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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 Prepared Patriarchs and Apostles, and Their Function in the Anthropostic World; None Other Could Have Occupied the Same Relations**

PART XXXIV.

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



**A**T THE TIME of the Lord's manifestation in the beginning of the Christian dispensation, there were twelve men raised up for the purpose of fulfilling the requirements of the time and order.

No other twelve men in the world could have occupied the same relations; and they (including Judas) were chosen by the Lord because they were the only embodiments in the world developed, capable of receiving, through the Lord's outpouring, the spiritual influxes which would constitute them the twelve resurrected Patriarchs. Three of these men could receive the three degrees of spiritual potency directly from the three degrees of the heavenly altitudes, which constituted the outer, inner, and innermost life of the God-Man, the Lord Jesus.

When we consider, first, that the relation which the Lord Christ sustained to the developing body, in the successive order of such development, was that of the apex of the cone of universal natural and arch-natural life; and, second, that he sustained to the universal or Grand Man the relation that the conarium does to the individual man, we may begin to entertain somewhat of a genuine conception of the definiteness of the forms and functions of life, and the absoluteness of the application of scientific principles to the organization of that societal grouping which shall ultimately constitute the kingdom of God and of righteousness.

Among the twelve first chosen was one of the most important functionaries, Judas. He was chosen, first, because he was the *debris* of separation created from the eliminations discreted and aggregated from the Lord, in the Lord's progress through the experiences which created him the Son of God and heir to the central throne of God; second, because he constituted the excremental apex of coördination with the Lord's function as the Savior of the body. In the coördination of the personal characteristics which must enter into the formation of the simultaneous order of organic arrange-

ment, the principles are as absolute, and the laws of order as urgent as in the choice which the Savior of men made in the beginning of the Christian dispensation; but the adjustments are in no wise the same.

The functions coördinating with the form of the glandula vitæ are in no wise like those actuated by the forms, relations, and functions of the conarium; and no man not familiar with the various functions of the human brain in all its parts, and the laws of correspondence, can define the character of those relations and functions which must aggregate, in their normal altitudes, the men and women to comprise the primary groups of the developing kingdom.

It should be remembered that there are two distinct potencies required to formulate the laws and apply the principles of construction; namely, the gestation of Nature and the guidance of intellectual power, through the function of knowledge. The Eagle is to perform the final office of reconstruction.

In entering upon a very critical analysis and synthesis of the character and functions of the glandula vitæ, for the purpose of a correspondential investigation of the analogous gland in the universal man, it will be seen that as this gland, both in form and function, is related to and dependent upon every other organ and part of the entire encephalon, an absolutely complete definition of its form and operations must involve an analysis and synthesis of the entire brain. As such analysis is impossible in a series of articles for popular use, an outline merely of the disposition of this important nucleus will here be attempted.

A general description of the various parts immediately concerned in the contribution of function to the gland of life, will greatly aid the student in arriving at some idea of the character of correspondences which will constitute the organic grouping of that body of people comprising the school of disciples, apostles, and prophets who shall be builded into that vital temple of

the source of influx through which the New Jerusalem shall find her entrance into external organic arch-natural existence.

**The Wonderful Correspondence Between Brain and Body**

The student will constantly bear in mind this one important truth; namely, that every organ and part of the human brain has its correspondent organ and part in the Grand Man, or the man in his greatest form. This is a real, not an imaginary correspondence. It will be a still further aid to the student, to have a clear conception of the great truth that every organ in the brain has its corresponding organ in the body of the vidual or individual man. The brain has its heart, lungs, liver, kidneys, arms, legs, and all of the parts, and performs the functions corresponding to the parts and functions of the body.

