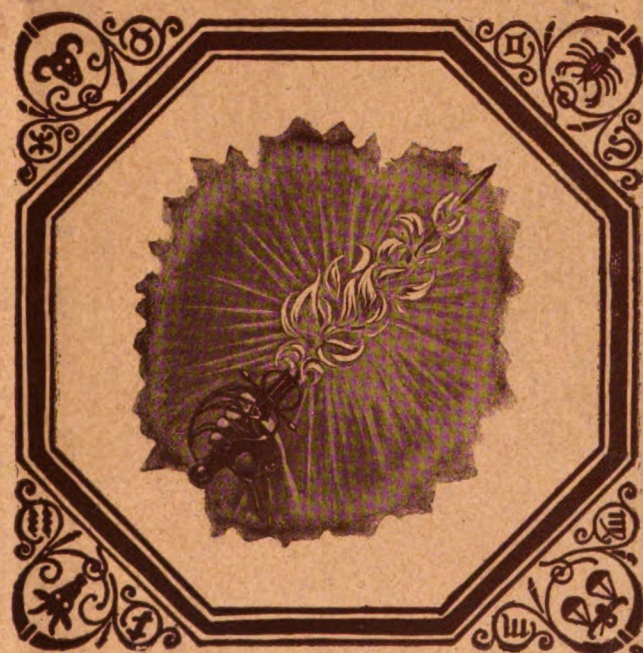


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# The Flaming Sword



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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 Line of Transmission of the Vital Product of the Preceding Ages; Absorption of the Lost Tribes; Beginning of the Germanic Race; & the Origin of the Baptist Church**

PART XXXIII.

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

**T**HERE CAN BE no question of the immutable truth that the Lord Jesus was the apex of the cone of universal life, because he sustained a relation to the universal heart that no other man could sustain; he was the legitimate product of the activity of the crown or Zodiac of universal human existence. Now, to define the line of transmission of this vital product of the preceding ages, it will be necessary to study somewhat the laws of ethnic affiliation or racial attraction, that it may be determined by what ethnic course His life was transmitted to the world, and into what portion of the race it was infiltrated.

The Lord belonged to Leo in the spiritual course of his function; but in the natural relation of his career he belonged to Aries. In the natural and descending direction, the Lord precipitated into the posterity of Joseph as the primal direction of his material course of progress through the dispensation. It was because of this fact in the transmission of the Lord's life, that he was buried, after his crucifixion, in the tomb of Joseph of Arimathea; and this was a symbol of his appropriation by his church.

The ten tribes (including, of course, the tribe of Joseph) were carried away into Assyria, where they were absorbed by Media, Persia, and Assyria. By this absorption the ten tribes were obliterated; this obliteration being in the line of Biblical prediction. The ten tribes were absolutely lost, so far as their natural existence as Israelites was concerned. Their ethnic infiltration with the three nations into which they were absorbed developed the Germanic race. This included the Latin race, because the Latin race appropriated the Germanic by marital infiltration, as the three nations had absorbed the Israelites.

Insomuch as Joseph, because of the loss and absorption of Israel, had given character to the Germanic family, the Germanic race constituted the body of Joseph into which the life of the Lord was transmitted.

The method of this transmission was the dissolving of the Lord's natural form and its conversion to Holy Spirit, incorrectly called "the Holy Ghost." The Holy Spirit was the substance of the Lord; this went into the Apostles and Disciples, and, through their ministry, into the body of Joseph, the posterity in which the Lord was planted, to be resurrected at the end of the dispensation in the Sons of God.

Truth may be communicated both by oral and written expression, also by the impartation of the substance of life itself, through the function of theocrasis or translation. The Lord spoke the word orally to his Disciples; this was a distinct quality of spiritual essence, but did not constitute the complete impartation of the Word. The Word was not thoroughly communicated until the Lord, who was the Word, was himself dissolved and his life transmitted and absorbed. The impartation of the Holy Spirit, which was the impartation of the substance of the Lord's body, was the literal communication of the Word. The Word was not fully communicated until the Lord himself was transmitted to his church. The impartation of truth by oral expression from the Lord was the communication of a certain quality of the Word, and corresponded to the transmission of certain juices of the individual or vital brain.

What was true of the Lord was also true of John the Baptist. He taught his disciples by word of mouth, but he went into the Lord by another kind of transmission. The spirit of John passed from the prophet into the Lord at the Lord's baptism by John, who came primarily for the express purpose of carrying over to the Lord the Spirit of the Father, which up to this time was in the prophet. The spirit of John was not entirely transferred to the Lord; it was partially directed to the disciples of John, who did not wholly accept the Lord as specifically as did his own Disciples.

John's disciples continued to follow him, and be-

came a distinct sect of believers; they continued separate from the Christian church, and may be traced finally through the various denominations of believers in dualism, such as the Albigenses and Waldenses, through which, also, the Baptist church claims to have traced its line as a distinct church from the denominations which, as Protestants, have sprung directly from Catholicism.

The Baptists claim to trace their church directly to the Lord; but their mistake is that they came from John the Baptist, and their Christianity is merely an infiltration from Catholicism. It is because of their absorption of dualism that the dualistic Campbellites became an offshoot from the trinitarian Baptists, to the dualistic Baptists of the so called Christian church. The Baptist church derived its conception of the tripersonality of the Godhead from the Roman Catholic church; for it is a fact that the gospel of the Lord never even hinted at a tripersonal Godhead. This is a paganistic idea, derived into Catholicism from its infiltration into paganism.

**The Earth's Zodiacal Circle and Signs; the Heaven's Zodiacal Constellations, and the Guiding Star**

There are as many Zodiacal belts as there are distinct spheres or degrees of planes constituting the general crust of the earth and the atmospheres comprising the altitudes of the heavens. These are coincident in the physical and anthropotic altitudes. The Zodiacal circle on the earth is divided into Zodiacal signs, and in the heavens, into Zodiacal constellations. The two conspicuous belts are the observable belt in the heavens, and the corresponding one at the surface of the earth.

We are to consider the heavenly Zodiac of human progress, in which the bright and Morning Star was the brilliant and conspicuous figure. Around this Guiding Star there clustered the world's wondrous galaxy, the glory which crowned the woman clothed with the sun, perceptible to John's clairvoyant and prescient vision. This galaxy of twelve stars, constituting the glory of the woman, comprised the nucleal cluster defining the line of the extension of the Zodiac through the Christian dispensation.

No system in the history of the nations during the last nineteen hundred years of the progress of the world, can lay claim to the distinction which marks the Christian age and Christian church as in the line of direct Zodiacal progress, and whose distinctive course is in the circuit of the anthropotic ecliptic. The twelve Apostles of the Christian order were to the Christian dispensation what the twelve Patriarchs were to the Jewish dispensation. The twelve Patriarchs were called the twelve gates to the New Jerusalem; and the twelve Apostles of the Lamb were, correspondingly, the twelve foundations of the same city. The twelve interiors were the remanifested Patriarchs, while the exteriors (the Apostles) were the reincarnated bodies in which the Patriarchs were then tabernacled.

**A True Application of the Law of Deduction**

Absolute science defines the Christian system as the

only legitimate successor, in the line of Zodiacal descent, to the belt of twelve constellations forming the Jewish church and kingdom. In our attempt to elucidate the subject of the relation of the microcosm to the macrocosm, we shall insist upon the recognition of the great truth, known to the ancients but lost sight of by the modern world through the declension of knowledge; namely, that the organs and functions of the microcosm and macrocosm agree; and that a knowledge of the one discloses the secrets of the other.

In designating the apex of the universal cone, with the relation of the posterior foramen to the ventricles of the universal brain, the brain of the macrocosmic man, we have determined the relation of these to the funnel (infundibulum), with its terminal—the vital gland of the universal man. We have already described the masculine and feminine relations of the conarium and glandula vitæ, this gland being distinctively feminine and gestative.

The infundibulum of the macrocosm is the funnel through which the New Jerusalem descends into the new body to be formed, the brain of which will be the perfected groups constituting the Sons of God. The descent of the New Jerusalem from the heavens whence John descried her coming, will be through a scientifically defined order, the processes to be known only to the Messenger of the Covenant, to whom is committed the secrets and mysteries of Deity.

In a critical analysis of the formation and function of the glandula vitæ, there are found to be two forms of projection and a double function—one from the brain and one from the body. The posterior portion of the organ derives its formation as a projection from the brain, while the anterior part of the organ derives its formation from the body. The posterior portion of the gland projects its function, determined by its form and character; while the anterior portion is functionally derivative. We must conclude, therefore, upon the basis of the law of analogical correspondence, that one portion of the macrocosmic hypophysis, the vital gland or body, is a complex masculine and feminine group, the positive force of which is masculine, and the negative force of which is coördinately feminine; and that the feminine power is transmitted from the positive character and voluntary developer of the forces transmitted and subsequently modulated through the elaborations from a transposed function.

The ordinary human brain is an approximation of the relation of the cube and the sphere. It is not absolute, because the human as now existing is but one half of the perfect being. This is because there has been a division of the male and female, which remain in the sphere of mortality, and will so remain until there is a unity of the two in the conjugal union which is the ultimate two-in-one. This biune state is the final condition of the arch-natural being, and is the form and in the function of the Sons of God. The perfect male and female, in the form of the one, constitute the completion of the relation of the cube and the sphere. The cubical quality must first obtain in the spiritual world,

within the form and character of one personality. Such a personality is the manifestation of the man or angel who measures the New Jerusalem; that is, the man who completes the fulness of the measurement.

**The Perfect Brain in the Form and Function of the Cube and Sphere**

The Lord chose twelve Apostles; being the thirteenth, he constituted the unit of the whole, and contained, obscurely, the Bride; for it was declared of him, "He who hath the Bride is the Bridegroom." These twelve, with the thirteenth, are involved in the ultimate unit of the terminal dispensation; hence the first putting forth from this numerical root will necessarily comprise a cubical root of four elements instead of twelve. The perfect brain is in the form and function of the cube and the sphere. This fact should always be kept in view. The elaborations of this form and function in the final process, in the body of the fluxions of the entire encephalon, will combine the relations of the cube in the least character of the number, which would be the numerical roots of the final bodily form of the ultimate kingdom of God. In the development, then, of the glandula vitæ of the Grand Man, there obtains in the physical form already manifest, that special number of males and females which, chosen and grouped, will constitute the masculine and feminine root from which there will proceed in regular order the evolution of the perfect kingdom in the earth.

It is the province of the Messenger of the Covenant of this age to measure the city which now, in the spiritual world, lieth four square; which means that there is that which corresponds in spiritual quality to the natural number of the numerical cube. This is now manifest in the Messenger, who is none other than Elijah the Prophet, which means God the Lord. Elijah is God the Lord, for this is the significance of the word Elijah. The aggregation of the males and females prepared of God through the processes of regeneration (reproduction), is the scientific utilization of the essential elements of form and function necessary to organically arrange into order the beginning of the kingdom. There will be no haphazard tumbling together of the personalities who are to constitute the grouping of the vital form that will insure immortality of the body, to be made manifest now in the last days of the Christian dispensation. One of the peculiarities of this choice is that the persons ripe enough to enter into the formation of the primary groupings are such as accept the Gospel from natural conditions, *and are not subject to the lunacies of those who self-choose and self-designate their assumed positions.*

(To be continued.)

The very first principle of mental science is a knowledge of the great law of transmutation; that is, the law of the cross. Matter is convertible to spirit, which is equally substantial, and spirit is convertible to matter. If a person cannot accept this one fact, the basic one of mental science, it is impossible for him to take another step in the line of true science.—*Koresh.*

**THE KORESHAN SYSTEM OF COSMOGONY**

**Pre-existent Universal Form an Absolute Necessity in the Process of Rejuvenation & Perpetuation of the Universe**

By KORESH

**PART XXII.**

**T**HE PRIMARY LABORATORY of motion is the brain, in which resides the mind. No mind ever existed, or can exist, without brains and a body. The laws of form are essential concomitants of the laws of function, in which resides motion. The form and matter of the universe are coexistent with the functions and motions residing therein. Function, that is, the performance of the offices (uses and activities) of the organo-vital and alchemico-organic cosmos, could not obtain without the coexistence of the form in which these functions are operative. Nothing less than a puerile mind could ever entertain the idea of a creative power capable of forming a so called physical universe without a preëxistent universal form. We must conclude, then, that perfected form was from eternity, and from eternity was accompanied by its inresistent and corresponding functions. The universe is here as an entirety; it has ever been here, and will ever remain.

To define motion, it is essential that we comprehend its elaborator—the cell of the grey matter of the brain, and its office-work in the expansion and contraction of the corpuscle wherein resides the origin of motion. The corpuscle is the terminus of the artery, the initus of the vein; the terminus of the afferent nerve and the initus of the efferent nerve. Two alchemic fluids—the serum from the arterial blood, and the afferent nerve fluid—meet in the corpuscle, in a most delicate and subtle emotion, drawing in or absorbing from the surrounding aura of electro-magnetic vibration a respiratory ether, the character of which is somewhat determined by the mental attitude of the corpuscle, which has both a voluntary and an involuntary power to think variously, according to its will.

Motion is voluntary and involuntary. Voluntary motion is the result of voluntary thought; involuntary motion is vicarious. Love and wisdom are the cause of all motion. Love is general and specific. Every corpuscle of the brain is the seat of love; it is also the seat of wisdom, for love and wisdom unite in the cell or corpuscle. The quality of love is determined by the location of the cell in the area of the grey matter. The primary specific loves may be divided into love of life, love of begetting, love of humanity, love of country, love of home and family, etc.

If we subject any of these loves to a critical analysis, we find each almost infinite in the complexity of its characteristics; as for instance, the love of begetting. In this love we find, primarily, the desire for offspring. The love impulses the act of seeking first the channel through which can come the highest gratification of the desire; for the love associated with its coördinate wisdom seeks a counterpart through which may proceed the highest possibilities of the purpose, in the perfection of the character of the offspring.

**Deific and Human Love, Corresponding to Physical Magnetism, the Cause of Action**

In the supreme actuation of this specific love, there is no thought of sensual gratification. The highest love for the begetting of offspring is accompanied with its own specific and coördinating wisdom. Such a love does not desire offspring for the mere sake of lavishing love, which is abnormal and imperfect, but for the purpose of the uses to which offspring so generated may devote itself, involved in the love of God and humanity. When the emotion (in motion) of the love of begetting applies itself, it suggests and impulses the corpuscle to a specific vibration. The vibration is induced by the thought, which is the origin of the motion. The love is the cause of the action.

Every brain is subject to the aggregate auras of the mass of mankind, precisely as any given star is related to the luminiferous ethers of the space between the astral center of the alchemico-organic cosmos and the laminæ or circumferential plates of the cosmic shell. These ethers are not identical, but they are correspondent. Those belonging to human or anthropoetic existence are affectional and intellectual auras, while the alchemico-organic are in the domain of physical heat and light.

The alchemico-organic (physical) cosmos—composed of astral nucleus, circumferential shell, and intermediate atmospheres, planets, stars, sun, etc., let it be repeated—is a great magneto-electric battery. Corresponding to this is an equally complete organo-vital battery, including human, angelic, and divine life, the electro-magnetisms being not merely magnetic and electrical potencies, but mental essences having electrical (intellectual) and magnetic (affectional) characteristics. These, primarily, constitute the source of the purely alchemico-organic, electro-magnetic essences.

**Stirpi (Race) Culture Founded Upon Cosmo-Theo-Anthroposophy: What Cosmogony Embraces**

The propagative culture of races should receive as careful attention, at least, as the culture of animals by breeders of stock; yet, despite the importance of this fact, the production of human life is left entirely to accident, inclusive of the evil tendencies accruing from the persistent and energetic culture of everything that tends to degenerate the race. Rum and tobacco, with various other stimuli, are forced upon the race through the love of money (the root of all evil), the demand for such stimuli being created through overwork of brain and muscle.

Artificial poison assumes the place of debility from exhausted vital energy, and reproductive sperms and germs are transmitted, debauched, and are under the impulse of debauchery. The great mass of our population awakens into existence through such influences. The destruction of the love of money, and with it the annihilation of that which the world today denominates money, will be associated with such degree of intellectual culture and refinement as will insure propagative possibilities commensurate with new and higher demands.

Cosmo-Theo-Anthroposophy implies the co-relations

of God and man to the cosmic whole. The earth is not a star, nor is it a planet. We include the earth in the organic system, and consequently in an all-embracing term. Cosmogony includes the earth, sun, stars, planets, and all life—in a more narrow sense, the alchemico-organic system. If we should say solar biology (which, interpreted, means a discourse on sun life), we would mean the sun and all life, including animal, insect, and vegetable. If we use the term astro-biology, we would mean the stars and all life. We have employed a broader term because we include more, and name in a general term what we define. Astronomy is a term signifying the law of the stars, from *astro*, star; and *nomos*, law. Astrology is a term signifying *astro*, star; and *logos*, discourse or word—discourse on the stars.

The study of Cosmo-Theo-Anthroposophy includes what is generally embraced in astrology, though from an intensely more scientific standpoint, and a broader scope of application. In ordinary astrology, careers are determined after they are fixed through the general accident of inauguration, whether those careers belong to persons or powers. If it be possible to predict the career of an individual after the propagation of that life through the common accident of generation, then by a higher comprehension of the laws of physical generation, the time of birth can be determined by observing and governing those laws, and regulating their application.

**Specific Impression Necessary to Special Development**

The female cell or ovum has three axes, five closed poles, one open pole, and one central and complex pole at the crossing and nexus of the three axes. Each ovular pole represents a specific principle, and may be rendered active by mental processes in the progress of its development during the intermenstrual period. Each pole is the dominating center of a group of principles, to be rendered active through a general impulse given cognizantly to each by the mother at the particular time of the polar inception.

