the cure.

But how does Koreshanity meet this great issue? We answer, by a science which embraces the entire universe, physical and human; from a demonstration of form and functions of the physical universe, deducing analogically the form and functions of the biological and social, and thus by the most logical reasoning possible, arriving at the solution of the great mysteries of origin and destiny, and life and death, through knowledge of the laws governing the universe.

The economic question is necessarily involved, and in the physical universe is found the pattern for the true social order. As the sun, moon, planets, and stars revolve in their orbits, independent, yet interdependent, without conflict or confusion, so mankind in the new order, when the divine kingdom is established through the coming of the Lord in the clouds of heaven (the Sons of God now awaiting the baptism which shall quicken their mortal bodies into the image and likeness of God), will live in harmony and power through which all mankind shall be blessed.

The fallacies of the fallen church and so called science are responsible for the separation of mankind from God; the monstrous conception of an illimitable universe has created a god of a corresponding illimitability; an unimaginable, invisible, and ever-to-be unknown deity; or an even more abominable delusion of a universe without a head, a blind force worshipped under the guise of Nature. The Copernican system, a system with neither center nor circumference is the source of the darkness in which humanity is floundering, with its eyes fixed in abject admiration upon the wise men who periodically deluge them with the most amazing "facts" about their unnumbered worlds, and millions of miles of distances, no figures being great enough to convey the idea of the immensity of their imaginings.

In confirmation of the statement regarding the pres-

cience of KORESH, we will quote from his writings some pertinent excerpts. In the article entitled "Verging on the Vortex of Revolution," F. S. of August 11, 1899, KORESH says: "It is not because we desire war that we emphasize the truth pertaining to the coming revolution. We do, however, greatly desire the manifestations to accompany and succeed the social catastrophe. We desire to see the operation of that besom of destruction which shall sweep away the refuge of lies and corruption which distinguishes the present corrupting and corruptible generation from all that have preceded, and defines it as the most polluted of any in the history of the ages.

"The close of the Christian dispensation will be distinguished by blood. Armies and navies are not for peace, but for war. The ancient seers foresaw, and have given the warning in no uncertain language. There shall be such a time as never was, no, nor ever shall be. The time is at hand. * * * The conflict now raging between the millionaire and his serf will not fructify in the destruction of the rich with the exaltation of the brute, the common people. There will come a struggle between the labor-unions on the one hand, and the government, with the military reinforced by the money power, on the other. It will be equally destructive to both, and they will both go down together. * * * The new divine structure will be reared upon the debris of dissolution which shall mark the ravages of the desolating cyclone of human vengeance, when the wrath of generations shall localize in the consummation of its potential energy."

In "The Great Climax of Human Evolution," F. S. of Sept. 11, 1906, we read: "Without the shedding of blood there is no remission of sins. As there is to be a remission of as many sins as there are failures of obedience to the laws of life with the fruits of immortality, so there will be a proportionate shedding of blood in the throes of that parturition which ushers into being an immortal genus, the Sons of God. That there will be 'blood to the horses' bridles,' is no mythological fable of a blind seer, nor the ravings of a false prophet. * * * The preparations of the great naval and military powers of the nations are not for the purpose of maintaining the peace of the world, as the pretended lovers of peace imagine. * * *

"We are hastening into the vortex of this great and final discomfiture of the so called Christian nations of the world. * * * The armament of the world is for the protection of its commercial interests, and all of these interests are jeopardized when the selfishness of the nations has reduced itself to the sole purpose of commercial aggrandizement. The love of money will be the final cause of the dissolution of the world."

Genuineness of the Bible

BY O. FREELAND

NO BOOK since the art of printing was discovered, has suffered more abuse and more persistent attacks than the Bible, revered and believed by all Christendom. Its friends and defenders justly claim divine inspiration for it; that it was dictated by God, and so received by its authors,—the prophets and Apostles; that it is a revelation to humanity of God's will and purpose, and his methods of creating and

perpetuating the universe; and that it contains the key to the laws and principles that make for form and function in every domain of spiritual and natural life. Correctly understood and interpreted, the Bible would have made for unity and harmony among the churches that worship the name of Jesus, but which are now divided, with no agreement possible between the hundreds of denominations scattered throughout the world. It remained for our time and epoch for God Almighty to illuminate and send forth KORESH to enlighten humanity; to disclose the real science and the everlasting truth of the Holy Scriptures.

Yet against this Bible have been hurled the shafts of fanatical hatred and purblind ignorance; all the ingenuity of scholarship which the "higher criticism" could invent by its rather indefinite and incomplete knowledge of philology and history. But while these assaults have been responsible for the atheism and agnosticism of many, this Bible of ours stands firm as the Rock of Ages, the book of Truth, amidst the seething, pounding waves of old ocean. There are other Bibles; the Jews have their Talmud; the Hindoos hold sacred the Vedas; the Parsees (Zoroastrians), their Zend-Avesta; the Mohammedans believe in the Koran, while Confucius, though his teachings do not mention the Deity, is the prophet of the Chinese, differing little from the Shintoism of the Japanese, who have no distinctly national, religious teacher.