The primary function of the brain is the activity of the perpetuation of the organic whole, which depends upon the copulative relationship of the female and male functions, which constantly coöperate to recreate and perpetuate the organic life. Contributing to the activities of the gland in question are the infundibulum (funnel), through which the fluids and spirituous essences discharge from the ventricles, the tuber cinereum (ashy body; an eminence of gray matter immediately concerned in the preparation of the juices entering the funnel from the ventricles, and situated between the optic tracts and the corpora albicantia [kidneys of the brain], white bodies), the fornix, with its fimbriated edges, the lateral and third ventricles, the aqueduct of Sylvius (or the *iter e tertio ad quartum ventriculum*), the fifth ventricle, the corpus callosum, the anterior and posterior foramina, the corpora quadrigemina (or four twin bodies, composed of the nates and testes of the brain), the anterior, middle, and posterior commissures, crura pinealis, pineal gland, and finally, the gray matter of the cerebrum composed of its cortical areas, with its concomitant fibrile determinations toward the common unison of all parts of the encephalon, in the composite form and activity of the minute vital center under consideration.

Says Swedenborg, in describing the location and office of the pituitary gland: "Thither also converge, in company with the infundibulum, the three ventricles, the five foramina, the nine ganglionic prominences [*tubercula anteriora* of the optic thalami, corpora albicantia, corpora quadrigemina, and pineal gland], the isthmus, the fornix, and the corpus callosum." "Almost the entire half of the cerebrum also tends thither, together with the corpora striata and optic thalami, and the cerebellum; the latter, however, tends thither obliquely or indirectly. The very longitudinal axis, and the transverse axis from the straight sinus and the pineal gland, converge thither, because it is the terminus. Two pairs of the lobes of the cerebrum cherish the pituitary gland in their bosom, as it were. The carotids lie most closely to it, and the vertebral arteries, without mentioning the *rete mirabile*, approach toward it; several nerves also apply themselves to its sides.

**Anatomical Description of the Tentorium, and the Sphenoid Bone**

"The tentorium, which is the arm of all the processes of the dura mater, also inflects itself in this direction, together with the dura mater itself, both of which look for their center of gravity in this bottom of the cerebrum, and in this base of the cranium, where they find their port and harbor. The pia mater also forms a duplicature here, and associates itself from above. Some of the sinuses of the base of the cranium likewise encompass it, the larger ones [the inferior and superior petrosal sinuses] lean their heads against it, and take their origins thence, like brooklets from a fountain.

"The sphenoid bone [wedge bone], and consequently the bones of the whole cranium, which are all connected with the sphenoid, meet together for the purpose of forming a chamber and saddle for the gland, and for protecting it, and taking their rest there. Underneath, the gland sinuses [the sphenoidal sinuses] are excavated, and gape open, in company with the remaining osseous sinuses; and in this wise a communication is maintained with the nose and the palate. Nor can there be anywhere a station more secure against harm and the destructive influences which press in from the circumferences.

"If, therefore, the brain, with its substances and membranes, its intermediate and ultimate integuments, its processes, arteries, and sinuses, concentrates in this one gland, as in a certain terminus of its work, it must needs be that it has in view, and carries out here, some sublime and grand work which concerns the whole kingdom, and on which its welfare depends."

This gland therefore, *par excellence*, is the vital gland of being; and could we conceive of the corresponding center of the Grand Man being less important to the universal man than this one is to the microcosmic man? Or, could we imagine any possibility of committing the aggregation of the essential conditions for the establishment of so vital a universal center, to the uncertainties of self-constituted restorers and would-be prophets? The human body is declared to be both the tabernacle and the temple of God; and the man with the measuring line must be able to analyze and synthesize the form and function of this temple.

There are twelve distinctive cortical areas of the cerebrum, from which there are twelve converging lines of fibre contributing to the formation of the optic thalamus and corpora striata, the very crura of the cerebrum. Other cortical areas send their fibres to the corpus callosum, but these are distributed to the fornix, terminating in the choroid plexuses, whence the fluids generated in the cortex are discharged into the ventricular cavities. The cells of the cerebrum which constitute the minute centers for the generation of the spirituous essences of the brain, are to the microcosmic man what the members of the human family are to the resources of the spiritual world.