It will be remembered that these poles are generated in the order of a regular succession of climacterics,—song, poesy, oratory or language, etc. They may be impelled exclusively, the special influence of the mother being exerted upon only one of the poles. This will circumscribe and confine the impression to the prominence of special development. But in the purpose and effort to produce a partial genius, it is essential that the axis be understood, and the opposite pole influenced at the proper time, or the character will be defective and out of balance. If a perfect genius is to be considered, all the poles are to be influenced in the regular order of their progress in the line of development.

The period now under consideration must not be confounded with the period of gestation after conception. This is the preparation of the cell or ovum before vivification, and while the ovum is in process of development. This being a scientific possibility, the time for the preparation of the cell must be chosen to bring the period of fertility under the solar, lunar, astral, and

planetary influences to accomplish in the development of the character, all that the parents may purpose for their progeny.

To obtain results, the laws of generative psychophysiology must not be interfered with or violated through sensual thoughts or desires. There must be no thought of such violation of the laws of normal generation. When the eventful hour arrives, the cell may be vivified. Not only must the specific hour be determined by the relations of the various departments of the heavens, but the exact meridian and parallel of latitude located, for the eventful concept must be exact to insure exact results.

#### Orbital and Axillary Motion

The stellar nucleus, or astral center of the alchemico-organic cosmos, has (in addition to its axillary motion) a slight eccentricity, the cause of which we will here define. All motions in the alchemico-organic cosmos are primarily dependent upon mental potency, which is both voluntary and involuntary, derived from mind acting in organic life. Mind invariably acts within organic structure, never independently of the form in which it resides.

In case of the death of one body, the indwelling pneumo-psychic existence, with mental endowments of love and wisdom, or affection and intellect, passes out of the body or form of organic lesion into the so called spirit world, but not out of the human tabernacle; for when the inner life departs, it is transited by absorption into some one or more existing forms. Such transition does not obliterate the identity nor destroy the individuality, for the spirit world is within the realm of mind, and external human life, with its form, is the shell or environment of the spiritual world.

There are three distinct regions of the mind, the general divisions of which are wisdom and love, innermost; truth and charity, inner; knowledge and good, outer. These may be named under the arrangement: superior, middle, and inferior, or under. We have heretofore followed Swedenborg's nomenclature of these degrees or "senses." The three under the head of wisdom,—wisdom, truth, and knowledge, are degrees of light or mental lumin; the three under the head of love, are the three degrees of mental heat. Corresponding to these are the physical degrees of light and heat.

Light and heat are coördinates on the physical plane, as are love and wisdom on the mental plane. Electricity corresponds to light in another degree of the physical, while magnetism is heat, occupying the same degree as electricity, and is its coördinate. In the physical realm there is a third degree of light or electricity—electricity of a finer and more interior quality, as there is also a coördinate magnetic degree.

**"Correlation of Energy," the Interconvertibility of Spirit & Matter; "Luminiferous Ether" the Refined Essences in Process of Combustion to Spirit-Substance**

Voluntary thought does not act directly to perpetuate the motion of the alchemico-organic cosmos. Voluntary activity moves in the direction of its own loves;

but the involuntary flow of mental essence, through the law of the correlation of "energy," subsides by degrees into alchemico-organic spirit. The eccentricity of the alchemico-organic stellar nucleus is caused—through correspondence—by the excitation of the organo-vital stellar nucleus or astral center. In the stellar nucleus (astral center) there are four polar centers in the circle of the plane of its axillary rotation; one of these poles is the pole of heat; the opposite pole is the pole of frigidity, or the cruosic pole. They are in opposite points in the axillary circle, or the equatorial axis.

In the rotation of the astral center in the space which it occupies, it is related to the spirit that fills space between this nucleus and the circumambient shell of the cosmos, for the astral center is the central point and pole of all influx, and necessarily the central point of all efflux; so that any impulse of spirit from the astral center acts upon the luminiferous ether of interspace. Any point toward which the caloric (heat) pole is directed, responds to the caloric essence transmitted from this pole. Thus the caloric vibration is communicated to the luminiferous ether of space. The stellar nucleus does not transmit merely one degree of caloric "energy," for there are as many qualities of "energy" of various degrees of refinement, as there are degrees of spirit generated in the laminae of the cosmic shell.

Caloric substance is expansile; and when the caloric pole is directed toward any part of space, the expansive character is imparted by the vibration of expansion, and the expansile pressure pushes the nucleus to one side. This lateral momentum is aided by a contraction on the opposite side of the axillary circle, because the cruosic potency acting upon the ether of space in the direction toward which the cruosic pole is determined, contracts the ether on that side equal to its expansion on the other. These two impulses, the one of contraction and the other of expansion, impart to the nucleus the slight eccentricity which determines its orbital motion, and thence all orbital motions of the alchemico-organic cosmic structure.

A coördinate and right-angle axis to the one described, with its caloric and cruosic pole, is the axis of light and darkness,—these poles resting on the same circle, but occupying the two different quarters of the circle. The photoic essence acts upon the attenuated ether with its own certain vibratory impulse. When the opposite pole, the scotoic, acts where light has previously operated, with its conflicting vibrations, there obtains the effect of stratification. Photos and scotos in conflict, stratify. Upon these two relations depend the stratifications of the alchemico-organic cosmos in all their varieties, and, correspondentially, the true light of intellectuality—in conflict with the mental fallacies of the organo-vital cosmos—acts to stratify religious, moral, and social existence.

(To be continued.)

The "all things" of God constitute the component parts of the universe, a material unity of knowledge and known form, size, and function.—*Koresh.*

### The Civilization of the Indo-Germanic Race

#### A Philological Study of the Race Problem; the Origin of the Germanic People

[From the Writings of KORSH.]

THE STUDY of Indo-Germanic and Indo-European development in the march of progress toward what has been termed civilization, cannot be successfully pursued independently of the cognition of two distinct factors, influencing equally the modifications observed to characterize the rapid augmentation of Germanic culture.

The first important step in the philological study of the race problem, as pertaining to the origin of the Germanic people, is the investigation of the name by which the people are known. It is a most singular thing—coincidence, if you will—that the name of the Germanic race should be Hebrew; for it cannot be questioned that the word or root *ger*, meaning wanderer, or a stranger from home, is identical with the Hebrew *gur*, wanderer or stranger.

It is still more strange that the most progressive branch of the Germanic family should be called the Lion, and that the nation which gives promise of the greatest progress and power in the world should be the offspring of this same Lion, and is therefore the whelp of the Lioness (England being the Lioness, and the United States the Lion's whelp); and that the first derivative of the word *gur*, wanderer, should mean the Lion's whelp.

The study of the origin and development of the Iranians has been founded exclusively upon the supposition that there is but one tendency of voluntary increment, namely, the progressive determination; and this is also founded upon the general fallacy that the progress of life is always from the lower to the higher conditions and forms. It has never entered into the consciousness of the investigator that there never was, nor ever can be, progress from a lower to a higher state except through the vitalization of the lower from a higher condition.

The central origin of modern civilization lies between Egypt, as the western extremity, and the Oxus and Indus, the eastern. If the philological plan of investigation is pursued, there can be no starting point of more importance than the word employed to designate the peoples, the origin of which we wish to discover. The term Ger-man, or Gur (Goor) man, should certainly (by every rational suggestion, as it comprises the generic title of the race) constitute the starting point of all philological research; and if the pedigree linguistic system of analysis and synthesis be adopted, the parent root or stem of evolving categories should be taken as the basis of study.

#### The Tendencies and Characteristics of This People

The word by which the Germanic family is designated signifies wanderer, and is in itself a title indicating the nomadic tendencies and characteristics of this people. It is possible that prior to the carrying away of the ten tribes, the word *goor*, *gur*, or *ger*, may have been used to distinguish the Germanic race; but there is no evidence of it, while there is no doubt about the Hebrew word

*gur*, and its signification. *Gar*, with the *a* sounded as *a* in Mary, implies "a sojourner; stranger, a man living out of his own country." (*Gesenius*.)

*Gor*, from the root *gur* (*goor* or *ger*), means Lion's whelp. Abraham was a sojourner. He left his original home in Chaldea, and located his inheritance in what was subsequently known as Philistia. He thence went down into Egypt. He returned to Philistia, and subsequently his posterity sojourned in a strange land. The word employed to designate this absence from their adopted or chosen home was *gur*, wanderer, or sojourner.

The Jews in Egypt and in their wanderings through the wilderness were a pastoral people. While they were pastoral, and perhaps undeveloped during their wanderings, they comprised the soil into which the civilization of Chaldea and Egypt had been deposited, and in their subsequent development reached a very high state of perfection. Persia appears to be the seat of the field whence emerged two branches of the Germanic flow; namely, that toward the east, and that toward the west.

#### Why Ethnologists and Philologists Find it Impossible to Locate the Lost Tribes

If it be impossible for ethnologists and philologists to locate the "ten lost tribes" of Israel, a people so numerically and intellectually great and well-defined in ethnic and linguistic characteristics as the house of Israel, carried into Media, on the confines of Persia, how can they study with any degree of certainty the character and origin of a nomadic and pastoral people, who were without any great progress in linguistic power?

The scope of the intellectual capacity of a race or people must be determined by the growth and power of its language. These travel hand in hand, the state of the language always determining the advancement of the people. The ten tribes of Israel were taken by the Assyrian power and located in Media, contiguous to Persia, the very heart of the country whence it is claimed the human race had its origin.

We believe it is well enough that the study of origin be pursued outside of Biblical investigation, and that in time when some progress has been made in the acquisition of positive knowledge from an outside channel, it will have been discovered by those who are seeking for ethnical knowledge, that they are approaching, through obstacles, the knowledge already communicated through the prophecy and history of the Jewish race.

Schrader in his "Prehistoric Antiquities of the Aryan Peoples," says: "We have already seen \* \* \* that there have not been wanting scholars who have sought to explain the contrast between these stages of culture, by assuming that some of the Indo-Germanic peoples, the Northern Europeans in particular, declined from their former high level of civilization in consequence of their trying migrations. This notion of the surrender of a culture once possessed, and of the lapse into savagery of tribes originally civilized, is indeed conceivable in itself, and can be proved to be actually true in certain special cases. But to picture the civilized career of whole peoples, and those Indo-European, as first a fall from, and then a struggle up to, higher planes of culture, is a mode of conception which to begin with



is in direct opposition to all the scientific spirit of our century, accustomed as it is to regard the phenomena of life, in Nature and in man alike, as exhibiting progressive evolution from lower to higher forms."

**The Law of Disintegration, Breaking Up, and Re-combination**

The above is simply an exhibition of ignorance of the methods of evolution. The fundamental law of molecular and atomic grouping, is that whenever a new element is introduced into a compound, by which a new and more complex formulation takes its rise, there is a disintegration of the previous grouping, a breaking up, distribution, and a return to a homogeneity of state, and thence a re-combination. What is true of the grouping of matter in chemical combination is also true of language; and what is true of language or linguistic transformation and progress, is also true of ethnic metamorphosis.

The infiltration of the ten tribes, with their language, into the Aryan peoples began the disintegration of both civilizations, and according to the relation of retrogressive and progressive metamorphosis, there had to come a falling away. Wise men of all ages have known this law, and thus the Apostle was enabled to say, from the indication of law itself: "That day shall not come, except there come a falling away first." A seed cannot reproduce by generating its tree and fruit, without first the segregation of its organic grouping. This principle is also true of language.

Word or language is the central principle of life; and all manifestations of life, as observed in the groupate formation of molecules, and the phenomena manifest through groupings of "inorganic" and "organic" progress, proceed from language, or Logos, as the primary principle and substance of being.

"In the beginning was the Word," Language, Logos, Dabhar, Verbum; "and the Word was with God, and the Word was God." What a wonderful confirmation is this of the scientific discovery that Word is life, and that the character of the life is determined by its word or language!

**TREE OF LIFE AND LEAVES OF HEALING**

**Revelation Implies Comprehension; the Scientific Conception of the Revelator's Presentation**

(From the Writings of KORESH)

"In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations." (Rev. xxii: 2.)

**T**HE LEAVES of healing, in this part of the vision of John the Revelator, have reference to the leaves of the Tree of Life. Is it possible to definitely understand what was signified in this revelation? When it is a revelation, it certainly ought to be comprehended. To this end we here attempt to convey to the reader the scientific conception of the Revelator's presentation. Before we can understand what the leaf is, we must comprehend the character of the tree itself. We will first attempt to make the reader familiar with the

science involved in the portrayal of the Tree of Life, watered with the pure river of the water of life as found in this wonderful Apocalypse.

Our knowledge of the Scriptures as pertaining to the Tree of Life must be predicated upon the basis of correspondences. These correspondences must be natural instead of spiritual, because we are to deal in the scientifics rather than the philosophics of religion. The Tree of Life, in the language of correspondences, is represented in Nature by the fig-tree. It was certainly in contiguity with the fig-tree that the first parents had their experience, or the fig-leaf would not have entered so conspicuously into the operations of their first work of art; namely, the formation of girdles ("aprons") from the fig-leaf.

The word fig-tree in the Hebrew, means to spread out or to extend. The word is *taanai*, from the root, *taan*. The conception of extension originates in the idea of multiplication through copulation and progeny. The tree which God had placed in the midst of the Garden of Eden was the tree of the knowledge of good and evil; the fruit of the tree was, of course, this knowledge.

It was in the purpose of the laws of progress to insure to the man made in the image and likeness of God, possessing every quality and characteristic of Deity, the attainment of those powers of discrimination which would enable the man to distinguish between what was absolutely good and absolutely bad. His attainment of such a possibility was, necessarily, through a concatenation of experiences making him acquainted with what is hurtful and what is conducive to his well-being.

**What it Means to Become the Fruit of the Tree of Knowledge of Good and Evil**

When the man had attained to that plane of development in which his mind had reached the possibilities of universal discrimination, he was the fruit of the tree of the knowledge of good and evil, because he knew good and evil. His powers of contrast and discrimination were such that he could make the distinction. Now, having reached such a height of attainment, what shall he do with his knowledge? Shall he appropriate the good and eschew the evil? Or shall he reject the good and live upon the evil? The man will do both, because he has both the ascending and the descending life. He has the life of the man which goeth upward, and the life of the man (beast—animal) which goeth downward. The man will ascend into the life eternal; the animal will descend into the life extending; namely, the life of natural perpetuity. The ascending man obeys the injunction, "Thou shalt not eat." He thus ascends into the realm of eternal life, because he is the fruit of the tree of the knowledge of good and evil. He does not eat of it, but rejects the evil, and only partakes of the good; hence he obeys God and enters into eternal life.

There was but one tree in the middle of the Garden. It was the Tree of Life, and also the tree of the knowledge of good and evil. Man is not the Tree of Life until he has the knowledge of good and evil; for until

he has this knowledge he cannot discriminate between that which will destroy and that which will make alive. The descending man, or the descending part or life of the man, is the part which does eat. This is the result of a succession of declensions in which is involved what is called the "fall of man."

**The Man and the Animal Nature of the God-Man; Phases of God's Animal Life**

When the God-Man or the Man-God is created, he possesses both the man and the animal nature. The descending part is the animal of God. It is through this part that God perpetuates his being. God plants the animal life of himself back into the race, and thus is extended or perpetuated the life of man. The Lord God is the Man; the Lord is the Jehovah; God is Eloah. These two are one in the visible manifestation, which is the Son of God. The Lamb of God is one phase of God's animal life, and signifies the begetting power of the Father. This may be known by the fact that it is declared: "Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready" for the begetting process, that she may bring forth the Sons of God.

The Lion is another phase of the animal life of God. The Lion means that power by which the force of truth applied to life fructuates in life itself. The Lion is God's power in man to accomplish the highest purposes of life. The Serpent is another phase of the animal life of God. The Serpent signifies the wisdom of commerce. Commerce is that by which the products of the uses of life are exchanged for the creation and perpetuity of life itself. Therefore, on whatsoever plane of life the principles of commerce are conducted, it is under the power of the wisdom of the Serpent. This wisdom can be of the false or the genuine quality. If of the truth, it is the divine Serpent, or commerce conducted under the genuine principles of life.

The Horse is another phase of the animal life of God. The Horse signifies the restraints, liberties, adjustments, and appropriations of commerce. The white Horse, in the supreme sense, signifies celibacy and chastity, because it is through these restraints that such a purification of the life is attained as will ultimate in the immortality of the body, through which eternal life is acquired.

**The Signification of Aprons which Adam and Eve Made for Themselves**

It is said that "our first parents" made "aprons" after they had become wise, knowing good and evil; for it was said: "The man is become as one of us, to know good and evil." Now the word for apron is *chagorah*, from the root *chagar*, to move in a circle; and the word means, literally, girdle; they girded; that is, they conjoined to put on life. This conjunction is identical with the conjunction of the New Jerusalem descending to meet her Bridegroom, who is ascending to meet her as she comes down from the spiritual heavens.

If the reader can conceive of the immortal Son of God as the Lord, and then the planting of that Son in the race by the operation of the Holy Spirit, thence the regeneration of the Sons of God at the fruition of the

age as the product of that planting, he may have a conception of the Tree of Life and its fruit, for the Sons of God are the fruit of the Tree of Life.

The Tree of Life, or the fig-tree, must put forth its leaves. If we can ascertain the functions of the leaves of the tree of the forest, by the law of correspondence, we can determine what relation the leaves of the tree sustain to the Tree of Life. The leaves of the Tree of Life "are for the healing of the nations." The leaves of a tree are primarily respirative and metamorphic; they take in the air of respiration. They inhale and exhale. These processes make the changes in the sap which conduce to the condition essential to the creation and perfection of the fruit. One of the functions of the Tree of Life is carried on through the leaves of the tree. As this is primarily respiratory, the breathing process of the tree is essential to the creation of its fruit. This involves essentially a careful consideration of the character of the respiratory function of man, which pertains to his higher life.