The Christian Bible (Old and New Testament) is the one Book that bears the stamp of Almighty God; the one Book wherein can be found the Son of man, who died and lives again for evermore, and has "the keys of hell and death." More frequently than ever before do we now find those who doubt the Bible; and you will hear them ask: "Has it ever been proved that Christ lived?" The source of dogma and doctrine of the Science of Life stands or falls with the person of Jesus Christ; and though we rarely use the word "dogma," there is one fundamental of Koreshanity, the one true definition of the Christ's person—his nature and character as God, the perfect Man. Hence our statement concerning the subject of this article, that the Bible is the best written expression of the divine mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. In short, it is the guide to universology, and embraces all knowledge, (science) in every domain of thought and activity.

Yet how scarce are the accredited ministers and teachers of religion who understand it, and who are able to show that, whereas the Bible is a scientific Book, there can be no conflict between it and genuine science. It needs no defense; yet this is offered, because of the assaults mentioned in the foregoing, which have turned especially the younger generation away from the Scriptures, so that they are more than ever prone to immoral practices,—socially, sexually, and in business. They fear not divine retribution, since they reject Almighty God; and increasing numbers believe that the cosmos exists by virtue of forces which operate as unconscious laws, independently of God as a conscious first Cause. The agnostic proclaims his "I don't know," concerning heavenly and eternal things. Yet they all

believe there can be no reasonable doubt as to the facts of standard profane histories.

The brilliant yet unphilosophical orator, Robert Ingersoll, believed that the Emperor Augustus lived at the time of the birth of Christ, but denies the latter's life, death, and resurrection. Every letter and document that is dated 1914, proclaims the fact that it is 1914 years since the birth of Christ; and does any sane person presume that a world era (the beginning of an age) would be dated from the time of the birth of a man who had never lived? Take the Gospels for instance; there is ample evidence that they were written by the men whose names they bear; witnesses such as Tacitus, Sueton, Plinius the Younger, Celsus, and Josephus, not to mention others who are equally trustworthy.

Tacitus, born 57 A. D., enjoyed high honors under the Emperors Vespasian and Domitian. He is known as a reliable historian, and in his annals, he writes: "The originator of the name (Christians) was Christ, who under the reign of Tiberius was crucified by Pontius Pilatus, pro consul," etc. Sueton lived at this time, and he says: "The Jews of Rome were continually causing tumult with the Christians, and urged emperor Nero to drive them from the city. Nero ordered many Christians to be put to death." This is testimony that Jesus lived a short time previous to these events.

Plinius, born 112 A. D., was a Roman proconsul in Bythnia, and writes to Emperor Tragan thus: "The Christians sing in their meetings of the Christ whom they believe to be God, and they pledge themselves to be truthful, not to steal, not to commit adultery," etc. Celsus, a philosopher, lived about the year 150 A. D. He was a rampant enemy of the Christians, and wrote a book denouncing and refuting their doctrines as found in their own writings, the Gospels. Clearly, at that time the writings of the Apostles were known and so distributed that even the pagans had access to them.

Josephus, the famous Jewish historian, was a contemporary of Tacitus and Sueton. He writes: "Now, there was about this time Jesus, a wise man, if it be lawful to call him a man; for he performed many wonderful works. He was a teacher of such men as received the truth with pleasure. He drew over to him many Jews and also many Gentiles. This man was the Christ. And when Pilatus, at the instigation of the principal men among us, had condemned Him to the cross, those who had loved him from the first did not cease to adhere to him. For he appeared to them alive again on the third day; the divine prophets having foretold these and ten thousand other wonderful things concerning him. And the tribe of the Christians, so named for him, subsists to this time." ("Antiquities of the Jews," Book 18, chap. 3.)

Nor is this quotation from Josephus an interpolation, a claim made by the enemies of Christianity, such as Ingersoll, Paine, and Voltaire, who also add that it is not genuine. According to all the rules of historical evidence, however, it is true history. It is found in all the copies of Josephus's works now extant, whether printed or in manuscript. In the Vatican Library there is a Hebrew translation; the Maronites of Mount Libanus own an Arabic version. Eusebius cites it, and so do other ancient historians and

theologians, as St. Jerome, Nicephorus, and Isidore of Pelesium. No sound critic has denied its genuineness.

As "the fool saith in his heart, there is no God," so the same kind of unbelievers will deny till the end of all present things, that the Bible is a divinely-inspired Book. It is more,—it is God's only written revelation to man; for with it and Nature man searches and finds out God's purposes, the truth as to humanity's origin and destiny. And to KORESH has been given the key to the truths of the Holy Scriptures, the revelations of which are to be found in Koreshan Universology.