The spirits of the spiritual world are the product of the activities of the existence of men in the material form. Spiritual entities are created with the develop-

ment of life in the body; and when the body passes through what has been denominated death, the spirit is liberated just as the secretions of the cells of the cortical area are liberated and excreted from the cell and carried through the fibres to the ventricular cavities.

## **The Organ and Function of the Corpus Callosum**

The corpus callosum, lying under the great longitudinal fissure, is the correspondent of the line of the central priesthood of the Roman Catholic hierarchy; and the fornix, with its fimbria, corresponds to the principal (Protestant) branches of the Roman church, these branches being merely of the fibrile continuity of the original congeries. The fluids and finer spirituous essences of the cerebrum are not contributed directly from the corpus callosum to the ventricles, but through the fornix and velum interpositum, by the instrumentality of the plexuses of these parts of organs. The fibres contributing to the formation of the corpus callosum are derived from the minute glandules or cells of the cortical area. Every cell or glandule is the source or origin of a nerve fibre. Each glandule is a separate and a distinct laboratory, where are formed the three distinct essences which, through the fibre, supply the alchemical "forces" and essences to the central and general laboratory for reëlaboration.

The corpus callosum does not impart its essences directly to the central cavities in the axis of the great alchemical laboratory, for many of the fibres of the cerebrum terminate with the corpus callosum, where the spirit is transformed in quality, and by inductive processes returns to the glandule from whence it had its generation, thence returning through another spirituous degree, circulating repeatedly, until finally it merges from that cortex in which it is prepared to enter the lines of fibre which specifically convey the spirit into the lateral ventricles, the third ventricle, and into the aqueduct of Sylvius. The fluids discharged into the aqueduct from the lateral ventricles are retorted into the third ventricle, thence discharged through the infundibulum into the glandula vitæ.

The pituitary gland, or the gland of life, is one of the principal resources of the purer blood of the arterial system. From this gland the arterial system of the body derives its most vital spring and current. The fornix is the prime dispenser of the cerebral spirit to the ventricles, because this is the determination, as it were, of those cortical areas which dispense their fluids to the ventricles. The very alkahest of all the juices supplied to the ventricles from the cortex of the cerebrum, is the secretion of the pineal gland, discharged, through constriction of the pineal gland or conarium, as a semi-solid into the aqueduct of Sylvius, and there entering immediately into volatile spirituous but substantial contribution. This discharge from the conarium is the very beginning of the vital essences of the soul itself. The fornix terminates in a fimbria or fringe of fibrile loops, which commingle with and form a part of the choroid plexus, commingling its juices with the serum of the blood, and these together secrete their discharges into the ventricles.

## **The Spiral Relations of the Cortical Areas, and the Ventricles of the Brain**

The spiral relations of the various cortical areas of the cerebrum, with the corpus callosum, correspond to the processes of the progress of the lines of natural and spiritual activities of the Roman church down to the sixteenth century, where the fornix of the universal man had its origin in the consecutive order of progress. The members of the Roman church did not enter the three heavens during the existence of the church in the period called the dark ages of the church, because during this period there were operative the processes which, according to the teachings of the church, constituted a function called purgatory. The Roman church was right in this, for it is in exact correspondence with the conditions of the microcosmic man.

The ventricles of the brain correspond to the heavens, and are composed of those who are sufficiently prepared to descend from the angelic states to the state of Sonship. For as the prepared juices and spirits of the ventricles descend into the organic life of the body, so the heavens pass through the infundibulum of the universal man, to become the Sons of God. As the spirits of the ventricles pass through processes of change for the renewed uses of the body, and are not allowed to pass into the body without purification and perfection; and as the spirits of the ventricles are commingled into a union and are discharged through the anterior foramen, so the three heavens (the celestial, the spiritual, and the natural) pass through corresponding purifications to commingle at their point of rolling together as a scroll, when the heavens pass away and all things are made new.