The shedding forth of the Holy Spirit nineteen hundred years ago, and its reception by the church, constituted a process of respiration; the inspiration of the Spirit by the church was the process of inbreathing. This was a function similar to the function of the leaf, though at the root of the tree, not at the top or leaf of the same tree. The breathing of the leaf is at the opposite pole from the root, and its character is somewhat different, though the principle is the same. This is the branch extremity of the tree.

**The True and Ultimate Process of Healing**

We are now where the leaves can perform their function of the healing processes, which the Revelator writes of in his vision. The process of healing must be something distinct from the healing that was performed by the Lord at the beginning of the age. Those were merely mortal changes in mortal men; they were not healed into immortality. The healing at this end of the age must be of another character. The healing that will take place from the application of the leaves of the Tree of Life, will change the nature to that of the state of immortal life.

When the healing which is to accrue from the application of the leaves of the Tree of Life is manifest with men, there will be greater changes than have ever occurred, or have ever been seen in any pretended healing of modern times. The healing of the nations in the application of the leaves of the Tree of Life, will put to shame the false efforts of the false christs and false Elijahs operating without authority from the Lord, and who know nothing of the Lord's purposes nor his methods. There will be a new shedding of the Holy Spirit, which will be accomplished through the translation of the true Elijah. The operation will produce the function of the leaves of the Tree; and this breathing of the Spirit is the office of the leaves, a function that will be operative through the office of the appointed Messiah, who only has authority, and who only can make application of the functions of the leaves of the Tree of Immortality.



# *The Indicia of Human Progress*

BERTHALDINE, MATRONA

## THE TWO PRIME IMPULSES

**The Greatest Desire of the Human Mind, the Love of Money, and Its Coordinate Sensuality**

**I**T IS DECLARED by KORESH that there are two prime impulses to evil,—sensuality and the love of money. The fruit of these impulses is the mortal body with all its diseases and end of corruptible dissolution, with its breaks in the continuity of mental consciousness—the soul death. The Lord Jehovah, the immortal Man, taught this as indicating his standard of chastity: “Whosoever looketh upon a woman to lust after her hath committed adultery with her already in his heart.” And as His standard of that freedom from the love of money which insures immortality and eternal life, he commanded: “Go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.”

Women are apt to think that if they are legally married they are quite free from partnership in lust, and quite free from any love of money; maternity giving them the right to be well provided for. A marriage license patterned after the curse has been the instrument of man-made laws to decoy women, from generation to generation, into believing a lie as to her moral responsibility to the race, for its restoration to the divine image and likeness. She is to be awakened by a great light to the facts of her responsibility, and she is destined, in response to the voice of this great light (the still small voice of truth eternal), to call a halt on sin, sickness, and death. She is destined to come from under the curse pronounced upon woman, as surely as man is to come from under the curse pronounced upon the labor of ignorance.

Man is to know the truth about himself and his environing universe, and it is to free him from the law of sin and death, and crown him with immortality and eternal life. Koreshanity is this truth; its voice as to its personality has been stilled for a season, that it may penetrate to the innermost habitat of mental consciousness, and awaken those that sleep in the dust of mortality, that they may come forth to the outermost and redeem the life of man from destruction, and crown him with the loving kindness of the Lord God Almighty.

This loving kindness will end the love of money; it will restore to the woman the right to her own body, to give it to the Lord, not by corruptible dissolution, but as the incorruptible fruit of the Spirit, restoring to men the virginal image and likeness of God, as before the fall, or sowing of man divine as the Holy Seed, for the reproduction of the harvest of the Sons of God. Before this harvest comes the Reaper, the Lord of the harvest. He comes in two forms, in harmony with the revelation of his science of the law. At his first appearing, it is for man to stand still and know that he is God, from his own revelation, as the Anointed Messenger; know

not only in theory but in fact, by what follows the prophetic utterances in current events.

This is the highest form of watchful waiting. It follows the appearance of the promised Elijah, the Prophet, the restorer of all things, “not by might, nor by power, but by my Spirit, saith the Lord of hosts,” the scientific Spirit of the knowledge of the truth that is to dawn in the minds of men, the begotten of God.

This order of the begotten of God will find in themselves, active in response to the true knowledge of God, the aspiration to become as those who, hearing the long-promised sign of Sonship, to have his name written in their foreheads by becoming the doers of his word, his commandments, the same as those of Jesus and of Moses and the prophets, the doers of the weightier matters of the law. The renunciation of the love of money, by declaring in word and deed for the true commonwealth of Israel; the renunciation of woman for the gratification of the lusts of the flesh, and her elevation to the throne of the Father as a legitimate equal shareholder in the reunited functions of a true church and state, in honor preferring one another.

The begotten of God are promised a new birth on a higher plane of being. This kind of being has become such an unknown quantity through the declension of the race from the age of gold twenty-four thousand years ago, now of iron and miry clay, that it doth not “yet appear what we shall be,” save as the science of the law of the restoration reveals it to our intellectual perceptions. This we do know is involved in the reality, “eye hath not seen, nor ear heard, neither have entered into the heart of man to conceive the things God hath prepared for them that love him.”

The term Him is applicable to personality only. This attribute the Almighty calls his Name. This Name He commands all to know, and to love, and to hallow, or revere as holy above every other name. Why? Because it is his highest power of self-expression, and is always sacrificed for the future life of a world. It becomes the Holy Spirit of human progress from glory to glory, till the acme is reached, in the light of that day in which are found rest and the recreation of all things which come from the unity of God and man. In this age the knowledge of God is attended by man’s power to do his will, in such measure that love in the highest degree of the divine intelligence is the ruling spirit of all earthly activities, and the will of God is done in earth as it is in heaven.

As certainly as the sun shines, will those who have heard Koreshanity’s wonderful truths and scientific prophecies of the glory to be revealed, live to see the day when they shall know that to surrender self and all pertaining thereto, is to receive the pearl of greatest price, and the inheritance of all things of God.

### The End of Usury

**K**ORESH wrote in 1906, that "It ought not to require the prescient eye of a prophet to discern the signs of the times. There will come a time when the industrial camel of the world will have had placed upon his back the last straw; there will come a time when the laboring masses will rebel, as did the children of Israel in their bondage in Egypt. It will be when the man arises who will dare to lead the people from under the yoke placed upon them by the merciless money oligarchy. \* \* \* God pity the oppressor when the last act in the tragedy of human oppression reaches its climax."

It looks as though there are people in the United States who seek to hasten the climax, when such are being revealed as would coin wealth from American labor, and the great middle class of society, by charging "War prices" for the food, clothing, and shelter they have produced, to maintain the integrity of their own nation nominally as a commonwealth. It will take something more than government investigation of the rise in food prices; it will take a surrender of every corner on every product, to the representatives of the people,—that are truly representative,—for their best possible use, their distribution without profit to any, to the producers and distributors.

The usurer has had his day,—as he is about to find out by fair means or foul. The plagues of Egypt are still at the command of the God of Israel, who never failed to declare his estimate of the ill-gotten gains of the speculator. If European nations are so in love with competism and all that its systematized national life involves, as to see fit to slaughter each other to see if any be fit to survive and dominate the mortal remains of the rest, the United States can't stop them; but it can make itself great enough and well equipped enough on all lines to become in deed and in truth a refuge for all who honestly believe in a common national treasury for the commonweal of all; of whosoever wills to come and make one new nation that shall be called, by the Heir of the World, his kingdom of heaven in earth.

The *Literary Digest* quotes the *New York World* as saying that: "If necessary to promote the welfare of our people, we may and should forbid the exports, upon the promise of which the impending robbery is based." If that patriarch is accursed who does not provide well for his own household, certainly that representative (?) government should be, that defrauds for the enrichment of some of its factors, the great body of the people who give it patriarchal powers.

Moreover, if mills have to be closed down from lack of things usually imported, now is the time for the true patriot manufacturer to get busy doing away with the necessity of anything being imported. North and South America are rich in every variety of fundamental resource; and it is the best of times for Pan American coöperation for mutual benefit, which every Pan-American citizen may share, as the God-appointed successor of competition for personal or corporate profits.

When the Lord shall arise to shake terribly the earth, for the downfall of the false science concerning its

form, functions, origin, and destiny, and laws of perpetuity, its inhabitants are to learn practical righteousness from a scientific standpoint. This obtainable knowledge of what to do and how to do it, that every man may sit under his own vine and fig tree, and enjoy to the full the products of his industry, is destined to fill the earth with its enlightenment. "Heaven and earth may pass away;" but the Lord declared that his Word, the Spirit of the eternal truth, should not pass till all (every jot and tittle) of the law be fulfilled.

### The Kingdom of Righteousness

**D**EMOCRACY seems to be the crowning effort of humanity, *i. e.*, of everybody, to please everybody, which the donkey story of fable lore illustrates as the pleasing of nobody. When God's people (Israel) had many judges, and social conditions had become very corrupt, they longed for a wise despot to reduce the general chaos to the laws of order.

Modern Christendom, the fulness of the Gentiles, has ever since the fall of the world-power of the papal hierarchy in 1870, been trying out all sorts of forms of government, to get righteous in its own eyes. No well-tried form has been a success, because the people trying it have been rotten at the core, *i. e.*, they've been false-hearted to the Christ whose name they profane, by making void the law of his being. This law requires, in its first commandment, that man shall have no God but the humanity of God, of which the man Christ Jesus was the firstfruit, the origin and destiny of the Holy Spirit, which is the mentality or essence by which Godliness is perpetuated throughout eternity, in all its ever-varying forms of glory.

Modern Christendom has reached the end of the dispensation, and is very much soiled from walking in the filth precipitated from its own uncleanness of daily life. It is time to wash up; and water is plenty for the cleansing. Being on the democratic job, we are all trying (that is, all who think it would be fine to be clean once more) to wash each other up. There being a time limit to the existence of the image whose feet are said to be of iron and miry clay, cleaning-up of the feet is a little late in the day for the life of the old man. He is doomed to destruction by water and by fire. It is time to get out all together.

A head of gold has been provided for one new man; the Christ has come who says: "behold, I make all things new." A new kingdom is to be formed, of which the Christ of all ages, the King of all kings, is to be King. It is to be formed on the basis of the science of the law, the light of which is Christ. This science is the long-sought truth of the Word, the entrance of which into the life of man giveth both light and life. It is the time of times for the drunkards and harlots of old Babylon to become saved by the way of escape from sin and uncleanness, provided before the fall of Babylon the great, and the destruction of Nineveh, marking the end of the Fish dispensation, when sin is at its height; when men call evil good, and good, evil.



The Lord has set up a kingdom, to be envired by a world empire; it is yet in the hearts of the God-begotten, waiting to be revealed as the clouds of heaven, in which (it is written) the Sign of the Son of man cometh with power and great glory. All that this glory involves must be seen to be realized; but this we know, that its origin and destiny is the great heart of the universe, out of which are the issues of life; that is, life indeed, and the shrine of the King of kings and Lord of lords. It is time for failing humanity to arise and seek their King, and Israel their God, who would make of every Son a king, with the law of love written in his heart.

### The Province of Jonah

**A** RECENT cartoon, representing the Mexican ship of state being relieved of Huerta as its discovered Jonah, brings to mind the fact that the scientific presentation of the Biblical story of Jonah and the whale is one of the available assets of the Koreshan System, which belongs to the world as a source of enlightenment. The science of this marvelous story, if once digested, stirs the soul of man to awake from the dead, and search for the promised Sign of Jonah the prophet, whom the Lord Jesus foretold as the Sign due the people of the Most High, now in the end of the age. Have any seen the Sign? Koreshanity can define and locate the Sign as Elijah the Prophet, who has given an absolutely scientific presentation of the story of Jonah and the whale, which should inspire any progressive man to seek the source of such evident ability to teach all things, constituting the basis of the restoration of all things.

The power of truth in ultimates, that is, in its practical application to the organic uses of life, is to give life. Humanity of mortal birth, hustles from cradle to grave to stave off or postpone death. The effort proves futile while the fish life continues; a life of spawning mortality. It is the province of Jonah to end this process of spawning and daily dying, by the "foolishness of preaching," as Paul called it; by preaching the gospel of a higher kingdom than any that has been known during the era of Cetus, the Whale.

The science of this kingdom is called, by John the Revelator, the pure river of the water of life, as clear as crystal. It is to be had for the asking; but it can be kept clear, as the source of the bliss of the purified, only by its right practical use, which is the cleansing of the mortal sanctuary from every cause of its mortality;—the sins which defile its daily walk and conversation.

The voice of CYRUS is the voice of the Lord's Anointed, not man's,—the voice of the true Shepherd of Israel. CYRUS is the Lord's new name; the prophetic voice declares it. This is the Name in whom the spirit of the Lord overcomes and destroys death in the race; he it is who is to recreate the divine humanities, and call their name Adam. CYRUS is the name of the Son called out of Egypt, out of darkness, into marvelous light; out of death into life that is life indeed,—the reproduced life of his God Jehovah.

### Experiences of an Art Student in Paris

(Continued from page 301.)

cannon and cavalymen were passing down the Rue de Rivoli.

Wearry, worried, and footsore, we returned to our hotel after the closing of the endless corridors of the Louvre, to await the next development. It appeared that night in the form of a large poster, declaring general mobilization of the French troops, to begin August 2, leaving only 24 hours for all Austrians and Germans to leave the country. Paris would then be locked up for several days, and we would be obliged to remain and witness the amazing spectacle that followed. Below is a brief but excellent account, published by the Y. W. C. A., in the war number of the *Messenger*:

"August 1st and 2nd,—all foreigners of whatsoever nationality who were not necessarily detained in Paris, made a desperate effort to escape. The stations were jammed with people, the trains choked with passengers—but a vast majority were left stranded in the city. How many Germans and Austrians were among this number, only the military authorities know. (By this time most of these poor souls have been concentrated in certain parts of Western France, there to remain until the end of the war.)

"On Monday, August 3rd, began an unforgettable week for all foreigners—a week of registering in the Prefecture of Police, and obtaining a permit to remain in the City. First, it was the Alsations, Germans, and Austrians; after them the English, Americans, and other nationalities, who had to stand in lines of hundreds, even thousands, for hours upon end, awaiting their turn at the Prefectures of their respective arrondissements.

"The case of American and English tourists was truly pathetic, for practically no one possessed the first preliminary required—papers of identification. It is scarcely to be wondered at, therefore, that panic seized upon the tourists. They fairly mobbed the consulates of their countries—clamoring for identification certificates. The consular staffs worked day and night; their printed forms were exhausted; crude typewritten forms replaced them, and still there were frightened tourists to identify.

"How did the people of Paris behave in the face of war? Admirably! Instead of the riots fearfully apprehended by many, there were sporadic smashings of German shops, but practically no other disorders. The usual means of transportation about the city—taxis, the underground, tramways—were badly disorganized for a few days only. They are already in good shape, though naturally on a limited scale. Food at first—because of the tremendous rush and huge purchases—threatened to go up in price, and actually became scarce for the time being. But now, both in price and quantity, food of almost every sort is obtainable. The French people are going quietly about what business is still doing—the chief difference being that women are now replacing the men who have gone to the front.

"How did the Americans face things at the outset? There was a mass meeting held, and a call for help sent home to Washington. There were a good many tourists badly caught by the sudden difficulty in obtaining money on letters of credit, etc.: some indeed had the misfortune to lose all their personal belongings, as well as to be out of money.

"But it was simply heart warming to see how quickly the majority of Americans not only recovered their heads, but poured out their sympathies and (as generously as they could) their purses for the benefit of the French. In proportion to ability, there certainly was very liberal giving to the various appeals made."


(To be continued.)

# For the Younger Minds

Bertha M. Boomer

## EXPERIENCES OF AN ART STUDENT IN PARIS

### The Evil Consequences of False Commercial Rivalry Among the Nations

UR THREE WEEKS in Paris amidst the war clouds were anxious ones, filled with "watchful waiting" for an opportunity to return home, to our "sweet, sweet home," in the United States of America. The notes of war resounded discordantly; troops clattered noisily, viciously, under foreign colors, and we so far from our protecting stars and stripes! Yet time passed, not without many long-to-be-remembered experiences, and also some really very delightful ones.

For six weeks previous to our entrance into Paris, (just two days before the general mobilization of the French troops took place,) we had wandered through the best of the art galleries of England, Scotland, Holland, and Belgium; we had enjoyed numerous great masterpieces of Gothic architecture, and had feasted our eyes upon the ravishing beauties of summer landscapes in the countries mentioned. The aesthetic longings of our souls (we were a party of 30 students of art) had been more than gratified and indulged; yet we sought still to drink of the loveliness of France and sunny Spain, before re-crossing the seas to recount to fellow-students the wonders of an older art world, and long cultivated soils.

We were not prepared, in thought or inclination, to encounter that grim monster, War, so long lurking behind the voluminous and showy petticoats of mistress "Peace." It shocked our sensibilities, which were then so highly keyed to the enjoyment of the best works of the past, wrought by heads, hearts, and hands devoted to the creation of the beautiful, in long hours of national rest. Though war had caused many disturbing upheavals in Europe during past centuries, the expansion of the arts had occurred when that vampire had ceased for a time to suck the life blood from progressing peoples.

The change from the serene enjoyment of our European itinerary to the uncertainties occasioned by the war was sudden and the contrast was sharp; but as shadows play as important a part in a successful composition as the high lights, we proceeded to interest ourselves with the many evidences about us, of an extensive preparation for human slaughter. And thus, as inconsistent as it may appear, with our avowed devotion to things aesthetic, our enforced detention in Paris was the most vitally interesting portion of our sojourn in foreign lands. The unartistic, hideous, and warlike maneuverings proved all engrossing.

We appreciated, however, the great sorrow, necessitated by the call to arms, endured by those about us, and secretly admired their fortitude, if not their enlightenment. To see old men, mothers, wives, and children stand before the open doors of an inferno, and say, with unfaltering courage, because long educated to do so: "Go, sons of France; fight for the glory of our nation," and to behold how bravely they yoked themselves and went, was pitiable.