Tolstoy's Vision of Europe in Flames

In the fall of 1910 Leo Tolstoy was requested by the czar, through Countess Nastasia Tolstoy, to compose a message intended for himself, the king of England, and the kaiser of Germany, the two last mentioned having suggested it. They wanted something from the old man that had never been published, and was not intended by him for publication. To the countess he responded by dictating the following words:

THIS IS a revelation of events of a universal character which must shortly come to pass. Their spiritual outlines are now before my eyes. I see floating upon the surface of the sea of human fate the huge silhouette of a nude woman. She is—with her beauty, her poise, her smile, her jewels—a super-Venus. Nations rush madly after her, each of them eager to attract her especially. But she, like an eternal courtesan, flirts with all. In her hair, ornamented of diamonds and rubies is engraved her name—"Commercialism." As alluring and bewitching as she seems, much destruction and agony follow in her wake. Her breath, reeking of sordid transactions, her voice of metallic character like gold, and her look of greed are so much poison to the nations who fall victims to her charms.

And behold! she has three gigantic arms with three torches of universal corruption in her hand. The first torch represents the flame of war that the beautiful courtesan carries from city to city and country to country. Patriotism answers with flashes of honest flame, but the end is the roar of guns and musketry.

The second torch bears the flame of bigotry and hypocrisy. It lights the lamps only in temples and on the altars of sacred institutions. It carries the seed of falsity and fanaticism. It kindles the minds that are still in cradles and follows them to their graves.

The third torch is that of the law, that dangerous foundation of all unauthentic traditions, which first does its fatal work in the family, then sweeps through the large world of literature, art, and statesmanship.

The great conflagration will start about 1912, set by the torch of the first arm in the countries of southeastern Europe. It will develop into a destructive calamity in 1913. In that year I see all Europe in flames and bleeding. I hear the lamentations of huge battlefields. But about the year 1915 a strange figure from the north—a new Napoleon—enters the stage of the bloody drama. He is a man of little militaristic training, a writer or a journalist, but in his grip most of Europe will remain till 1925. The end of the great calamity will mark a new political era for the old world. There will be left no empires nor kingdoms, but the world will form a federation of the United States of Nations. * * *

And behold the flame of the third torch, which has already begun to destroy our family relations, our standards of art and morals. The relation between woman and man is accepted as a prosaic partnership of the sexes. Art has become realistic degeneracy. Political and religious disturbances have shaken the spiritual foundations of all nations. Only small spots here and there have remained untouched by those three destructive flames. The anti-national wars in Europe, the class war of America, and the race wars in Asia have strangled progress for half a century. But then, in the middle of this century, I see a hero of literature and art rising from the ranks of the Latins and purging the world of the tedious stuff of the obvious. It is the light of symbolism that shall outshine the light of the torch of commercialism. In place of the polygamy and monogamy of today there will come a poetogamy—a relation of the sexes based fundamentally upon poetic conceptions of life.

And I see the nations growing wiser, and realizing that the alluring woman of their destinies is, after all, nothing but an illusion. There will be a time when the world will have no use for armies, hypocritical religions, and degenerate art. Life is evolution, and evolution is development from the simple to the more complicated forms of the mind and the body. I see the passing show of the world-drama in its present form; how it fades like the glow of evening upon the mountains. One motion of the hand of commercialism and a new history begins.

According to the kaiser it is one of the most impressive literary prophecies of the age.—*New York Globe and Commercial Advertiser.*

The New Church and State

(Continued from page 267.)

going on by leaps and bounds, and national sins are effecting the doom of nations, it is the best of times to quit sinning vidually and collectively, and devote all the constructive and progressive forces of true religion to the scientific application of its fundamental principles.

The place to do this has been clearly indicated by the prophecies of KORESH, who in 1895 wrote and taught much of the proposed New Jerusalem, Lee Co., Fla. This place he scientifically determined to be the vitellus of the new civilization, to be known as the theocratic Kingdom of the Elohim; the God-Men in earth. These men will study the archives of Koreshanity, and know the truth and act accordingly.

Among the Honey-Makers

(Continued from page 268.)

and under proper treatment will produce females. The sex is determined by the will of the mother bee.

The queen bee, however, it must be acknowledged, does not rule the hive, as is commonly supposed. It is the spirit of the hive that governs. Nor are the bees as wise as is commonly supposed. A wild swarm, for example, will settle in a hole newly-washed by a freshet; and where the very next rain-storm will obviously wash them out.

On the other hand, they will sometimes show a great deal of ingenuity, if not wisdom. I recall the time when a twelve-inch lizard managed to crawl into the hive. Of course, the million stilettos at once put him to death, but that was not enough. Drag out the carcass they could not; to leave it would be to ruin the hive, so bit by bit the bees removed all decomposing matter until the skeleton alone remained. This, then, was completely polished over with wax, so that any possible harm to the honey might be obviated.—*Felix J. Koch, in Dumb Animals.*

The Open Court of Inquiry

N. C. Critcher

SWEDENBORG AND THE SPIRIT WORLD

Swedenborg's Mission Was to Effect Judgment in the Spiritual World

Question 245. "How can Swedenborg's statements with regard to the spiritual world be reconciled with those of KORESH?"—*B. C. B., N. Y.*

IT IS necessary to bear in mind, in the reading of Swedenborg's writings, that while he was a great Seer, and had a very important mission to fulfill, the mission was to the spiritual world only, without recognition of the vital relation of that world to the natural. In fact, he did not know that the spiritual world is in the brain of humanity, and he consequently regards and refers to it as a separate and distinct existence.