The angelic states are not conditions of the perfection of men, but preparatory stages of progress toward the Sonship of Deity. The spirits of the ventricles commingle through an oscillatory circulation, when after a mixture they are ready to discharge through the infundibulum into the glandula vitæ. The angels of the three heavens come correspondentially to the time and function of their blending, and at their specific foramen, the Prophet of the time, are pressed together and unite in the formation of the Sons of God.

(To be continued.)

It is a wonderful thing to be absolutely certain of the truth. It is a great thing to be chosen of all the world, from its materialistic conditions, from its hypocriticisms, from all that is likely to depress; to be called out from the world, and to be called that little people who have the truth, a people to whom God has so condescended as to present truths for which the world has sighed and pleaded, and which have been held for your consideration. The greatest wonder of the age is in this little Estero. Right here there stands out a wonderful people, chosen of God and set apart, constituting the great fount of life, the great source of inspiration to the world; a little people who, through devotion, perseverance, and obedience, shall become the very fountain-head of the great joy to come to the world—the beginning of the establishment of the kingdom to come in fulfilment of the prayer: "Thy kingdom come."  
—Koresch.

## THE KORESHAN SYSTEM OF COSMOGONY

Prof. Totten's Misfit Key of the Book of Revelation: His False Interpretation of Astronomy

By KORESH

## PART XXII.

**U**NDER THE flashing head-line, "Revelation of St. John Solved by Cryptogram," the Chicago *American* [Mar. '01] has a lengthy article on Cryptogramia Tottenstonia, founded upon a false interpretation of an utterly spurious system of astronomy. If Professor Totten is correctly reported, he says: "The throne itself was some grand central sun, where God dwells, unapproachable, surrounded by ineffable light and fire; the one that sat thereon was indescribable, and the halo was the many-hued, iridescent rainbow reflected through the photosphere that clothed the terrible orb."

If it be admitted that this universe is what the term universe implies, it follows that it is one great system governed by a complete and uniform function. It would logically follow, that "some grand central sun" could be no other than the central sun of the physical universe,—if we are to locate the throne of Deity as a material throne at any material center in space.

Let us examine this cryptogram of Prof. Totten's from the common astronomical point of view. First, the universe, according to Professor Totten, is illimitable; this is also in agreement with the universal astronomical modern conception. If the universe is illimitable, then it has no limit. If it had a center, it would have at least *one* limitation, and therefore would not be illimitable. But according to the Copernican system of astronomy there can be no central limitation, for there can be no central sun: hence no central material throne upon which Professor Totten's god could sit. If the Copernican system were true, the solar system would revolve around a great sun in company with ten thousand other solar systems as great as ours—and even greater. That center around which these thousands of solar systems are revolving, with all their retinue of solar fields, would be revolving around another greater sun, incalculably distant, out in the interminable space.

The very conception of the Copernican idea precludes the possibility of any such thing as a central throne of the physical universe. The impossibility of the conception of a physically central sun has made impossible the conception of a central consciousness called God; hence the atheistic determination of the Copernican system of astronomy. With the indescribability of the one who sits upon this nondescript throne, \* \* \* we present another cryptogram from no less authority than Ezekiel, who regards the occupant of the throne not as indescribable, but rather as perfectly describable, and in agreement with every other Biblical description of the Deity. Ezekiel declares he "saw visions of God;" he does not say *from*, but *of*, God. This means that his visions were an analysis of Deity, and this analysis was not indescribable, but altogether describable. What did he see when he had visions of God? He saw God in symbolic configuration.

## Ezekiel's Visions of God

"And I looked, and behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the color of amber, out of the midst of the fire. Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man."—(Ezek. i: 4.)

These four parts of a describable and visually approachable being were signalized by four distinct characteristics; namely, the face of a man, the face of a lion, the face of a bullock, and the face of an eagle. These four living creatures constituted, in their summary, the likeness of a man, and this was the vision and the appearance of Deity himself.