If inconsistency be a form of lying, then surely all men must in truth be liars, just as has been declared: for how absurdly inconsistent is the bringing up of the Christian youth with the teachings of Christianity: "Thou shalt not kill," and "love one another;" but by all means learn the art of slaying your Christian brother at an early age; devote at least three good years of your life to the study of that one thing. The results obtained by early impression or instruction are most convincing as to the importance of it. That same estimable courage might be trained to defend a government that would scorn this medieval method of settling disagreements between nations, if instilled from youth up, for a hundred years or so.

After a most fascinating week in Holland and Belgium, where we had heard, but could read nothing of, the world's news, our first acquaintance with the fact of an impending war occurred at Amiens, where we lingered on our way through northern France to Paris. There in the great cathedral, an Arizona bishop found us athirst for information, and fulfilled his ministering function. It seemed, too, a most impressive place for our informant to impart the stirring bit of news.

The cathedral at Amiens is one of the most beautiful Gothic structures in the world. The uninterrupted columns of the nave seem designed to make one's thoughts soar upwards and upwards, terminating prayerfully as the incomparable Gothic arches touch lightly above, as hands are held in prayer. These great cathedrals impart a longing, a feeling of unrest, an inclination to accomplish, combined strangely with peace and quiet, and a disinclination to even move for fear of disturbing the spell. We climbed, nevertheless, over the roofs and up into the very spires and towers of this gigantic building, and looked far below to the fringes of gargoyles performing their ascribed labors of draining roofs, supporting arches, or whatever menial task those Gothic builders could contrive for those symbols of the evil spirit to render service to the good.

That several French soldiers climbed these same altitudes with us, made little impression on our party at the time. They appeared to be strangers in the town, with ample time on their hands, and with us explored passages, garrets, and dark, steep, winding wooden stairs, leading to places not in the usual tour provided by the cathedral guide. Upon returning to the nave, after fluttering about among the flying buttresses, fatigued but delighted with our seeming conquest of the structure, one upward look again sufficed to destroy all sense of a conqueror's pride, and supplanted it with an overwhelming sense of humility. Feet could not trample under, nor subdue the soaring effect intended and successfully produced by those true builders.

At Rouen, our last stop before Paris, we were not particularly disturbed by the sight of squads of soldiers going hither and thither on the streets, beginning even then to mobilize. It was the deciphering of various headlines of French news sheets that confirmed the Arizona bishop's intimations of trouble brewing between the powers. So on



to Paris we went, expecting to learn more definitely there, the cause for the disturbing rumors. We had come straight from the Peace Palace at The Hague, and were strongly under the impression that war was an impossibility; that the world was indeed "growing better," when it could erect such an extravagant and magnificent monument to that noble sentiment.

Our party entered Paris late in the evening of July 13; its beautifully lighted boulevards everywhere seemed strangely hushed; but we decided to borrow no trouble by worrying over war rumors which apparently did not disturb the city so greatly concerned. Within two days, however, matters developed differently and very rapidly. The morning of the thirty-first of July was bright and clear; we rose early and enjoyed the hot chocolate and rolls served in our rooms, and then started forth upon our gallery touring, as all good art students, just arriving in Paris, should do.

Living near the Luxembourg Museum, we explored its attractions first. Everything was peaceful and quiet as we oh'd and ah'd, while sauntering up the broad avenue in the Jardin des Luxembourg, between solid walls of clipped trees and variegated floral borders. Fountains and beautiful statuary contributed to the magnificence of these ancient palace grounds on every side. For several hours we completely lost ourselves among the collections of exquisite marbles and famous paintings in the beautiful musée. The morning's news of Russia's order for general mobilization was whispered about, but no one cared to talk of great big Russia's fighting instincts.

On our return through the gardens, the much talked of Parisian love-makers were greatly in evidence, strolling about the shaded walks, or conspicuously perched on walls or settees, with arms entwined and lips often meeting to express their "Frenchy" adoration, wholly unconcerned that they were shocking our inherited Puritanic ideas. Their astonishing conduct did not suggest war, however, and we blessed them for that, on leaving the gardens hurriedly.

The next enchantment among the Paris sights awaited us at Hotel des Invalides, a palace home for 7,000 old and disabled soldiers, with its crowning feature, the Dome des Invalides. Directly under this dome, 351 feet high, is a crypt containing a sarcophagus of red porphyry. The crypt is central in the church, built in the form of a Greek cross; and upon entering this building, architecturally charming, a faint bluish light admitted from above enhances the solemn beauty of the place. At the same instant one is conscious of a great light at the altar behind the wide circular opening of the crypt. Concealed amber windows filter amber rays upon the gilded altar, and produce this marvelous effect.

The French have studied very carefully every possible point by which they can express the greatest homage to their hero, Napoleon I. Looking down, one sees twelve colossal goddesses, representing his chief victories, circled in silence about that simple roll of stone, of a most marvelous reddish hue; sixty flags droop in clusters, giving silent admission of their capture by this mighty leader of forces. Yet exactly 100 years ago, he was banished temporarily to the Island of St. Elba. How unhesitatingly would he be

recalled at this hour by the French, if he were but there.

As we left the Hotel des Invalides, by way of the Esplanade des Invalides, and crossed the Pont Alexander III, all Paris appeared as some vast exposition ground. In fact, this section was once the site of the Paris Fair. Columns capped with glittering figures graced the four corners of the bridge, while both Grand and Petite Palais beyond, on either side of the avenue Alexander-Trois, are fitting bequests of that gala day. The sparkling Seine, with its thirty-one bridges of surpassing beauty, is ever a delight to approach. Indeed, all Paris is an exposition of a city beautiful.

In the Petite Palais, we enjoyed till late in the day many splendid works by modern masters; for the city purchases and places here, paintings and sculptures of the choicest, produced from the various salons held annually in the Grand Palais across the way.

Leaving the Petite Palais, we came upon the Champs Elysée just at the right hour. This immense avenue (plus parkways) is fashion's favorite walk and drive. "Everyone was doing it," so we initiated ourselves into the lively motions of the scenes of the late afternoon. Toward the west, the avenue Champs Elysée rises to a considerable elevation, and there it is crowned by the largest arch of its character in the world,—Napoleon's Arc de Triomphe de l'Etoile. Directly behind it sank the sun, on July 31; and had it not been for the disturbing cries of *La Patrie*, vibrating with an element not induced by sporting news, we should have walked on as in a dream.

Taking one of the city motor busses running east, we came upon the Place de la Concorde, once a beheading ground, but now converted into the handsomest and most spacious city square in all the world. From here continues the Jardin de Tuileries, the extensive Louvre, and so on to the Palais Royal, originally built by Cardinal Richelieu in 1629; a fitting place to wind up our glorious day by listening to the military band playing in the fountain court.

Far away in the street we still heard the cry of *La Patrie*, proclaiming that another issue of that paper, designed to keep Parisians posted to within about an hour of all news, real or improvised, had been sent out. There was a high tension of suspense, yet no decisive step was taken that night.

The following day a bomb was thrown—Germany had declared war on Russia, one of the Allies. Paris was now fired to action. So were many Americans and other tourists in Paris; for Paris is France; and how soon was France to be actively involved? We wedged our way that morning to the Louvre, for we did not now expect to remain our week in Paris, if matters became more complicated. It was well we went then, for that palace of art was opened that day for the last time, until a future day yet unknown to all. The thrills we should have experienced upon our first sight of the original "Winged Victory" and the "Venus de Milo," and of halls filled with masterpieces, by the greatest masters, were partly counteracted by the shivers of excitement that swept over us, occasioned by the approaching war clouds. The beautiful face of the "Mona Liza" could not restrain our desire to go frequently to the windows to see how many

(Continued on page 299)

# Light on Current Events

John S. Sargent

## WHAT I KNOW ABOUT RUM \*

Activity of the Spirits of the Nether World & Their Legitimate Disintegration

**W**HAT I KNOW about rum by personal experience, or contact is not much, as I never drank, nor did any of my near relatives, to excess. But what I know about rum by sixty years of observation, half of which has been given to diligent study of its diabolical character, would fill a volume or two with such information as that with which the public is becoming sated, by long and persistent repetition of temperance and prohibition propagandists. However, I shall not indulge in its reiteration here, further than to sum up the unavoidable conclusion that the use of rum, as a beverage, is an unmitigated curse without one redeeming feature.

With this knowledge so widespread, and its evils so patent to the great mass of the people, the wonder is that the public—a public dominated by the Christian faith, does not rise up in righteous wrath and wipe the whole thing off the face of the earth. That it does not; that a hundred years of dinning its outrageous evils into the public ear by all manner of devices,—by the pen, the platform, by prayer and exhortation, by pledges, by fraternities, and by Carrie Nation with her little hatchet, has not prevailed to induce an intelligent public to do so, is one of the inexplicable mysteries that should set us to a deeper study of the underlying causes which prompt and continue to perpetuate this iniquity in our midst.

What its origin, and what powerful though mysterious force compels a civilized people to submit to its ravages, in the face of the almost universal conviction of its malevolent character, is something we should find out, if we expect to loosen its grip upon the human race. Drunkenness, of course, has been known and has prevailed more or less in all ages; but this is preëminently the age of its greatest excess, when the manufacture of intoxicants has reached its greatest perfection, and its sale, the greatest profit.

If we study the drink habit in its broad relations to the whole race, we must observe that it is especially a Christian vice; it belongs more particularly to the Christian nations; the heathen nations being comparatively free from it, until introduced through contact and trade with Christian peoples. However much our missionaries may have deplored it, and disowned any collusion with it, nevertheless the demon rum has dogged their footsteps, and, in mockery of their efforts, debauched and often ruined the people it was sought to redeem. And it may well be thought the better part of wisdom for these missionaries to have remained at home and labored to cast the beam out of their own eye, that is, destroyed the rum traffic of their own people, before attempting to remove the mote dimming the religious vision of the heathen.

That the missionaries did not feel this a duty incumbent upon them; that the Christian church, taken as a whole, did not recognize it as any part of its duty to take a stand, or to put up a fight against the traffic in rum, only

so far as public opinion drove it, is notoriously exemplified in its lagging pronouncements of condemnation, even. Those who know, or realize the moral and also the political power of the Christian church, in this country, if it chose to exercise it, know full well that the traffic in rum, which is really a traffic in human souls, could not go on a single day if the church were to set its face as a unit against it. Therefore, if this be true, and those most conversant with the conditions believe it is, we must conclude that this abominable trade goes on by the tacit consent of the church, or at least by the church's refusal to recognize little, if any, responsibility in the matter.

But we will go a step further, in an effort to show how it is that the rum evil (with all it involves) is with us, and now afflicts and curses the race as never before, because of the Christian church itself; because of its degeneracy, its falling away from its first estate, wherein, like Adam, it walked and talked with God in that Edenic state in which, when they had received the Holy Spirit, they went and sold their possessions, and laid the price at the Disciples' feet, and had all things common.

Nowadays, the church (turned out with the "beasts" of Wall Street, the brewers and distillers, and the lesser beasts, the saloonkeepers) pretends to still bestow the Spirit on its converts; but those who receive it do not go and do any of the things recorded of the primitive Christians. They keep their possessions, and continue to prey upon their neighbor's—their church brother's, possessions, through the ramifications of competitive trade, just about as they did before their conversion. For this reason it should be plain to everyone, that it is not the same spirit at all that animated primitive Christianity. It is a spurious and adulterous spirit, profaning the Word, and mocking at the work of the Holy Ghost.

It is not generally known, but should be, that every evil in the world today is the perversion of some good of life; and that every fallacy accompanying, promoting, and defending that evil, is a falsification of the truth of faith. The church, through its declension, being no longer able to invoke the aid of the divine Spirit, has unwittingly conjured up a spurious, lying spirit, thus perverting the greatest good to mankind, and falsifying the truths of faith in the effort to promote the work of that spirit. The church has partaken of the leaven of the Pharisees; and all these manifestations at revivals,—the ecstasies, the shouting, the trances, jerkings, and all other evidences of conversion; the Holy Rollers, and the speaking with tongues, etc., are but the exhibition of spiritual drunkenness upon the wine of fornication—the church's adultery with those spurious spirits.

So true is this charge of the perversion of the church, which is so complete that it has come to believe that grape juice is not wine until it has been vitiated with ferment; and

\* NOTE:—This article was written some months ago for a contest in *Everybody's* magazine, and declined for publication because it did not conform to the prescribed rules of the literary tournament.

this error it has led the whole Christian world to accept. It has done this in spite of the fact (which its linguists ought to know) that there are two words in the Hebrew language, used in Scripture to express the word wine, and which are interpreted wine in our language, without any distinction being made; but in the Hebrew one means unfermented, and the other fermented wine. The former being commended, while the latter is disapproved in Scripture. This perversion of knowledge and practice in the church has also grown unwittingly upon it, because this latter kind of wine accorded with and fittingly corresponded to its own vitiated life and doctrine. Thus this institution, which presumes to direct the way to heaven, has itself profaned the Holy Sacrament with an offering of strong drink;—fittingly emblematic, we must believe, of the corrupt offerings of the heart.

It is a law that whatever takes place in man's spiritual nature, in the higher ethics of his religious life, follows correspondentially into the lower domains, down to the merely physical, through the relation of cause and effect. Thus, because of the adulteration of the goods and truths of the higher, the religious life, there follows an increasing adulteration of the physical goods, the foods and products, by the turning of grapes into fermented wines, and grain into beer and distilled liquors, destroying their food values through a process of decay; and by partaking of such perverts, mankind is destroying itself physically, mentally, and morally.

Then, because of this corruption of the religious life, we have back of it, as an occult prompter of all this lapse of civic virtue, the licensing and taking from this soul destroying business, the church itself; this deviation from moral rectitude being a reflex of religious degeneracy manifesting in the civic and social degradation of civilized nations. The church, if it has not openly approved of taking this bribe money from the devil's own instrument of human destruction, has been slow indeed to voice a protest against it; and even now it is but feebly heard, not from the whole, but only a part, a few denominations.

Can the church save us? Can it drive this monster from our midst, when itself needs to be saved? Or can we in a merely secular effort, while still under the moral and so called religious tutelage and influence of a false and degenerate church, cast off this monstrous iniquity? If the leopard can change his spots, or Beelzebub cast out Beelzebub, then we might have hopes; but a church that has abandoned communism for competition, that indorses the oppressive money power, and that is living delicately with the kings—the money magnates of the earth, the bankers—money-changers, whom the lowly Nazarene scourged out of the temple, is not only not going to be a help, but will be a hindrance to any effectual reform, until it too is cast aside as a useless cumberer of the ground.

It is quite true that, while dominated by the Christian faith, chattel slavery was abolished in this country, the church notoriously lagging behind. But we did not thereby clear ourselves of the evils of slavery; for that struggle, as Lincoln sadly lamented, put the corporations in the saddle, and we now have wage slavery raised to its highest and most pernicious power. The great upas tree of evil had

suffered the amputation of one only of its branches, and forthwith proceeded to grow another, of no less evil, in its stead.

So far in the struggle against rum, we have more than half the territory of the United States under paper prohibition; but as a matter of fact, we have none under actual or real prohibition. Meanwhile, despite all this apparent victory over John Barleycorn, the consumption of alcoholic beverages has kept up a very decided increase; and the drug habit is growing apace as a ready substitute, with white slavery, another manifestation in social life of the church's spiritual prostitution, becoming more and more prominent.

The race is steeped in and almost overcome by diverse iniquities, which have their source and origin in that with which the church is also deeply corrupted, the love of money, which Paul fitly characterized as the root of all evil. If by taking thought we can lop off one or more of these evils, it only makes room for others, and perhaps worse ones, to grow. So that there is but one sure thing to do,—smash this whole Pandora's box of iniquities with one fell swoop, by taking the advice of Jesus to lay the axe at the root of the tree, the love of money, and come back to the life of primitive Christianity, having all things common.

This condition mankind is unable to attain without the immediate presence of the Lord and the baptism of his Spirit; but with the evidence so conclusive, that the church in its declension has reached a complete perversion of all the truths of faith, by now profaning the Holy of Holies, the work of the Holy Spirit, it must be admitted that it has reached the *sine qua non* of its end, and, like the Jewish church nineteen hundred years ago, the Lord will turn from it and give his baptismal Spirit to the formulation of another church.

When Jesus came to the Jewish church he found that, by their traditions, they had made God's law of none effect. Precisely the same conditions prevail today, with reference to the Christian church; surely the time is fully ripe for the redemption of His promise to come again. If religious darkness and moral depravity of the age are an indication, surely we are in the evening preceding the morning dawn of the Lord's appearing, with power and great glory, to burn with fervent heat the lusts and love of money out of the human heart. It is only this advent, and a baptism by the real, the genuine Holy Spirit, that can save us from all the evils that now so formidably beset the race. But this does not argue that anyone should abate one jot or tittle of effort to put them aside, or should sit down and fold his hands and wait for the Lord to do this for him. He accomplishes his purposes through and by the aid of human desire and coöperation; and we can only evince and cultivate that desire by leaving no stone unturned which in our belief, will help to accomplish that for which we are praying.

This very severe arraignment of the Christian church may be somewhat mitigated to those who are offended at it, by the explanation that it is unavoidable destiny. The church could not help arriving at this condition, nor can it reform. Death is a law of creation; all things die to be resurrected. A church is born, flourishes within its appointed time, and then goes to decay and death, as does a human life, or, as a plant, having spanned the cycle of its



development from seed to seed again, casts its seed,—its savior,—to the ground, for a renewal of the same life—the perpetuation of the species. As a seed gathers its potencies of life from the dying plant, to be dispensed again to the succeeding plant, so the Savior or Messiah comes up out of the race at the end of a church dispensation, and gathers the spirits of those who have died looking forward to his coming, and carries them over, as the Seed-Man, to the succeeding church. Thus did Jesus nineteen hundred years ago; he gathered the lambs, the good seed—the children of the kingdom, with his arm, and re-distributed them at Pentecost to his followers.