Moreover, he knew nothing of re-embodiment, consequently, having located the spirit in the spiritual world after death, he is obliged to believe that its fate is sealed, either for heaven or hell. Now, Koreshanity teaches that there is a heaven and a hell for every degree or plane of life; and the spirit enters that state which corresponds to its own development, and where it can be associated with those of the same loves, whether of good or evil. This is by no arbitrary fiat of God, but is the result of an inexorable and immutable law governing every phase of life in the universe, physical and biological.

Repentance, on which the church relies for remission of the consequences of disobedience and sin, cannot change the character instantaneously; it only, if sincere, is a start in the right direction; an acknowledgment of sinfulness and the desire to lead a better life, which is confirmed or contradicted by the succeeding years. Wherever one is, if in a state of sin, is hell, either in the natural world or the spiritual; and heaven is the reverse. None is eternally lost; every man in his own time and order comes into the divine Sonship, but through the experiences of as many embodiments as are required to bring him to that perfected state.

In "The Fundamentals of Koreshan Universology," F. S., Dec. 4, 1906, KORESH writes as follows: "When a person passes through what is denominated death, the spirit awakes into that degree or quality in the spiritual world which corresponds to the attainment of the state of the person while in the natural world. The spirit is in association comparatively good or bad, according to the quality of its character in its stage of progress, or state of retrogression. For it must be understood that spirits are both ascending and descending.

"In the world of spirits, the spirit reaches the termination of its career precisely as the personality does in the natural world. When the career is terminated, the spirit passes through an experience corresponding to death in the natural world. The precipitate of this change falls back into the natural body, and descends into the spermal and germinal condition ready for inception as a re-embodiment through another birth. The spirit does not all descend, for there is an ascending quality which passes over into another degree, to pass through a corresponding change until, in its progress, it meets the fulfilment of the progressive cycle of

the corresponding re-embodiment, when they meet and unite, and in this union become one in the re-incarnation or resurrection of the dead."

In the same series, F. S., Nov. 13, 1906, KORESH says: "Where, it may be questioned, does the spirit go when it leaves the body? It merely passes over into another organism, occupying an interior relation to the mentality which constitutes the exterior intellectual power of the outward and visible personality. All spirits dwell within the organic structure of the visible and tangible form. In fact, the spiritual world is the interior world of natural human existence. The mental domain has existed eternally, therefore the human structure has existed eternally; hence mental consciousness has accompanied and determined the activities of the universe throughout the interminable cycles of time, which have been eternal in the past, and will continue eternal in the future."

In the pamphlet entitled "Emanuel Swedenborg: His Mission," KORESH says: "Swedenborg dwelt specifically and specially, in all his expositions, upon the spiritual 'sense' (degree) as distinct from the other degrees of the Word, because his particular mission in his day was not so much to the outward church as to the middle spheres, where his specific function called him. The unfoldment of the spiritual degree had definite relation to the spiritual world whence should be derived that sphere of spiritual angels denominated the New Jerusalem, to be formulated through his mission to the world of spirits, by the separation of the true from the false, the good from the evil, thus instituting judgment in the spheres of the spiritual degree. * * *

"Before the Lord's kingdom or a new church could be established in the earth, judgment had to be accomplished in the spiritual or middle degree. Such judgment came by the presentment of the truth of the Word expressed in spiritual language, Swedenborg himself being the instrument through whom the Lord made manifest his coming to that degree, or to the spiritual spheres."

Who Is Shiloh?

Question 246. "What does KORESH say about Shiloh? To whom does the name refer, and has it a representative at this time?"—*C. C., Fla.*

WE find the first reference to Shiloh in the blessing pronounced upon Judah by his father Jacob. (Gen. xlix.) "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him [Shiloh] shall the gathering of the people be." KORESH says, F. S., August, 1910, in the "Mystery of the Fellow-Heirship of the Gentiles:" "There are two points in this verse which call for the strictest investigation; these are, first, the significance of the phrase, 'until Shiloh come;' and second, the meaning of the passage, 'unto him shall the gathering of the people be.' * * * Shiloh as a place was situated in the portion of Palestine allotted to Ephraim. * * *

"If the rendering be preferred, until he (Judah) come

to Shiloh, it must be admitted that the scepter is not to depart from Judah until he (Judah) shall come to Shiloh in Ephraim. If we regard Shiloh in the land of Ephraim, in the character of a type, and the coming of Judah to Shiloh, also, as a type, then so far as the figure is concerned, the settlement of the question is not difficult. * * * No one will deny that the gathering of the people will be to the Shepherd; and as we have already shown that the Shepherd is the product of Joseph's posterity through Ephraim, it follows that the passage, 'Unto him shall the gathering of the people be,' points directly to the Shepherd predicted to arise from the posterity of Joseph and the seed of Ephraim. * * *

"The word Shiloh is from the root *shalam*. This in its radical meaning signifies the end. From this signification is derived that of rest or peace. * * * The word '*Shem-oloh*,' Solomon, is from the same root, and means the peaceful one. * * * If the scepter departs from Judah when the Shiloh comes, or when he (Judah) comes to Shiloh, to whom does the scepter depart? * * * For it is certain that the scepter continues."

The quotations given above prove conclusively that CYRUS, the Shepherd from Joseph, is the Shiloh, who shall gather the people. To make assurance doubly sure, we will quote two corroborating excerpts from his own pen; one from the "Coming of the Shepherd from Joseph," July 19, 1901, where he makes the following emphatic and positive statement: "Elijah is just what the name implies,—God the Lord. He does not come to usher into the presence of the race another Son of God, as did John the Baptist, who came in the spirit and power of Elijah to declare the Messiah; but *the Elijah of this age is the Messiah*, who comes to announce the coming of the Sons of God. He is God the Lord, through whose office the Sons of God are made manifest."

Also, in the F. S. of Feb., 1908, the very year in which he "laid himself away," no doubt with the full consciousness of what his people would be compelled to meet with in those who would seek to rob him of his birthright, he added a still stronger statement of the same fact, in "The Mystery of Absorption Into Nirvana." On page 5 he says: "Elijah will be translated, because he comprehends the science of its function. Will he be absorbed primarily into a man, as was Elijah of old into Elisha, or will he be absorbed into a woman, not the cherub, but the Seraph?"

"This is the end of a series of dispensations. It is the last of the series, and because the last, the work attains the ultimate of creation in the production of the Sons of God (the coming of Christ). Now, because the Sons of God are to be manifest in the immortal flesh, and this is the final transformation of corruptible humanity to the incorruptible humanity, they must come forth from the arch-human Womanhood of the race, the Mother of the Sons of God."

It would seem incredible that any man could persist in the delusion that he is the Elisha, or the Shiloh, in the face of such positive statements as these. Those who believe KORESH to be all that he claimed, establishing his claim by unquestionable credentials, will surely not be misled by any false messiah, even though he should present arguments that might "deceive the very elect," which no man has, as yet done.

The Fate of the Sensualist

Question 247. "Kindly explain fully the following texts, which are recorded in James i: 14-15: 'But every man is tempted, when he is drawn away of his own lust and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.'"—E. D. C., Pa.

WE HAVE in Koreshan Science full instruction in all that relates to commerce, on all of its three planes,—religious, secular, and sexual. Of these three, the last is the fundamental and most important, because it involves the destiny of the human race. The abuse of the creative function, by its use for pleasurable indulgence, has filled the earth with a degenerate humanity. It has degraded motherhood, the highest function of mortal woman, to a position below that of the brute beast—the slave of man's unbridled lust. It has made her the mother of unwelcome children, who suffer in body and mind from her protest.

The final and fatal result is death to body, soul, and spirit. "The soul that sinneth, it shall die;" and so long as mankind is guilty of this sin against the higher nature, it will remain mortal and dying. This death, the end of the mortal condition, which is spoken of as life, but is not life, continues in the spiritual world, also, until through the experiences of the results of such disobedience to law, man awakes to the power of discriminating between good and evil, and chooses, voluntarily, the good. In "Waning Vitality of the Modern Man," F. S., May 17, 1901, KORESH treats this subject as follows: "The sex function on the normal plane is for the purpose of propagation, and the generation of substantial and esoteric pabulum. Both the male and female sexes generate ultimate interior products of the tree of human life.

"These products may be utilized for either one of the two purposes; namely, the re-absorption of the substance normally produced on this tree, or its transmission for the purposes of propagation. Both of these uses are normally legitimate. The propagative sex function is for no other purpose than the propagation of the species. A false conception of the uses of cohabitation, and a careless consideration of this fundamental use of a sacred function, have led the race into a specious belief and a corresponding abnormal cultivation of the sex desire.

"The propagative function of the reproductive organs is not their most essential function. The function of the perpetuity of life, that upon which eternal life depends, is exclusively the conservative power of man's sex nature. The waste of sex energy through the abnormal cultivation of sensual desire, depletes the vital reservoirs of the soul, and supplies the fires of lust which constitute the hell-fire and damnation of the human race. The mere external control of the function in question is not enough to give to the physiological structure the power of conservation and vital potency.

"There is deep within the soul of man a potential religious bent—the reservoir of the elixir of life; it is the vortex of solar virtue, and the essential resource of being. Directly related to this fountain and resource of eternal perpetuity, are the fibres of either its supply or exhaustion. There can be no remedy for those wastes of the body induced through sensuality, aside from a correct determination of the religious center, and its normal restoration to a

conjunction with the central and divine ego, in which reside the immaculate virtues.