Elijah, Moses, Noah, Enoch, and Adam were all similar Seed-Men, or Messiahs of varying degrees of perfection, each performing a like service to humanity, their advents marking a repetition of the evenings and mornings described in the six days of creation, which are being constantly repeated in regular series. As the intervals between these advents average about two thousand years each, the lapse of time, the social conditions, and the prophecies all indicate that we are now approaching the seventh, wherein is the fulfilment of the promise: "Behold, I make all things new," among which are "a new heaven and a new earth," meaning a new church and a new state, "wherein dwelleth righteousness."



### Shall We Pray for Peace?

"For when they shall say, Peace and safety; then sudden destruction cometh upon them."—(I Thess. v: 3)

**T**HE GIGANTIC struggle in Europe still continues with unabated fury. The German expectation of conquering France in a few short weeks has not been realized; nor is it likely to be realized at all, with the British men, money, and ships behind the French battalions, and the Russian hordes hammering at Eastern Prussia and at Austrian Galicia, in a determined effort to open the way to Berlin and Vienna. The fortunes of war are about as uncertain as the throwing of unloaded dice; but according to all human calculation, Germany and Austria must be crushed as between the upper and nether millstones. Not because, according to observation, they are deemed less deserving than those arrayed against them, but because, in a struggle where all eventually must go down, it matters little, so far as mere human prescience can discern, which goes first,—when all have equally forgotten God.

While the Christian peoples of each of these warring nations are doubtless appealing in their prayers to God, to bless the arms of their nation with success, the President of these United States called upon all religious people of this country to address their prayers on the fourth day of October, to the Throne of Grace, in one universal appeal for peace; and long ere this goes to print, these many contradictory prayers will, it is supposed, be assailing the supreme ear. What the Almighty will do with this puzzling batch of supplications, is beyond the wisest of us to guess; that is, if he hears them at all,—which is exceedingly doubtful.

With all due deference to our chief Magistrate, if our prayers are heard, or if they have any influence at all with the Supreme Ruler, and he has this human affair sufficiently

well in hand to be able to stop it at will, it does not seem likely that he will welcome our interference in the matter, any more than those belligerent powers have welcomed the President's offers of mediation. This war is doubtless a necessary evil, and needs to run its course to the production of certain beneficial results. War is a terrible catastrophe, and is always to be deplored by mankind; but the great Ruler of human destiny is obliged, just as we are in our affairs, to manipulate the material out of which, at this day, he is to fashion a new heaven and a new earth, with due regard to the state or condition of that material. Therefore if mortal humanity, in the exercise of its free will, has arrived at a condition wherein a distressing war is the inevitable sequence and necessary corrective, it will come despite our supplications to the contrary. It will come, not as an especial decree of the Almighty, but as the result of law which the divine Ruler respects, if we do not.

If we are sincere and really want peace, it is more important to pray understandingly as to what the means to that end involves. A state of sinfulness and a permanent state of peace cannot obtain in the same person, or among the same people; therefore, to have peace we should pray for that sinlessness in which there can arise no provocation of war. But as there can be no remission of sin without the shedding of blood (Heb. ix: 22), it would appear that there must be a vast amount of blood-letting requisite to the remittance of the present sinfulness of the race. Hence, if we pray for this peace, we involve in our petition (unwittingly however) the terrible stress and bloody process through which humanity must be put, in order to reach a possible condition in which peace can obtain. Believing this war to be the one long-predicted by Jesus the Christ, as marking the beginning of the end of the reign of iniquity upon earth, and the establishing of the kingdom of heaven among men, it cannot very consistently be desired that it cease before the purpose for which it came is accomplished. Better by far to pray: "Thy will be done,"—whether it be peace or war.

If we put a pot of liquid to boil that impurities may be separated and removed, it is equally necessary that human passions should go through corresponding processes of ebullition, venting its cherished hatreds to the full, until it reaches the point of reaction; "for man's extremity is God's opportunity," and we may confidently expect that after the besom of destruction has laid low the proud achievements of modern civilization; when the so called Christian world is scourged to the bitterest dregs of war and pestilence, mankind will then be ready to listen to the prophet Jonah. Then will it be that this present purse-proud people, who have so long despoiled the heathen and oppressed the hireling, will be made to repent, covering themselves with sackcloth, and cry mightily unto God; turning every one from his evil way, and from the violence that is in his hands. (See Jonah iii chapter.) For these are the days when Jonah (the Holy Spirit) should be cast out on dry land—a land or people without truth; and we are the people of Nineveh—their descendants, to whom Jonah was sent. "A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas." (Matt. xvi: 4.)

# Philosophy and Science

Dr. J. Augustus Welmar

## THE DIVINE & BIBLICAL CREDENTIALS

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

(Continued from September Issue)

### Forty-fourth Credential—The Ancient of Days

**I** BEHELD till the thrones were cast [*lit.* set or placed] down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. \* \* \* I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. \* \* \* I beheld, and the same horn made war with the saints, and prevailed against them. Until the Ancient of days came, and judgment was given to the saints of the Most High." (Dan. viii: 9, 13, 22; compare it with Rev. i: 13, 14. Read also in this connection, "The Head of the Grand Man," under the Forty-first Credential.)

The term "ancient" is a Chaldee word, *attiyq* (*atleek*), the Venerable One, from the primitive root *athaq* (*awthak*), to grow old by unfoldment and amplification. First and primarily in Deific *philosophy*, which literally signifies the love of wisdom, as Jesus did (Luke ii: 52); and second, in *science*, demonstrative knowledge, as CYRUS (KORESH); for then the Lord's Anointed performs *all* of God's pleasure. (Isa. xlv: 28.)

The "Son of man," above mentioned, is the Lord Jesus in his spirito-celestial state, and he comes by unfoldment and amplification to the "Ancient of days." The coming or unfolding has taken over nineteen hundred years. The Son of God was the promised Seed, and that Seed was planted in the hearts of the members of his Church. There He underwent all the unfolding and infolding changes essential until the harvest. As soon as He has matured to the Ancient of days, then he has become, by amplification, the Father, through and in CYRUS (KORESH), the Messiah of this age. This may be better comprehended by following the law and process of growth of the ordinary seed, from the time of its being sown until the harvest. Seed-sowing, growth, and harvest furnish a correct illustration; for the laws of God are uniform in every sphere of vital activity and domain of existence and being, from the highest, the divine, to the lowest, the vegetable. What is below the vegetable is non-vital. (G. S., Vol. I p. 155.)

The statement, "whose garment was white as snow," means that his life was that of purity, and that he possessed the all of truth. A "garment" stands for the outermost and external thing, the ultimate; that is, to apply that truth to life in externals. Divine truth and divine life comprise the inner and outer garments. That "the hair of his head was like pure wool," signifies that the Ancient of days possessed spirito-celestial wisdom, divine truth, in its ultimates; the "ultimates" signify the divine wisdom and divine life in the external; *i. e.*, scientific degree, that is, immortality in the body. (Rom. viii: 23.)

"The Ancient of days has the keys (knowledges) of death and hell because, having descended into death and hell, he partook of those experiences and knew how to overcome mortality or death in the body, and rise into immortality and incorruptibility in the body."

Koreshan Science declares: "The relation of Sonship to Fatherhood, in the highest or supreme sense, is analogous or correspondential to the transformation of heat to light by polarity. The divine Man [Matt. i:20; Luke i: 35] is conceived in the pure essence of supreme desire. At the inceptive pole the desire is *in-no-sense* (innocence). The extension of the radiation of desire is the amplification of wisdom.

"When amplitude is reached [when Sonship has ripened or matured into the Fatherhood or Ancient of days], there must be a diversion of the desire; for when wisdom touches the circumference or confines of amplitude, the thoughts are turned by refraction toward the pole of innocence, and focalized again in desire [to Sonship]. Such polarification is the transformation [of the 'heart'] of the Ancient of days to the infancy [Sonship] of Deity."

The same law of transformation of the "heart," spirit and soul, of Deity is operative in a *reverse* manner; that is, the Son of God is transformed to the Father or Ancient of days. Or, in other words, the "heart" of the Son is turned to the Father, and the heart of the Father to the Son; for so it is declared. (See Mal. iv: 6, and John x: 30; xii: 49; xiv: 6-12; Phil. ii: 5-9.) This oneness and merging from Sonship to Fatherhood is taught by the following Scripture passage: "For unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." (Isa. ix: 6; I Cor. xv: 24-27.)

In the Hebrew text, the word rendered "everlasting," in the preceding passage, is *ad*, which literally means age-lasting. Koreshan Science declares: "It is impossible for this prophecy of Isaiah to be fulfilled in Jesus, except through the *communicability* [transition] of both the Father and the Holy Spirit to the Son, through his birth and expansion toward his ultimate infoldment of the triune God. 'For he whom God hath sent speaketh the words [Gr. *rhemata*, the oral words or sayings] of God: for God giveth not the spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand.'" (John iii: 34, 35.) The giving of "all things" signifies "the fulness of the Godhead bodily." The "fulness" means Father, Son, and Holy Spirit.

The two personal comings, and the one spiritual coming of the Lord Jesus nineteen hundred years ago; that is, his personal coming as an infant, then his personal coming from the tomb of Joseph of Arimathea, and finally his spiritual coming as the Holy Spirit, illustrate the three comings of the Lord at this end of the age, when he reaches amplification, under his "new name" (CYRUS, KORESH), as the Ancient of days. Thus, he will reach the fulness of

the Godhead in the outermost and uttermost degree scientifically, and not merely philosophically, as the Lord Jesus did; for KORESH embraces the six preceding Logii (Words), Messiahs.

(To be continued.)

### **"DESTROYED BY THE FIRE OF THEOCRASIS"**

#### **Theocrasis, and Kindred Terms, and Their Twofold Application in Koreshan Science**

(Continued from September Issue)

THE WORD "theocrasis" is a classic Greek form, and is composed of two nouns; namely, *Theos*, God, and *krasis*, mixture, signifying biunity, or two-in-one, a conjunctive unity of God and man. A synonymous classic Greek term used by KORESH, is "apotheosis." It is composed of the preposition *apo*, as the prefix, and when used in connection with a noun, namely, *Theos*, God, it signifies completion, Deification. The English Biblical term is "translation," (See Heb. xi: 5; Col. i: 13.) In a few instances KORESH employed the chemical term "sublimation," as used by the chemists, which signifies "to pass from the solid to the gaseous state, and again condense to solid form." Alchemically expressed, it means to transform the mortal flesh to spirit-substance, and then re-form spirit-substance to immortal flesh, which is the law of the cross (the crossing of substance). The Latin term *sublimation* indicates that it is a refining, elevating, and exalting process, and denotes a double operation, (as described on page 75, of "The Immortal Manhood"). "The science of theocrasis," says the Author of Koreshan Science, "is the first essential acquisition to the mind of the form to be sublimated;" and again, "sublimation of the visible form by transmutation." (G. S., Vol. III, pp. 52, 53.)

On page 52, above mentioned, the great Scientist and Teacher declares: "The baptism of every age of the world \* \* \* obtains as the direct sequence of the theocrasis or apotheosis of a man. This apotheosis, or absorption of the man into Nirvana, is the legitimate sequence of the action and relation of mental potencies. \* \* \* The central or overshadowing influence, it is understood, which comes to every age or dispensation of the world, is made manifest at the beginning of the dispensation as the direct sequence of translation, theocrasis, apotheosis, or absorption into Nirvana." The term Nirvana is a Sanscrit word, and is explained in full in F. S., Vol. XXII, No. 2. (Space here does not permit us to cite from it). Mark the terms "a man" and "the man," who is to theocrasise and be absorbed into Nirvana, the state of eternal consciousness in the spirito-celestial world.

From the preceding, we discern that the terms translation, theocrasis, apotheosis, absorption, also, dematerialization, are applicable in a restricted sense, to the process of the anatomical and physiological transformation; the sequential result, however, is *not* a transmorphosis into Nirvana, the state of eternal consciousness, but into the second state,—the physical, immortal, and incorruptible, the intermediate or transitory state, the stepping-stone to the eternal life, the state between mortality and eternal life, which embodies both life and death. To come into the second state,

the mortal body is transubstantiated to spirit-substance, then the spirit-substance is re-formed to immortal flesh, the biune or two-in-one flesh, the Christ flesh.

The four terms, as well as the word "sublimation," imply the quality of elevation and exaltation, or Deification; therefore they may be applied to the anatomical transformation, the metamorphosis from mortality to immortality, just as the terms metamorphosis and transmorphosis may be applied to the operation of apotheosis, theocrasis, or translation, and absorption into Nirvana. The latter terms, absorption into Nirvana, however, is not applicable to the anatomical transformation. Mark this difference.

The foregoing twofold application of the terms mentioned, is substantiated by the statement of KORESH: "CYRUS, the Messenger of the Covenant, must pass through this *final* transmorphosis." (G. S., Vol. II, p. 358.) Mark well the word "final;" for the difference between the previous and the final transmorphosis is,—no baptism of Holy Spirit follows the first transmorphosis; as the spirit-substance is wholly required, and absolutely essential for the re-formation to new flesh, the immortal flesh, the Christ flesh, Biblically called "the resurrection from among the dead," "the redemption of the body;" and in Koreshan Science it is known as conversion, change, anatomical transformation, and revolution of the circulation. The ordinary chemical process of "sublimating" teaches a twofold operation of transformation, as previously described.

A further marked distinction between the first and final transmorphosis, is that the first process is by dissolving or transforming the mortal body to spirit-substance, and then changing the spirit-substance to immortal flesh, here in this world; while the *final* transmorphosis is by an "incorruptible dissolution" of the immortal body to Holy Spirit, the seminal essence of Deity, wherewith his "peculiar people" are overshadowed and baptized into a newness of life, life immortal.

#### **Absorption into Nirvana Is by Incorruptible, Not Corruptible Dissolution**

Absorption into Nirvana signifies "to come into some state hidden beyond the present tangible and visible form and function of the material organism." (F. S., Vol. XXII, No. 2, p. 3.) Thus, the foregoing statement does not mean "to be absorbed into a great ocean of forgetful unconsciousness," as generally conceived by Christian writers. Absorption into Nirvana, appropriation, and assimilation, says KORESH, "are eternal laws of being, operative throughout all the kingdoms of the universe." (F. S., Vol. XXII, No. 2, p. 3.)

In the divine, invisible, and intangible kingdom, absorption, appropriation, and assimilation are, we reiterate, not by a corruptible, but by an incorruptible dissolution. And it is *only from an immortal and incorruptible dissolution and transmorphosis* that a divine baptism can follow. (See "Immortal Manhood," Chap. VI, Section Three.)

Thus, mortal flesh is *not* absorbed into God, nor does it inherit the divine or invisible kingdom, except it is first transformed from the mortal to the immortal and incorruptible state and quality. This truth is taught by the following philosophical, Biblical statement: "Flesh and blood [of a mortal being without a transformation] cannot inherit



the kingdom of God." (I Cor. xv: 50.) For sin, or the man of sin, and the sinner, must first be transformed by an alchemico-vital operation and process; and not until then can "there proceed the Man of Righteousness, the man converted to God, born of God, transformed to the Son of God," as declared by KORESH. (F. S., Vol. XV, No. 4, p. 5.)

The Biblical doctrine of absorption, appropriation, and assimilation is taught by the Lord Jesus in the following language: "Whoso eateth my flesh and drinketh my blood, hath eternal life. \* \* \* For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. \* \* \* This is that bread which came down from heaven. \* \* \* He that eateth of this bread shall live forever." (John vi: 54-56, 58.)

KORESH declares: "The flesh of the Lord was divine flesh. \* \* \* The body (the flesh) of Jesus was incorruptible, immortal; it was 'the bread which came down from heaven.' Hence, the blood of the Christ was incorruptible, immortal blood. His flesh and blood were salvatory. Therefore by their appropriation, they could transform the flesh and blood of those who partook of them, to like, or corresponding flesh and blood; but not, however, until he, absorbed and assimilated, could convert and raise it up at the last day, or end of the age (*aion*)." (F. S., Vol. V, No. 21, p. 329.)

"The Holy Spirit was the substance of His body, dissolved by the process of translation. Just as zinc is dissolved in the electric battery and becomes electricity, so the Lord's body was digested, dissolved, and converted to spirit, (by which it could pass over and become the substance of the church). \* \* \*

"We speak of the material body which came incorruptibly out of the tomb of Joseph, and which disappeared [after a certain interval of time] in the presence of his Disciples through theocrasis (translation). This law cannot be understood, until the absurd theory of the eternal existence of the atom is dissipated from the mind." (Tract, "Where is The Lord?") Nor can it be understood until the double process of transmutation, as described on page 75, of "The Immortal Manhood," is rationally comprehended.

Thus, "The Messenger comes in the mortal flesh, the flesh that is to be destroyed [transformed] by the fire of theocrasis," resulting in the alchemical union of God and man, which *Deifies the man*, constituting him "the Lord CYRUS;" fulfilling and verifying the Biblical statement: "The Lord, whom ye seek, shall suddenly come to his temple. (Mal. iii: 1.) This is none other than CYRUS (KORESH), when he comes to his temple. The 'temple' is his arch-human or arch-natural body. The arch-natural is the immortal, biune or two-in-one, perfect body, not the mortal and corruptible. The mortal and corruptible is then transformed to the immortal and incorruptible, therefore he constitutes the *perfect* tabernacle of the invisible Deity, when he appears. And we are assured, by the great and divine Alchemist, that when he appears, 'his face shone with a new glory, and there began to be active preparations for some phenomenal manifestation. Selections from specially chosen people were made from the aggregated multitude. Devotional exercises of a profoundly religious character

were instituted. Orders were defined and made operative throughout the realm." (See "Great Red Dragon," Chapter XXVIII.) KORESH himself, in person, institutes these "active preparations."