"Two things are primarily essential to a restoration of the human family to the normal state of resistance and recuperation. These are, first, a conservation of the sex energies of both the male and female; second, their utilization through the conserved power of centralization. It is for this reason that the Koreshan Unity has its existence. Nothing short of the ideal purity of the Christian conception of the Lord's character, wrought out in the lives of his followers, can bring to the world its final restoration. That man who pretends to follow the Lord, and yet who believes and teaches that it is right to indulge in the pleasures of sensuality, has very little conception of the principles of immortal life, or of the character of arch-natural possibility."

The Source of Vital Force; Cures Without Knowledge

Question 248. "What is the source of vital force? And can anyone, not knowing the laws of cure, perform cures?"—J. N., Minn.

IN ANSWER to the first question, KORESH says: "Everything that is consumed in the organism capable of combustion, and thus capable of generating electromagnetism, light, heat, etc., which are the energies of material destruction, is the proximate source of vital force. The primary and supreme source of vital (life) force are the essences of love (heat) and wisdom (light), proceeding through the angelic heavens from the Lord. In other words, the Lord himself is the supreme source of vital energy."

"Cures may be performed without knowing the law of cure. 'Christian scientists,' mental scientists, spiritualists, hypnotists, etc., perform cures, but none of them possesses the science of cure. They are all a set of quacks, empirics. There is a location in the cortex of the brain for every corresponding part of the body. There are certain thoughts which correspond to certain centers. If every center is known, with its mental and corresponding physical function, it can be acted on directly from the mind possessing the knowledge. It may be exalted or depressed at the will of the operator. This possibility, in order to be called science (knowledge), must involve an exact knowledge of every mental function, with its corresponding function, throughout the organism. Nothing short of this can be called mental science, which is the science of the mind. The word science is from *scire*, to know; hence science is (knowledge). What a man knows, he has the science (knowledge) of. What he assumes, he merely guesses at. What he guesses at is merely empiricism. A man may know the same laws that Jesus knew, and yet not be able to perform cures, because he is not able to apply them.

"The Lord Jesus overcame. One of the principles he subjugated was the sex desire. This enabled him to completely conserve the sex energy. He therefore invariably carried a surplus potency, in Greek called *dunamis* [dynamis] virtue. He said: 'Somebody hath touched me: for I perceive that virtue [*dunamis*] is gone out of me.' This was at the time the woman touched Him who was healed of

an issue. Jesus knew the law, and had the strength to first apply it to his own life, whereby he was enabled to communicate his virtue to those who required it."

Prayer

Question 249. "In the offering of prayer (either formal or private), what form of address is used?"—C. C., Fla.

IN the literature left by KORESH for the instruction and guidance of his disciples, may be found many prayers which are suitable for either of the purposes named. For formal occasions it would be best to use such prayers as he has sanctioned himself; but for private use, prayer, which is desire, can be expressed in the heart's own language, or if preferred, in any of the forms given. It is well to remember that while prayer, or desire, which is the same thing, is a constant state of the aspiring mind, the best evidence of its genuineness is the performance of uses to the neighbor.

KORESH has said that he never prayed for anything that he could put out his hand and take; or, in other words, fulfil himself; for instance, instead of praying that poverty of some individual should be relieved, he would send them a ton of coal, or other necessities, thus proving that his prayer had its origin in the honest desire to relieve that poverty, instead of a hope that God would, in some unlooked-for way, attend to the matter. God always works through instruments, directly or indirectly.

The Light and Dark Sides of the Sun

Question 250. "On the 21st of June 1909, I climbed to the highest divide between the Klondike and the Rocky Mountains, to watch the sun for 24 hours. I could see the sun the entire time, and there was no dark side visible. Please explain."—L. T., Calif.

IN the article entitled "The Moon," F. S., July 15, 1893, KORESH says: "The earth is a shell, with its concave surface occupied. In other words, the surface we occupy is concave, instead of convex, and is comparatively stationary. That which we call the sun is the projected focus of the occult or hidden solar center. His motion is helical or spiral from east to west, moving toward the south, in his gyration, six months of the year, and north the other six months. The limitations of these motions are the two tropics. He has no zenith point north of the tropic of Cancer, nor south of the tropic of Capricorn. The sun's zenith at the tropic of Cancer is June 21, and at the tropic of Capricorn, December 21. These are called the solstices; meaning, the standing still of the sun; for at these points the sun circles the earth without going farther north or south until making a complete diurnal circle. June 21, the rays of the sun are vertical at the tropic of Cancer; December 21, they are vertical at the tropic of Capricorn."

This, I think, is a sufficient answer to the question. The fact of there being a dark as well as a light side of the sun, is elucidated and illustrated many times in the writings of KORESH. This is demonstrated by the phenomena of day and night, heat and cold, etc. Further study will no doubt convince the questioner of the scientific accuracy of the statements of KORESH.

The Publishers' Department

The Flaming Sword

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Universology; and arrayed against social,
religious, and scientific fallacies.

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Interesting Reading and Announcements

Mutual Appreciation & Gratitude

WE desire to express our sincere appreciation to the subscribers of THE SWORD, for the renewed interest and love manifested within the last month. Quite a number have expressed by letter their heartfelt gratitude for the wonderful truths which the Koreshan literature is bringing to their homes and hearts. We appreciate sincerely this tribute to our unparalleled Shepherd and Messenger of the New Covenant, who has revealed to us, through his divinely illumined Religio-Scientific Universology, the mysteries of the invisible God,—mysteries which have been hidden for generations and ages past, but now made known to his Ecclesia,—his called and chosen from out the world of humanity. It is an unspeakable gift of God that we Gentiles should be fellow-heirs and fellow-members of the Anointed, and partakers of his promises which the invisible God hath made unto his Son and Heir of the earth and heaven; for "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." (Psa. xxiv: 1.)

The statement, "The earth is the Lord's," in the Original, indicates that this Deific promise is applicable from the time when the Lord is present in person, with all power in heaven and earth; when he is present in his arch-natural Manhood, as the Immortal God-Man and Man-God.

The Present Outlook

When the contents of this Department was written for the previous issue, no war was then impending or threatening. Only "rumors of war" were heard from the so called civilized and uncivilized nations of the earth. But since the August SWORD has gone forth on its mission, the great nations of the old world (Europe) are at war with each other. How quickly the war-clouds broke in their prepared fury! Never before were so many nations involved in war, and never before were they so prepared for this most deadly conflict. One of our subscribers writes: "This [the present war] is just what we have expected, [according to the Bible and the predictions of KORESH], but it came so sudden. We can hardly realize how much it means. It is a time when many are having an experience they have never had before;—plenty of money [travelers' checks, bank notes, and bank accounts], but cannot get what they need."

Money in any form has always been considered as the article wherewith one could obtain the necessities, comforts, and luxuries of life; but behold! many travelers have been placed in the position where they realize that bank accounts and securities are not able to save them from the trouble they are now in. And this is only the beginning of what the prophet Daniel calls, "A time of trouble, such as never was since there was a nation." (Chap. xii: 1.) And the Lord Jesus, in somewhat different terms, reiterated by saying: "For then shall be great tribulation, such as was not since the beginning of the world [the present order or arrangement] to this time, no, nor ever shall be."

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And except those days should be shortened there should no flesh be saved; but for the elect's [the called out ones] sake those days shall be shortened." (Matt. xxiv: 21, 22.) In connection with this reference, read Joel i: 15-20; ii: 1-14.

KORESH, the Founder of the Koreshan Cult, and Author of the Science of Koreshan Universology, has iterated and reiterated, since 1870, what churchianity reads but does not believe; namely, "The love of money is the root of all evil." (I Tim. vi: 10) It is because not only the governments of the world (but also the so called Christian church) love money, the root of all evil, more than God and the neighbor; therefore the predicted "time of trouble," and the "great tribulation" upon every nation of the globe."

Under the "Author's Note," in "The Great Red Dragon," is declared: "There is coming a world-wide catastrophe. Such an ending of the Christian dispensation is according to all of the predictions of the Bible, as recording the inspirations and visions of the ancient seers. It is also according to the natural course of events as predicted upon the system of *competism*, the very culmination of which is also the natural outcome of the *inordinate commercial greed which actuates all the incentives of modern impulse*."

The world and the church are drunk with this *zeitgeist*, the inordinate spirit of the times, which is of the most alarming character, from the Biblical and the Koreshan viewpoint; yet they cry: "Peace and safety," (I Thess. v: 3), when in reality "there is no peace." (Jer. vi: 14.) And it is at this time, when they (the world and the church, the so called "Peace Conferences") shall say, "Peace and safety; then sudden destruction [devastation] cometh upon them, * * * and they shall not escape."

When the universal devastation is complete; the system of *competism* annihilated; the inordinate commercial greed eradicated; gold demonetized; the *zeitgeist* relegated; proud humanity laid low; then the law of God will go forth from Zion, from the Koreshan nucleus of the universal God Kingdom, in which the "Lord Cyrus" and the 144 000 Sons of God will reign, and the remainder of the human race will come under the God-ordained, civilizing processes of the changes which the Messiah of this age and the coming revolution will insure.

All who are familiar with Koreshan Science, know that the Messiah of the age

List of —→ Koreshan Publications

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As a number of our subscribers have, within the last month, made inquiry concerning Estero, Florida, we wish to inform each and all that it should be done in an orderly manner. Correspondence must be had with the Secretary of the Unity, and satisfactory arrangement made with the authorities at Estero, before coming. In this connection read thoughtfully the last two paragraphs of the article in this issue, by KORESH, "The Material New Jerusalem."