### An Apparent Biblical Contradiction

Twice, in the Common Version of the Bible, we read: "World without end." (Isa. xlv: 17, and Eph. iii: 21.) Five times we read: "The end of the world." (Matt. xiii: 39, 40, 49; xxiv: 3; xxviii: 20.) And once we read: "The ends [plural] of the world." (I Cor. x: 11.)

How did this apparent contradiction occur? Is God, the Lord Jesus, his prophets or Apostles, the author of it? Not by any means! The men who rendered the Hebrew and Greek text into English committed the blunder. Why did they commit it? Because they had *preconceived* theological and astronomical views, which they gave in preference to the God-inspired words.

The Hebrew phrase, *ad olme ad* (Isa. xlv: 17), literally rendered means (from) age to (the) ages, or from age-lasting to age-lasting; and the Greek phrase, *ton aionos ton aionon* (Eph. iii: 21), literally rendered meanse (from) the age to the ages. In both instances, no reference whatsoever is had to the physical world, earth, or universe; it refers exclusively to duration of time.

The physical world has never had a beginning, nor will it ever have an end. The statement: "In the beginning ['the' omitted in the Hebrew text] God created the heaven and the earth," is symbolic language, and means church and state (government). They have a beginning, and they also have an ending. They are like the generations, the seasons of the year, and seed-sowing and harvest. They come and go. They follow each other coördinately down the age, or stream of time.

The Greek phrase, *synteleia ton aionos*, falsely rendered "end of the world," literally means—consummation of the age. It has no reference whatever to the physical world, earth, or universe, but simply to a period of time. One age is about two thousand years. A dispensation is about fifteen hundred years; while a grand cycle of time, called "Mazzaroth" (Job. xxxviii: 32), is twenty-four thousand years. A Mazzarothic period of time embraces the entire Zodiacal period, the movement of the twelve primary constellations of the heavens.

The Greek phrase, *ta telee ton aionon*, literally means the ends of the ages. These "ends" are the stellar, lunar, solar, and planetary or terrestrial cycles of time. Every cycle of time is definitely defined, embracing the acceleration or foreshortening of time, which, for instance, reduces a period of 25,816 years to 24,000.

During these cycles of time, development and progress of human existence go on; or what in Koreschan Science are termed evolution and involution. The former is a process of continual unfolding; the latter, of constant infolding. It is an unfolding from the center to the circumference; and an infolding of the circumference to its center. This is the positive and absolute guarantee, without failure, of the perpetuity of the universe, of Deity, and the human race.

It takes twenty-four thousand years for the complete development of the 144,000 Sons of God. Before the dawn of the Golden Age, which we are about entering, all cycles of time end, and all begin over again. This is the *alpha* and *omega*, or rather, *vice versa*, the end of the former or old things, and the beginning of all things new. What a sublime privilege to be living now and witness the passing away of all former (old) things, the sinful and hurtful things, and to see the re-creation of all things new, as so grandly described in Rev. xxi and xxii, and in Koreschan Universology!

# Literary Review & Comment

N. C. Critcher

## BOOKS AND MAGAZINES

"Truth is so related and correlated that no department of her realm is wholly isolated."—James A. Garfield.

**T**HE *Scientific American* of September 5 is a "War Number." The first article gives the relative military strength of the different nations involved in the war. The second describes the armament, with illustrations; followed by "Feeding the Man on the Firing Line;" "The Nerves of an Army," or the Signal Corps; From Fighting Line to the Hospital;" "Aircraft in War;" "Map Showing the Battlefields; A Comparison of Naval Strength;" "The French Contingent of the Allied Fleet;" "Russian Navy in the Baltic;" "Germany's Bid for Naval Supremacy." There is also a fine map of Europe. Sept. 12 has an editorial on medical quackery, in which is included "Chiropractic." There is an illustrated article on "Fighting the Fly," etc; "First Naval Engagement of the War." Sept. 19 gives an illustrated description of "The Tunkhannock Railway Viaduct," on the Lackawanna and Western Railroad, the largest concrete arch bridge in the world; "How Great Britain Trains Her Military Aviators;" "Time as a Factor in Baseball," by C. H. Claudy. "An Automobile Radio-Telegraph Station for War Use," by Jacques Boyer. "The Automobile of the Sea;" apparently a great improvement on the hydroplane; "The Effect of the Zeppelin Bombardment of Antwerp;" in Sept. 26 issue. Inventions in every number. New York City.

The October issue of *Review of Reviews* is principally occupied with the war. "Fresh Pictures of the War," being twelve pages of views and portraits. The "Allies Versus Germany: Strategy of the Campaigns," by Frank H. Simonds, Editor of the N. Y. *Evening Star*. "The War as Affected by New Inventions," by Waldemar Kaempffert; "Warfare by Automobile," by John R. Eustis; "Aircraft in the War," by William Menkel; "The Turkish Crisis and American Interests," by Rev. George F. Herrick, for fifty years a resident of Constantinople; "The Struggle for World Peace," editorials, "Belgium's Neutrality: Opposing Views," and a number of other articles by the Editor on kindred subjects. "Our Trade Opportunity in Latin America," by John Barrett, with maps and diagram; other valuable departments, and a portrait of the new Pope, Benedict XV. N. Y. City.

The *Woman's Journal* of Sept. 5 tells of the peace parade of the women in New York. Mrs. Pankhurst's society has called off all militancy, and in response King George has pardoned the suffragettes who were in prison. The National Suffrage Association has published a list of the Congressmen who oppose suffrage actively, and calls upon women to work against their re-election. Sept. 12 says "Filipinos Before Women;" Congress will not consider the question of woman suffrage, but it is to act on Filipino independence. Los Angeles has special court for trial of women. Miss Pankhurst calls on English women to work

for their country. Sept. 19 has portrait group of Nebraska State Suffrage Board. 50,000 women vote in Chicago. National Association of P. O. Clerks endorses suffrage. Women's Congressional Union will work against democratic Congressmen. Sept. 26 has portraits of prominent women of Missouri, also, of Speaker Champ Clark, who believes in suffrage. There is a resumé of a speech by Jane Addams before the equal Suffrage Convention of Boston. An able effort. She is about to make a speaking tour in the campaign states. Boston, Mass.

The October *Our Dumb Animals* has an interesting account of "The Thinking Horses of Elberfeld," illustrated by pictures of two beautiful horses. "Evidences of Relationship, III, Dogs," by Prof. J. Howard Mone, gives examples of their intelligence and faithful devotion. Red Cross dogs are being used in the war to bring relief to the wounded. There is an account of the world's largest pigeon farm, where there are 60,000 pigeons. There are other good articles and many fine pictures. Boston, Mass.

The October *Physical Culture* continues "Travail," and "My Life Story;" has an editorial on "Fasting and the Medical Profession;" several contributions on the "Corset;" "Efficiency;" "Long Life;" "Eugenics;" "Beauty Building," etc. "The Physique of Europe's Armies," by Carl Easton Williams; "Facts about Food Combinations," by Albert W. McCann; "Open Air Sleeping," by Madame Tesu; General Questions Dep't.; "What the World is Doing." New York City.

The *Phrenological Era* has an article on "Vocational Training," by the editor; "Phrenology and its Claims," editorial; there is a sketch of Prof. Koga, a Japanese phrenologist and spiritualist. There is other matter of interest to the student of this science. Bowerston, Ohio.

The October *Astrological Bulletin* continues Mrs. Painton's series on the "Children of the Cusps;" also, "The Mysteries of the Zodiac," a report of a lecture delivered in London by Mr. J. B. Lindon; there is an article on "The Influence of the Sun on Vibration of Blood at Birth," by Dr. George W. Carey; a prophecy made by General Nogi in the presence of an Italian correspondent, at the close of the war with Russia is significant. He predicted the present war, which he thought would probably be the last great war. The second would be between Japan and the United States, and "It will be Japan that will win"! Portland, Ore.

We have just added *Collier's Weekly* to our list of exchanges. We consider it one of the best magazines of the day. It is most enterprising in its news department; its fiction is very good, and its politics independent and progressive. It gives us pleasure to add it to our reviews. It has four special war correspondents in its service, from whom valuable articles are published each month. In the October 3 numbers, we find "Detained by the Germans," by Will Irwin; "Leaders of the Russian Invasion," by Charles Johnston; there are two pages of pictures of "Warriors in the Clash of the Continents;" and three stories. New York City.


*Correct English* for Sept. gives the proper pronunciation of the names of the "Cities Appearing in the War Map." In *Errors of English*, a quotation is given from "The German Point of View of the War," taken from the *Outlook*. Home Study Course, from "The Literary Workshop," is illustrated by an excerpt from "American Nobility," by Pierre De Coulvain. There are several valuable departments in the monthly issues, on pronunciation, vocabulary, etc. Evanston, Ill.

# Topics of Interest & Importance

## THE ANNIVERSARY OF THE BIRTH OF KORESH

**Koreshan Celebration of the Festival of the Anthropostic Sun—the Divine Human Being**

BY DR. J. A. WEIMAR

 ON OCTOBER EIGHTEENTH, eighteen hundred and thirty-nine, in the township of Tompkins, Delaware Co., New York, was born the central figure of prophecy, and the central figure of the anthropostic world of humanity. This central figure of prophecy and humanity is prophetically called, both in the Old and the New Testament, "the root [offspring or son] of Jesse." (Isa. xi: 10; Rom. xv: 12.) This prophetically named Jesse surnamed his son, CYRUS, not knowing why, but which finds its explanation in Isa. xlv and xlv: "I have called thee [CYRUS, Heb. KORESH], though thou hast not known me. \* \* \* I girded thee though thou hast not known me." In this light we may comprehend how "the cleansing of the Sanctuary," primarily the inner part, the mentality, began, with his formation in the womb. (Isa. xlv: 24.)

In symbolic language, to be "girded" means to have the principles of the divine law incorporated, which in due time supply the ingredients of immortal life. "To be girded," says this central figure of prophecy, "is to be constrained," by having the law of immortality placed within the white stone-tablet of the conarium of the brain.

But the law is *not* the immortal life. The law refers to doctrine (science, knowledge), which leads, *when applied*, to immortal life. When? When the girding "reaches the breast." Breast, in symbolic language, is the symbol of the pabulum of life immortal. Thus, when the girding reaches the breast, it becomes the "Golden Girdle," which signifies to overcome completely the "old man" through the power of the reincarnation, resurrection, transformation; thus making, by reason of the alchemical process, of the "old man," a new man, the Son of God, the "Lord CYRUS."

Koreshans celebrate the anniversary of KORESH as the FESTIVAL of the SUN; for the Hebrew word KORESH means sun; while "CYRUS signifies Lord, as to his divine human principle." To this anthropostic Sun, the coördinate of the physical sun,—for he is the exact correspondence as to function, a number of Biblico-divine prophecies refer. The most wonderfully significant prophecy is the following: "Unto you that fear [reverence, with pure affection] my name, shall the Sun of Righteousness arise with healing in his wings." (Mal. iv: 2.)

Wings, in symbolism, represent powers, which are divine in results. The result being the conjoining of humanity with God, which is true religion; a re-tying of humanity to God, by the power and process of alchemical transformation. Healing implies that humanity is sick, spiritually and physically, until the Sun of Righteousness arises. As "the BRANCH" he grew out of the root of Jesse (Isa. xi: 1; Zech. iii: 8; vi: 12), as mortal, in body, as any other man; but born in Spirit (in mentality), as elsewhere stated. As "the Righteous BRANCH" (Jer. xxiii: 5), he is yet to come, and we thus await him; then he will be "the Sun

of Righteousness," being "raised up [resurrected] in righteousness." (Isa. xlv: 13.)

Without the ultrapenetrable rays of this Sun, of an alchemico-transforming power, the healing which needs no repetition of adjustment cannot be accomplished, and, co-ordinately, this Sun does not heal except as the diseased and sick desire it, and *do* (perform) uses, as far as lieth in them. The perpendicular and horizontal pieces of wood on which Jesus, the Redeemer, was crucified, typified the crossing of God with humanity, in order to heal and restore it from its lost estate.

Many a man has been surnamed "Cyrus," but they all lack the Biblico-prophetic credentials, and the unparalleled Science of Universology. The credentials and the science necessarily indicate an illumined man, as none other; for the prophetic CYRUS (KORESH) alone radiates the substance of scientifico-mental light.

It is to this specific character, a prepared personality, being "formed from the womb" (Isa. xlv: 24), to which the *El Shad-da-y*, the Almighty and invisible God, through the prophet Isaiah, refers, saying: "That saith of CYRUS [Heb. KORESH], he is my Shepherd, and shall perform *all* my pleasure. \* \* \* Thus saith the Lord to his Anointed, to Cyrus," through whom the great change promised is to be effected. We know it will be the result of the function of the Messiah, who is Elijah the Prophet, "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." (F. S., Vol. XX, No. 7, p. 4.)

Reader, do you discern (in view of the prophetic Credentials, divine illumination, and unparalleled science) why Koreshans hold October Eighteenth as the important anniversary? They do not celebrate this anniversary as in memory of one dead and gone, but as the one going through a process of change from the "man of sin" to the man of righteousness, the man converted to God, born of God, *transformed* to the Son of God. (F. S., Vol. XV, No. 4.)

Koreshans await hopefully their Deifically named and appointed Shepherd, to appear visibly (personally) as the "forerunner of the Sons of God." (F. S., Vol. XXI, No. 3.) Their waiting is based on the prophetic and scientific declaration: "At a time unexpected, the Sage of the City of Restoration appeared upon the scene; his face shone with a new glory, and there began to be active preparations for some phenomenal *manifestation*." ("The Birth of the New World;" "Red Dragon," Chapter xxviii.) Rationally and consistently considered, the Head comes first; then his members, a new race of men.

His visible, tangible, personal appearing, in his Immortal Manhood heralds the Day-Dawn of the new dispensation, the Golden Age, for he is the Day-Star, which is in accordance with the Deific, all-embracing, and glorious promise: "Behold, I make all things new." This promise implies that human drudgery will cease; sexual, societal, political, governmental, financial, mercenary, and ecclesiastical bondage



will be relegated to oblivion. Bondage, drudgery, and labor, ending, but the performance of use to the neighbor, with immortal life, beginning, assure abundant comforts for all mankind. None can then misappropriate or deprive another of what he earns, for true and righteous recompense is held out for every obedient personality in the vast universe. In this light how grand the promise: "Behold, I make all things new!" Dear Shepherd, come quickly! Even so, come, "Lord CYRUS" (KORESH)!

### The Fall of Modern Culture

BY MADISON WARDER

**W**HILE THE FURIES of hell, engendered by competition in the heart of mankind, are hastening the inevitable demolition of "Christian civilization," the world bewails the crumbling glories of the passing age, and watches in helpless despair the relentless battering down of its best beloved institutions. Chiefly does it mourn the fall of modern culture; which, built up by centuries of arduous toiling up the social steep, is now marked for certain and speedy destruction. All the nations involved in the present stupendous world conflict, although seemingly expectant of its culmination in practical reversion to barbarism, are determined to sacrifice no possible economic advantage on a chance of effecting its termination. Apparently, they would willingly allow culture to perish from the earth rather than yield the slightest present or prospective control of the world's industrial and commercial activities.

In spite of the numerous spasms of reform that have of late agitated the racial mentality, it is clear that the world is yet dominated by the competitive spirit. Notwithstanding the strenuous, anti-militaristic propaganda of the professional peace-makers, when the time came for a line-up of the opposing factions of world capitalism, the working classes swung promptly into the ranks, ready to perform their time-honored function of fighting the battle of the master class.

Even the socialists, premier exponents of working-class solidarity, irrespective of racial distinction, have imbibed the war lust of the erstwhile hated capitalist, and are slaying each other at his behest with all the enthusiasm of the most empty-headed patriot. Truly the corruptions of the dying age are powerfully entrenched in the human heart, when the most enlightened are found ready, for the sake of racial economic advantage, to sweep away the whole fabric of modern culture in a saturnalia of blood and beastliness!

However, despite the horrors of the situation, the clashing hosts are doing the world, unwittingly, a most valuable service. For modern culture, the destruction of which is causing such wide-spread lamentation, is the very life of every corrupt institution of the dissolving social order. Modern culture, working through church and state, through the college and the press, is wholly responsible, by reason of its fallacious presentation of the phenomena and uses of life, for the strife and the disorder of competition, and the culmination thereof in the present wrecking of civilization.

Modern culture has ever upheld the anarchistic doctrine of the self-sufficiency of the individual in the performance of

life's uses; a doctrine which is inevitably productive of discord in all human relations, and essentially disintegrative in its every influence. Modern culture has been an insurmountable obstacle in the path of every genuine movement to unify and bring to a measure of organic order the warring elements of the human race. It is good, therefore, that modern culture is to be destroyed. When the mentality of the race is purged of its corrupting influence, rational views of life may obtain, and the principles of genuine civilization will have opportunity to be translated into action. The pity is that the world must be made a veritable slaughter house before the transmutation can be effected.

But such is the immutable law of Nature. Racial sins cannot be remitted without blood-letting on a universal scale. And in its centuries of support of the Godless system of competition, the race has sinned tremendously against the laws of God and Nature. Proportionate to the magnitude of the offence will be the penalty that must be paid. Privation and suffering unparalleled will be necessary to reduce the pride of false culture, and the arrogance of self-love that hold humanity aloof from the harmonious ways of united life.

Although the great conflict has endured but a brief period, there are already encouraging signs of remarkable changes in the racial viewpoint. With but a part of the world engaged in actual warfare, so intricately entwined are the lines of modern commercialism, that the misery resultant from the military operations is keenly felt wherever civilization has obtained a foothold. In consequence, the chastening effect is extended to the remotest parts of the earth, and to all classes of people.

Even the statesmen of the world are beginning to see visions of a new social era. In official life at Washington, preparations are being made to accommodate the affairs of state to new conditions, revolutionary in scope, that are expected to develop in Europe after peace is declared, and to extend immediately into other nations. It is frankly admitted that existing governments are very likely to be overthrown by outraged and aroused peoples.

The situation is perfectly in accord with the prophecy of KORESH, that conflict and catastrophe signalize the closing of the age of competition. Out of the chaos resulting from the dissolution of the world's most cherished ideals will arise a new culture, harmonious with mankind's new desire for a life free from selfish antagonisms, and accompanied by a civilization the most perfect the world has ever known.

### Reaping the Harvest

The world will reap the fruit of its sowing. Humanity is sowing to the wind; it will and ought to reap the whirlwind. It will not accept the warning; it must suffer the penalty. We speak only as the Prophet; we do not hate the rich—they know not what they do; they operate in the lines of their education, under the direct influence of an adulterated Christianity, which is responsible for all the abuses of modern commerce. If the Prophet speaks evil of this day and generation, he speaks only what is in the hearts of men; not what he would, but what he beholds; hence he is compelled to predict evil, though he be cursed for so doing. The only hope of the age is in the absolute destruction of the competitive system of production and distribution, and a return to and substitution of the communistic system introduced into the world by the Lord himself. —Koresh.

## The Central Wrong

BY N. C. CRITCHER

**T**HE GREATEST problem before the world today is involved in what KORESH called "The Central Wrong." In a short poem he thus emphasizes it:

"True government and reality of life can only come when  
usurpation  
Deprives not longer woman of her rights.  
Make right the central wrong! This achieved, all others  
in sequence  
And consequence throw off their weight—and the curse of sexual  
Bondage driven to the wall—every lighter bondage falls,  
And there is curse no more."

This problem is recognized by a very few of the most advanced people of the world; representative men and women in the field of ethics. The great body of women, strange as it may seem, are apparently unconscious that this sexual bondage from which they suffer is the curse which, with the curse on labor, it was the mission of the Lord Jesus to lift, restoring man to the condition lost through the fall, by disobedience, and violation of the law of God.

It is of the most imperative necessity that woman should awake to the importance of her action in this crisis, because the future of the race is dependent upon it. Upon the highest plane it involves the manifestation of the Sons of God; and upon the lower, or marital plane, the true relation of the sexes will produce a type of humanity that has not been known for thousands of years.

That there is a partial awakening is plainly shown in the literature of the day by the preponderance of articles in newspapers, magazines, and publications of many cults, not to speak of fiction devoted especially to the subject under consideration; but the remedies offered are so futile, so far from reaching the real issue, that their only value lies in the gradual opening of the understanding of the people to their actual need.

For only the religious motive and aspiration will enable mankind to overcome the deep-seated selfishness which lies at the root of the abuse of the creative function. That God-given and God-like power of creation, now degenerated into the unlimited indulgence of passion, regardless of consequences; covered by the mantle of marriage thrown over it by a degenerate church, and condoned even by the womanhood who are the chief sufferers, must be again recognized as the highest and most vital function, and guarded and kept inviolate except for its legitimate use of propagation.

The blindness of mankind in regard to this abuse would be impossible to comprehend, were it not found in other most important matters. Any long-continued condition becomes, so to speak, *sacro-sanct*, and must not be disturbed for fear of undermining the foundations of society. And so they are tolerated, until they of themselves do the undermining, or by the premonitory shaking, startle mankind into seeking a remedy.

This has been illustrated in our own country by that foul blot upon our so called civilization—human slavery; in the exploitation of labor by capital; and by the terrible abuses even yet to be found in prisons and insane asylums. Year after year, generation after generation, they persist, until some great soul in whose eyes the human being is of

more value than the institutions, compels by the intensity of his love for that humanity, a partial amelioration of its sufferings. Too often, in the effort, reputation, and even life itself, is sacrificed.

We see these efforts on every side; men and women are devoting their lives to putting patches upon a wornout and decaying garment, which is destined to be discarded, and replaced by a new and beautiful one. With the fall of the competitive system, now imminent, and the inauguration of communism and coöperation, love to the neighbor, and performance of uses from love will so change the lives of men that these conditions will be no longer possible.

But there is a great work to be done before this most to-be-desired consummation, and KORESH has said many times that it is woman's work. For instance, referring to the suffrage he says: "It is not the province of man to bestow the franchise upon woman, but rather her right to declare her personal liberty, and by force of her prerogatives advance herself to the position of equality with man in the management of a government in which she, with them, holds an equal interest." (F. S., Jan. 9, 1892.)

Suffrage will not do for woman all that she anticipates. Its chief value is as an entering wedge, an element of power to be used in her far greater struggle for freedom from sexual bondage. It has been well said that "nothing succeeds like success;" it inspires respect for further efforts, and gives courage for them. Courage, undaunted by apparent failure, rising from every fall to renewed effort, is woman's need. And to quote KORESH again: "When she once understands the full purport and significance of her rights and duties as woman, no power in heaven, hell, or earth can dissuade her from the course of righteousness, or swerve her from the path of virtue and integrity." (F. S., October 15, 1892.)

In 1891 KORESH issued the "Proclamation," from which the following excerpts are taken: "The time is at hand for judgment. \* \* \* It was said of old, because of thy fall, 'Thy desire shall be to thy husband, and he shall rule over thee;' but now, by the authority of the Most High God, thou art commanded, O woman, to lift thy hand to him and swear, by his Most August Majesty, and by his throne, that the desecration of maternity shall henceforth cease! \* \* \* From this time forward the right to hold thyself and thy sacred offices from the prostitutions and pollutions to which thou art obligated by clerical and judicial ceremonies, issued under the usurpation of masculine prerogative, is proclaimed.

"O woman! thou shalt stand in thy might, under the martial array of Armageddon, and in thy battle for justice and judgment, arrayed in fine linen white and clean, carrying aloft the standard of thine integrity, thou shalt march to victory, conquering in thy progress, till every enemy of life shall bow submissive at the foot of Him to whom every knee shall bow, and every tongue shall confess! \* \* \* Proclaim everywhere, in private and public, in the drawing-room and on the rostrum, by tongue and pen, the year of liberty for woman! Where masculinity yields complacently to the inevitable decree of the divine justice, crown him thy king. If he sets himself in authority, continuing the usurpation of thy rights as by the restraints of legally-imposed rituals, refusing to yield, let him fall at thy feet a cringing vassal, to be judged according to his works, for this is the day of judgment, not of mercy."

## The Battle of Competism

BY O. FREELAND.

**A**T LAST the furies of war have begun the dance of death across the fair lands of Europe; its leading and most powerful nations are engaged in bloody war,—the last and fiercest conflict of the passing age. The European war (in reality a world war) has come; and it is the one stupendous event which (with revolution following, Gog and Magog) has been feared and predicted the past forty years. Such is the terrible climax of the civilization and culture which have been the boast and pride of the Teutons, the Latin races, and the Slavs. But, after all, their Christianity and civilization have proved to be only a thin veneer which concealed race hatred, commercial jealousies, the lust for gold and power, with all the elemental passions of evil.

Thus the learning and scholarship, as well as the sacred commands of the Christ, are without effect and forgotten, to give vent to the tremendous forces of militarism, which make for disruption and destruction. It had to be so, however, since it was for this that they had been heaping taxes on the overburdened masses, who they feared would have risen in rebellion against the expanding navies and increasing armies which the madness of rulers and statesmen deemed necessary to their country's safety.

And the blood that has been spilled; the vast sums of money that have been expended, have all been done "in the name of God." It is noteworthy that the four emperors (Kaiser Wilhelm, the Czar, Franz Joseph, and King George, also Emperor of India) solemnly called upon God, while proclaiming to their subjects that war had been forced upon them. Each one of them, however, and not a few of their intelligent subjects, must be aware of the fact that subtle forces, active since the beginning of the Christian era, and more potent than they understand, are responsible for the present conflict. It is a vast historical movement, fraught with evil; but it had to be so, according to the outgrowth of the Almighty's involuntary powers, through which he makes peace and creates evil for his own purpose and according to his wisdom.

This gigantic struggle between the nations of Europe is the logical sequence of economic injustice, religious hypocrisy, and commercial greed, of which all the peoples of the earth stand convicted in the sight of God and every man who loves Him. For these sins the blood of millions will now be shed, and many lands overwhelmed with the awful horrors and miseries of war. To him who believes in Biblical prophecy, it signalizes the beginning of the end of the age which shall close, according to destiny, with the fall of monarchies, republics, and the old churches; for none of them has lived in accordance with Christ's example and in obedience to his commands.

It is also a world war, because the immediate consequences will involve humanity in the time of great trouble, foretold by the prophet Daniel in the first verse of the twelfth chapter. Some there are who declare, in behalf of the heretofore oppressed masses, that it will be the end of monarchy and autocracy, because of a coming revolution. They express such opinions, as if democracy had within it the potentialities of happiness and justice for the world's people. Yet we know that the greatest Republic on earth

has not abolished poverty nor wage slavery; and the same is true of all governments,—since everywhere the privileged few hold the many in financial and economic bondage.

Monarchy and democracy both have failed to create universal happiness, for they are structured on competism, which is an invention of his Satanic majesty, and carries with it the germs of injustice and crime. What has monarchy done in the present crisis to deserve the loyalty of the people? Two of the aforesaid emperors possessed the power to prevent this war had they exercised forbearance, and, perhaps, with sound judgment, persuaded the contending parties to assemble before a tribunal in the magnificent "Temple of Peace" at The Hague. Yet when this, the supreme test of their sincerity presented itself, all the refinements of diplomacy and the rule of reason proved a delusion and a snare. These four rulers, despite their relation by blood and family ties, with their astute chancellors and ministers of war, decided that the sword must be drawn to settle the issue; and they now lead their armies—Anglo-Saxons combined with the Slav—to fight against the people of their own race.

It is one phase of the Battle of Armageddon. **KORESH** foretold that in the year 1914 there would occur events that would correspond, in magnitude and consequences, to the destruction of Jerusalem near the close of the first century, when the Jews as a nation were dismembered and scattered to the four corners of the earth. The other aspect of the Battle of Armageddon is the conflict between truth and fallacy, and which has been in progress since **KORESH** startled an ignorant world with the discovery that revealed the structure of the universe. This, knowledge had to come at the end of the Piscean dispensation.

Koreshan Universology, therefore, proclaims the truth that the universe is not a solid globe, flying through space at the inconceivable speed claimed by modern astronomers. The earth (universe) is in fact, a hollow sphere, which includes within its shell all humanity and God, the spiritual world, angels, the sun, moon, the planets, stars, and all that lives and moves upon the earth. This Science describes the laws and principles that make for the perpetuity of the universe. Opposed to these truths are the fallacies which have beset humanity since the fall. People read the Bible, but they have not learned to interpret it, and do not know that it is the most scientific of books, being God's own revelation.

Fallacy as applied to all false doctrines and principles, is intimately associated with all that makes for evil, and is responsible for the distorted mentality of the rulers who have caused this war. These warring governments and peoples (especially the governments) have been weighed in the balance and found wanting; and with them must fall in due time, to utter ruin, the church systems and the decadent Christianity on which they rest. There shall then come a new heaven and a new earth; that is to say, a new state and a new church. When universal chaos shall have engulfed all the nations, then will come the Lord **CYRUS**, through whose instrumentality all things shall be made new. He will establish in the coming age, not a monarchy as of old, but a divine and imperial Kingdom, and the Gods will be the rulers.



# The Open Court of Inquiry

N. C. Critcher

## THE COMING AQUARIAN AGE

### A Question Answered by Koreshan Science

Question 251. "When do we enter Aquarius?"—*E. P., Ore.*



OUR astrological friend very wisely declines to commit himself to a definite time for this great event, as we know that no one at the present day but

KORESH has the exact science of astrology on its four planes,—solar, stellar, lunar, and terrestrial. KORESH evidently did not consider it necessary or advisable to announce the date, but has indicated it with sufficient clearness to assure us of our nearness to the event which marks the advent of the Golden Age.

In the article entitled "The Science of Religion," F. S., Sept. 17, 1892, "KORESH explains the relations of the signs and the constellations as follows: "There are twelve signs. These are on the earth; two of them on the equator, at opposite sides, two on the two tropics, (Cancer and Capricorn), and eight between the equator and the tropics. The signal belt lies obliquely to the equator,  $23\frac{1}{2}$  degrees, corresponding to the obliquity of the ecliptic. Aries and Libra are on the equator, and constitute two poles of the Aro-Libral axis. \* \* \* All the other signs are likewise paired or coördinated. \* \* \* Each of the two tropics has one prime polar point. This, in Cancer, is where the sun enters the tropic on his way north, and in Capricorn, where the sun enters the southern tropic on his way south."

In "The Great Epoch of Human Destiny," F. S., Jan. 19, 1900, the subject is treated in its relation to the events prophesied to take place in the near future. KORESH says: \* \* \* "Beginning with the entrance of the solstitial colure into the head of the stellar region called the constellation Cetus, [Cetus is an extra-zodiacal constellation, overlapping Pisces and Aquarius, and corresponds to the whale in the story of Jonah], there obtained the corresponding initiation of that ethnic development, the career of which should constitute the median line of human progress, and the channel through which should flow the central current of divine influence, extending to the fruition of the Tree of Life. \* \* \*

"Cetus—the great fish prepared of the Lord to swallow Jonah—is none other than the gigantic Leviathan instituted through the ethnic infiltration of the lost ten tribes wherein Egypt, Chaldea, Israel, Arabia, Media, Persia, and Assyria were blended to constitute that supreme race of progression which now marks the advanced civilization of the age, the Germanic race, the Anglo-Saxon in the lead.

"The movement of the colure over Cetus indicates those chronological divisions, the series of which culminates in the great epoch of human destiny defined in the precession of the equinoxes, reaching their climacteric when, upon entering Aquarius, the equinoctial colure crosses that star of the first magnitude located in the eye of Pisces Australis, or the southern Fish, the star occupying a position near the foot of the constellation Aquarius, or the water-carrier. \* \* \*

"No astronomer at the present time has fixed upon the

exact point of the zenith, therefore none is able to locate the exact point of either the equinoctial or solstitial colure.

"It is impossible, on the basis of a chronology founded upon the regular precessional movement, to determine the exact time of the end, for there comes a time of foreshortening dependent upon a change in the obliquity of the ecliptic. These changes of obliquity are regular in their occurrence, but the movement is not continuous and gradual as in the precessional progression. The ecliptic is now twenty-three and one half degrees oblique to the equator. There was a time when the ecliptic was forty-five degrees oblique; and further back in the ages, it was at right angles to that point on the earth now called the equator.

"At that time, the ecliptic passed around the earth on the line of the meridian, and through the poles, at which time the torrid zone was through what are now the north and south poles of the earth. We are rapidly approaching the time when the solstitial poles of the ecliptic will swing on the pivot of their axis (the axis of which Cancer and Capricorn constitute the poles), so as to bring Cancer and Capricorn on the belt or circle now called the equator. This movement will be a sudden one, followed by social and physical catastrophe."

In "Koreshanity's Revelation of Universal Mysteries," F. S., Aug. 30, 1901, KORESH says: "When the Christian dispensation was ushered in, the sign Aries was moving out of the constellation Aries into the constellation Pisces or Fishes. The sign is now reaching its culmination in the constellation Pisces, and is moving into the constellation Aquarius. This is the scientific constellation of the twelve Zodiacal constellations, and represents the scientific age or dispensation of the world's progress. This is because water is the universal solvent, and as the Water-Carrier has the solution of all scientific questions, he initiates the age in the revolution of science."

### Who Forbids to Marry?

Question 252. "How does Koreshanity view the third verse of the fourth chapter of I Timothy? 'Forbidding to marry,' etc."

THIS statement in Paul's epistle to Timothy has been much used as an argument against Koreshanity, but like many other presumably telling accusations, requires only to be understood to lose its force, and be changed into a still stronger proof of the invincible truth of Koreshan doctrine.

As KORESH has only explained this text orally, in lectures, which unfortunately have not been preserved, I shall depart from the usual practice of confining myself to quotations from his writings, and will make excerpts from an article written by a very reliable student, Professor L'Amoreaux, who undoubtedly heard the Master make the statement. In the article entitled: "Forbidding to Marry," in F. S., October 1, 1892, we find the following: "Man—the perfected God-Man, as was Jesus—has a two-fold origin; one being the lower, merely animal-human origin in which the man is 'conceived in sin' (sin against the highest

nature into which he may, in process of his development, arise) 'and shapen in iniquity,' just as the wheat grain is conceived in sin and shapen in iniquity against the higher destiny; to wit, the human, to which it might have attained if its father-mother (the seed that was sown), instead of being sown for the reproduction of more wheat, had been appropriated by the higher, the human domain, and transmuted to its quality, thus to aid in sustaining its life and in securing its reproduction.

"The higher, the God-Man, having then a two-fold origin, one from above, (from the Father) and the other from beneath (from the mere animal humanity), must have in the course of its development, two marriages; the one on the lower or merely animal plane, the other on the higher or divine plane. The offspring of the one is the merely animal, sensual, devilish man as we see him at present; the offspring of the other are the Sons of God, who are also, as was Jesus, the sons of men. Jesus, although born out of humanity, and hence the Son of man, said of all the men of his time, 'Ye are from beneath; I am from above; ye are of this world; I am not of this world.' 'Ye are of your father the devil.'

"The Greek word here rendered world is *kosmos*, which means order of human things—humanity. All this present humanity came from beneath, while He, coming from above, and being a God-Man, a man of a higher race or genus of men, whose appearing in the earth, in the time of harvest, at the end of the Christian age, will be the coming of the kingdom of heaven in earth, for which he taught us to pray; when they come, being reproduced from him, he will be their Father and will be in them, just as the Father 'whom you call your God,' is in him.