E Pluribus Unum—Many in One

As CYRUS (KORESH), ZERUBBABEL, and the BRANCH are one in individuality and identity, so is Elijah the Prophet, the Messiah, Joseph or *Zaphnath-paaneah*, which signifies Savior, one in identity with CYRUS or KORESH. This very fact excludes every self-styled or self-appointed successor of CYRUS or KORESH, whatsoever name one may adopt or bear, and whether male or female. The Messiah of this age is the same *pneuma* and *psyche* (spirit and soul) of the Lord Jesus; that is, the same God. Concerning Him it is written: "I will not give my glory to another;" then we must conclude, logically and consistently, that all the divinely and prophetically given names, above mentioned, refer to the same God. Concerning the "righteous Branch" it is said: "He shall be called, the Lord our Righteousness." (Jer. xxiii: 5, 6.) And when this same God is outwardly manifest as feminine, then will be fulfilled that correlated Scriptural statement: "She shall be called, the Lord our Righteousness." (Jer. xxxiii: 15, 16.)

It is written: "The Messiah who comes now at the end of the age is the same Joseph whom the Pharaoh named Zaphnath-paaneah,—the name signifying the Savior of the world. But more than this; Joseph gathers into himself all those who are to be redeemed from the spiritual world, and who look for the Lord's appearing from the standpoint of wisdom. When the Messiah fulfils his mission as the Gatherer, he will have aggregated into himself the entire New Jerusalem; this also means that the Lord constitutes the central Star or Nucleus of the perfected heavens, this central Star being the veritable ego of the reincarnated Joseph. Thus in the manifestation of the Messianic character, *God himself will have become manifest as Elijah the Prophet;—the Mes-*

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siah and Elijah being one and the same. This manifestation is the Sign of the Lord's coming." (F. S., Vol. XVIII, No. 3, June 28, 1914, p. 4. 5.)

CYRUS (KORESH) comes *first* as the "Sign" or "Ensign" (Isa. xi: 10; Rom. xv: 12), with a perfect mind, but imperfect in body; *then* he comes as "the Lord," and as "the righteous Branch" (Jer xxiii: 5 6; Mal. iii: 1); when he is *perfect* in body (life), as he was previously in mind (spirit and soul). The foregoing is clearly set forth in the following: "The Sons of God, who succeed to the inheritance, are eunuchs. As the Messenger of the Covenant, who represents these Sons, is not a eunuch, he can only represent the eunuchs by becoming one." (KORESH, in a letter dated April 13, 1898)

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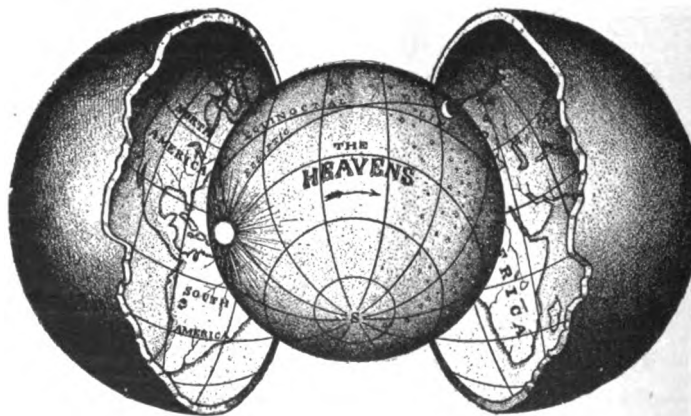
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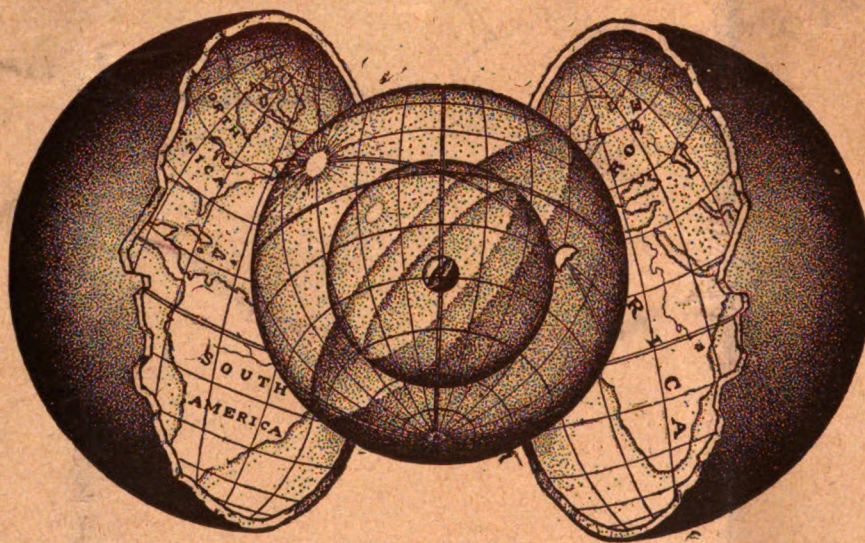


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