"A father always implies a mother. The highest, or perfect Father always contains the Mother, who is an absolute necessity to his being a perfect Father,—one perfectly able to reproduce himself in his offspring, just as the seed wheat must be, while in the seed form, father-mother in order to perfectly reproduce itself. There is, then, a higher, a divine God marriage; to this agrees the plain teaching of the Bible: 'He that hath the Bride is the Bridegroom.' But a bride is a wife; and Jesus being the Bridegroom, had in himself the Bride and spirits that had been saved from the Jewish age.

"As God has a wife, and will have sons, there must be a marriage; and as the Bible treats primarily and principally of God and his relation to the lower humanity, it must, in treating of marriage, speak mainly of that marriage. 'Blessed are they who are called to the marriage supper of the Lamb;' God's marriage. 'I, John, saw the holy city, new Jerusalem' (doctrine of the new age), 'coming down from God out of heaven, prepared as a bride adorned for her husband.'

"As we live in the end of the Christian age (the time when John, being in the spirit, saw these things fulfilled in the literal), in the 'latter times' of the departure from the faith, and great apostasy of which Paul wrote, we may be able more clearly to see what is meant by 'forbidding to marry,' and who it is who forbids to marry. The great mass of religionists of today, both orthodox and heterodox, together with the agnostics and no-religionists, deny that

there will be any more sons of God in earth like Jesus; that is, having the same nature and quality as the one Son of God, whom most of them, in some sort, worship or profess to worship. In denying the offspring of the marriage of God and the lower humanity, they deny that marriage; they thus forbid to marry.

"All attempts to fasten the forbidding to marry—in the Scripture sense of the term—upon Koreshans, who prominently and always insist upon *such* marriage, must forever prove an utter and dismal failure. The present entire divorce of God and man is the prolific source of all the divorce, and of the universal adultery that now afflict the lower, the common humanity. The only hope of anything better than the present deplorable human conditions, economically, socially, or religiously, is a new religion, a new re-binding or marriage of God and man, which substantially, all the men of today, whether professedly religious or irreligious, forbid."

### The Present Science of Mathematics

Question 253. "How do Koreshans regard the various phases of the science of mathematics?"—*J. D. V., Calif.*

A FRIEND has sent us an article by Prof. Larkin, written in response to a question as to the order of the different branches of mathematics. The Prof. enumerates these at some length, beginning with the branch called arithmetic, and following through sixteen divisions, away up into the heights attained by such men as Steinmetz, of whom he says:

"This mind handles electrical currents and computes their precise value in volts, ohms, and amperes, before the manufacturers commence to build a colossal railway or lighting dynamo. Man here approaches infinity; the labyrinth, the wilderness of modern equations, accurately predicting electric effects so immense that non-mathematicians look upon mathematical electrical engineers as very genii; and well they may, for between them and ordinary humans there is a great gulf fixed. They know."

The eighth division, Prof. Larkin calls transcendental geometry, and locates there the "fourth dimension, a branch of speculative mathematics of hypothetical use to very high mathematicians only. Used to see 'what we can do,' as one of them said to me."

Now let us see what use KORESH makes of the fourth dimension. He says: "Let us think of an atom of matter, the smallest conceivable or geometric point of a material substance. It has length, breadth, and thickness, with their accompanying directions. The mind can think of a reduction of the atom of matter, even to its vanishing point. This is the limit of the fourth dimension. At this point it becomes 'energy.' It is not destroyed as substance, but at this point it is mutated to spirit, 'energy,' or 'force'—substance of another kind.

"The materialist may conceive of the existence of a fourth dimension of matter, but he cannot determine its character nor define its property; for at the moment the mind discovers this limitation it becomes spiritualistic. The integral mind is both materialistic and spiritualistic. There are two distinctly antithetical classes of mind; one, in its professed belief, is spiritualistic; (the 'christian science'

mind is its type); the other, in its professed belief, is materialistic, of which the ordinary material scientist and atheist are types. These are both partial or fragmentary.

"If the mind can think of the vanishing point of an atom, or matter limited by its decreasing dimension of form, it can also think of its largest dimension, or the increasing dimension of form. The two dimensions of that property of matter called form, are thinkable and therefore existent. Illimitability is unthinkable, and therefore non-existent."

Prof. Larkin, after having advanced as far as the eighth division of his subject, where he locates the fourth dimension as transcendental, takes his departure into purely material mathematics, which, however important, and beyond the powers of ordinary mortals, is the result merely of application by naturally mathematical minds to that field of study, and does not lead to any new understanding of the universe and its form and functions. All of the stupendous distances, based upon their system of measurements, are hypothetical, because without any proven premise upon which to base their calculations.

Mathematics is a branch upon the great tree of knowledge, and its reliability depends upon its true relation to all other branches. It is said that figures cannot lie; but by their application to confirm measurements of distances and sizes of the heavenly bodies, as in the present fallacious so called science of astronomy, they may be made to do so. Like any other instrument, its value depends upon the use to which it is put; and in this case it has been used to impose upon an uninformed and credulous public.

### The Bible and Science

Question 253. "How does Koreshanity account for the discrepancy between the scientific and Biblical ideas of the age of the earth? I enclose a clipping containing Edgar Lucien Larkin's ideas on this subject, in answer to a similar question sent him by a gentleman in Calif., but it does not seem at all logical to me."—*E. L. B., Fla.*

**T**HE FIRST question in the clipping is: "What is the scientific age of the earth." To which our renowned Prof. answers that "it cannot be less than 100,000,000 years." No, it certainly cannot, as Koreshan Science proves it to be one part of a self-perpetuating universe—the circumference, of which the sun is the center.

As to the discrepancy between the Biblical ideas and those of science, we can only say that the discrepancy is between true and fallacious science. The Bible agrees perfectly with true science, as would naturally be the case in two books by the same Author; viz., Nature and the Bible.

Prof. Larkin says: "Do not waste one moment of your time in striving to reconcile what the Bible says of the earth, with set, fixed and proven facts of astronomy; they are on opposite sides of a great fixed gulf." This is the truest statement that Prof. Larkin ever made. The gulf is so broad and so deep that it can never be crossed; but the impregnable fortress of Koreshan Science is on the other side, only awaiting the assault of the enemy—in open warfare.

KORESH challenged scientists to meet him in debate, but none—not even the redoubtable Prof.—ever responded to the challenge. So the great opportunity was lost, and it

remains now for his disciples to use the weapons of his armory, according to the best of their ability.

It is rather amusing to read about the *fixed facts* of science in the same article in which it is said that "the age of the earth is not known." Then again he says: "it [the universe] is now *known* to contain at least 100,000,000 great *suns*, beside which the earth is almost, but not exactly, nothing. \* \* \* Some of these suns are distant quadrillions of miles," etc.!

If our readers keep in touch with THE FLAMING SWORD, they will not need to have these fundamental facts of Koreshan Science constantly repeated. At a very trifling expense, back numbers of the paper containing this information from the pen of the great Scientist could be kept on file for constant reference. It requires deep and patient application of the mind, already occupied by preconceived and erroneous beliefs, to fix the fundamental truths, as a groundwork for further development.

In the FLAMING SWORD of April 22, 1899, we find the following: "The Bible vs. Scientific Fallacy," in which KORESH says: "Opposition to the Bible as divinely inspired is—by many who are more than skeptical regarding it—predicated upon the assumption that modern science is true. Before the truth of the Scriptures is questioned upon the basis of scientific discovery, it would be well for the scientist (?) to authenticate the verity of his premise.

"It is a positively known and admitted fact, that the Copernican system of astronomy has an assumption for its foundation. What is true of astronomy is equally true of every branch of so called science. Nothing is known that is predicated upon what is unknown.

"Practical demonstration has irrevocably determined the fact that there never has been so exaggerated a fallacy projected by the mind of man, as that of the convexity of the earth, and its coincident astronomical vagaries; and we reiterate the assertion, with all the essential expletives understood and gratuitously thrown in, that no man has a right to say a thing is not true, upon the basis of a proposition about which he himself is in doubt.

"Scientists' profess to be the most unassuming and modest of all men on the face of the earth; while the fact remains that the whole experience of modern so called science is the contradiction today of what was promulgated yesterday. Why do they state their conclusions hesitatingly? Merely because they are not founded upon determined premises. A truly scientific man is not a doubtful man. 'He speaks as one having authority,' was asserted of the Lord Jesus. Why? Because He knew whereof he spake.

"The earth's surface is concave throughout the sphere. We declare it because we know it. We knew it as positively *before* as *after* our mechanical demonstration; but we instituted the physical experiments for others. We have challenged the world, and defy any exhibition of science to refute the absolute premise upon which the Koreshan fabric has its foundation. We do not merely *believe* the Bible to be true—we know it is the truth, because everything positively discovered as veritable truth, finds within it an emphatic corroboration.

"The Scriptures are not argumentative, but declarative. They go to the apex of truth and doctrine, issuing facts respecting forms and principles, to be verified in subsequent research under the direction of illumined reason. They deal philosophically and centrally with the things which concern origin and destiny, leaving the scientific method to those who awake from the past and occult age of the world, into the age of rational and scientific light."



# The Publishers' Department

## The Flaming Sword

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### EDITORIAL STAFF

BERTHALDINE MATRONA	JOHN S. SARGENT
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### Interesting Reading and Announcements

#### The War in Europe

A NUMBER of the readers of THE SWORD have expressed their sentiments concerning the present European war, and some desire to know what attitude they should take toward it. One writes as follows: "I hear people around me say: 'This war is the most inconceivable and incomprehensible thing that has ever happened.' I myself surely did not anticipate this exactly. I would not have been so surprised if it were a mighty conflict between capital and labor; but in this European war, the common soldiers are still serving their war-lords, and the poor laborers, the capitalists; and in fact, not only serve, but do it patriotically, willingly, and gladly."

Another writes thus: "The great destruction prophesied seems to be upon us, and so suddenly. If it were not for a feeling quite incongruous with the dreadful suffering and sorrow that war entails, I would rejoice. However, a feeling of joy comes over me, in view of the fulfilment of prophecy concerning the return of the Lord and the coming of the

Sons of God. Without this hope and joy, what a dreadful thing is war! However, I know without suffering there cannot be any glory; so I try to fix my mind on the chapter of what follows beyond the conflict of war and destruction.

"One peculiar thing is this: I thought myself quite a cosmopolitan; but I am surprised, on reading the conflicting war reports, to find myself quite patriotic in behalf of the German people. What is the stand I should take as one of your people?"

#### The Standard of Conduct

The standard of conduct is expressed in the following words: "If it be possible, \* \* \* live peaceably with all men." This means to refrain from entering into argument concerning the war, with one not of your nationality. Be lenient with each of the belligerent nations now warring against each other.

If you happen to be in a company of people of different nationalities, where the war-reports are being unfairly discussed, think of a "fair deal" in behalf of every nation. Do not enter into any contention; but think, in such instance, of the God-inspired words and conduct of Abraham, as recorded in Gen. xiii: 7-9; and the timely advice of the Apostle Paul, as mentioned in Rom. xii: 18. Be ready to hear both sides under all circumstances; for any one not willing to hear both sides of a question lacks true Christian spirit, as well as true Koreshan toleration.

#### One-Sided Presentations

Refuse to believe the one-sided presentation of the war reports in the leading newspapers, and especially those which are owned and edited by expatriated Americans who reside in London and Paris, and color the war news in favor of those nations; or editors who are prejudiced, and give pre-eminence to any one of the belligerent nations. By all means question the one-sided presentation of what is denominated "war barbarity,"

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

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and "war cruelty" as practised by one or the other of the warring nations.

Think of the ordinary strifes and quarrels between brothers and sisters, or between husbands and wives. Does not each of the parties claim to have been treated barbarously by the other? The vidual who has the most ungovernable temper will exaggerate the treatment inflicted by the other, as most cruel.

The Apostle James says that where there are bitter envy and strife (war), there you will find lying against truth; and furthermore, where there are envy and strife, "there is confusion and every evil thing. (James iii: 14, 16.) In the same chapter he says: "The tongue is a fire, a world of iniquity: \* \* \* it defileth [when not kept bridled] the whole body, and setteth on fire the course of nature; and it is set on fire of hell," *lit.*, by Gehenna-fire. Gehenna-fire is the acme of hell-fire. What the Apostle says concerning religious congregations, is true of viduals, families, societies, communities, and nations.

#### The Incentive of the Competitive, False Commercial War

War is a terrible thing. It is hell let loose in all its power and fury. Seven nations are arrayed in battle against each other, for supremacy. It is not truth and fallacy arrayed against each other, nor good against evil, nor capital against labor. This will follow later on, especially in America. Now it is competition against competition; false commerce against false commerce; supremacy and dominancy against supremacy and dominancy; throne against throne, and kingdom against kingdom.

In short, it is "Satan divided against himself," as the Lord Jesus declared; therefore, when such state or condition is reached, we should know that then his kingdom (the man-made kingdoms and thrones) shall not stand. (Matt. xii: 25, 26.) The end is at hand.

KORESH, the author of the Koreshan Universology, has repeatedly declared that the so called Christian nations are controlled by Lombard Street (London), and Wall Street (New York), the two gigantic monetary centers of the world; where the financiers, with their consciences seared, boastingly violate the Deific commandment: "Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold." (Exod. xx: 23.) The bi-metallists and the gold standardists are violating the command of God; for says

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And "as 'the love of money is the root of all evil,' it can readily be seen that the production of such an object of worship is the signal for the destruction coming upon the earth, as the setting up of the golden calf in the temple by Manasseh [II Kings xxi: 1-18; II Chron. xxxiii: 1-20] was the the final signal for its destruction. 'If any man defile the temple of God, him will God destroy.' The love of money is the defilement of the temple of God." ("Science of the Decalogue," pp. 12, 13.)

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so called patriotism for their country, prejudiced against other nations, think they are doing their country the greatest possible service, honor, and glory, by annihilating their opponents who, from a Christian viewpoint, are supposed to be participators of the universally confessed "Fatherhood of God and Brotherhood of Man."

### When Will the European War End?

KORESH declares: "About 1914 will occur those special events, agreeing in this age with the destruction of Jerusalem." (G. S., Vol. II, p. 248) There is a peculiar coincidence in connection with this prophecy. The destruction of Jerusalem occurred in the month of August, in the year 70; KORESH wrote the above mentioned prophecy in the month of August, 1888, and the first destructive European battle took place August, 1914, of the present year.

According to this prophecy, the present war will envelop the entire world; it will become universal, despite the peace conferences and recent peace treaties. There will be temporary cessations, lulls, breathing spells, corresponding to recurring birth pangs, each being more or less severe than the previous one. This view is according to prophecy, which compares the war of "the end" with the travail upon a woman with child." (I Thess. v: 3; John xvi: 20, 21; Rom. viii: 22.)

The present war will end when all the prophecies concerning it have been fulfilled, as spoken by the mouth of God's holy prophets since the world began; that is, since the present disorders of man-made affairs inaugurated themselves in place of the divine. The present disorders will end in catastrophe on all lines of perverted and inverted states and conditions of mankind.

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It was said that during 1913 about \$300,000,000 was received for electric lighting in the United States. Estimating the population at 100,000,000, this means that each person, regardless of age, pays \$3 per year for electric light. This is equal to about 1 cent per person per day, or, in other words, two-lamp hours per day per person.

Large pumping plants operated by electrical energy have been installed at Utah Lake, to lift water from the lake and thus maintain the normal flow of the Jordan River during the summer months when the water is so low that the crops suffer at the most critical period. In the Cache Valley electric pumps are also used to lift the water from the river to the bench lands, thereby bringing thousands of acres of land under cultivation.

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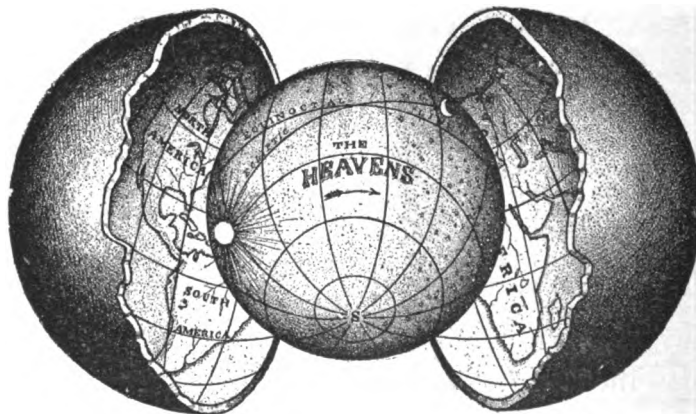
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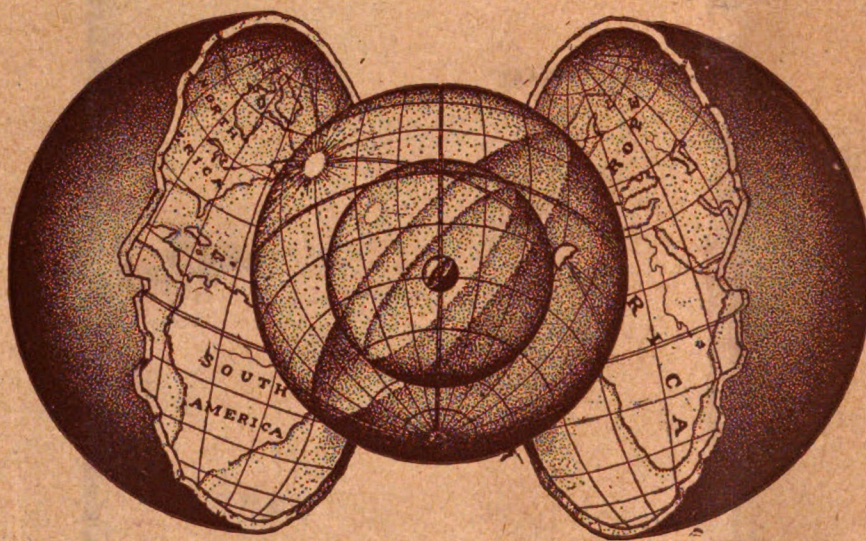
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