"And every one had four faces, and every one had four wings. And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot; and they sparkled like the color of burnished brass. And they had the hands of a man under their wings on their four sides; and they four had their faces and their wings. Their wings were joined one to another; they turned not when they went; they went every one straightforward. As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox [bullock] on the left side; they four also had the face of an eagle. Thus were their faces: and their wings were stretched upward; two wings of every one were joined one to another, and two covered their bodies. And they went every one straightforward: whither the spirit was to go, they went; and they turned not when they went. As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps; it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning. And the living creatures ran and returned as the appearance of a flash of lightning."

"Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces. The appearance of the wheels and their work was like unto the color of a beryl: and they four had one likeness: and their appearance and their work was as it were a wheel in the middle of a wheel. When they went, they went upon their four sides: and they turned not when they went. As for their rings, they were so high that they were dreadful; and their rings were full of eyes roundabout them four. And when the living creatures went, the wheels went by them; and when the living creatures were lifted up from the earth, the wheels were lifted up. Whithersoever the spirit was to go, they went, thither was their spirit to go; and the wheels were lifted up over against them: for the spirit of the living creature was in the wheels. When those went, these went: and when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for the spirit of the living creature was in the wheels."

"And the likeness of the firmament upon the heads of the living creature was as the color of the terrible crystal stretched forth over their heads above. And under the firmament were their wings straight, the one toward the other: every one had two, which covered on this side, and every one had two, which covered on that side, their bodies. And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host: when they stood, they let down their wings. And there was a voice from the firmament that was over their heads, when they stood, and had let down their wings. And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it."

"And I saw as the color of amber, as the appearance of fire round about within it, from the appearance of his loins [whose loins?] even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord; and when I saw it, I fell upon my face, and I heard a voice of one that spake."—(Ezek. i: 6-28)

Was this the glory of the Lord Jesus Christ? Was it the Lord Jesus who sat upon this throne? Is this the throne of God? Is the Lord the God of heaven, as it is declared of him? And if so, is God a man?

Ezekiel has herein described what Professor Totten has declared to be "indescribable," if he is correctly reported. Who is right, Prof. Totten or the prophet Ezekiel? We would rather take Ezekiel for our authority than the materialist, Professor Totten. If there be an "illimitable universe," which therefore has no center nor circumference, in which there are innumerable suns which the astronomers say are, many of them, much larger than our sun, and have their planetary systems, why is it that the wise Professor selects our seven little planets of this one solar system of thousands, to represent the seven lamps or torches of fire? Are these planets more specifically torches or lamps than the seven Pleiades? Are the seven planets of this one solar system all the planets there are belonging to the great illimitable thing which, according to Professor Totten, has no limitation, and consequently no central sun?

## Center and Circumference of the Physical Universe and their Correspondence

The physical universe has a center and a circumference; consequently it has form. It has its definite limitations, and only one center. This physical universe is the correspondent of the anthropotic domain, in which all intellectuality obtains and dwells. The bright and morning star in the physical heavens is not intellectual; it is merely physical light and various other essences. But it is the correspondent of the Lord Jesus, who was the bright and morning Star of the anthropotic cosmos.

The throne of God and the Lamb was manifest at the beginning of the dispensation as the Son of God. Jesus said, "I am the Door." If any Door is ever opened in heaven, or if any has been opened, that Door was and will be Christ the Lord. John was in the spirit. All the things seen by the Revelator were from a spiritual, not a natural point of view. They pertained to the anthropotic cosmic order.

The throne set in heaven was none other than the intellectuality in the interior of the human race. The one who sat upon this throne was Jesus Christ the Lord. To look upon, He is like jasper, because it is white, and as a symbol represents scientific truth. He was like the sardine stone, because he united both truth and good in their ultimate degree. John saw the future of the church in its resurrected state, when at the end of the age there should come another personal manifestation of Deity, who would constitute the open Door, as the man Jesus was the open Door at the beginning of the age.

The rainbow round about the throne like an emerald, is predicated of those who will accompany the Son of man as his chosen vessels of Apostolic power and authority. At the end and beginning, when the Lord sets his hand again the second time to recover the remnant of his people, he will call around him a people of a specific character to be receptive of his life when, in the theocrasis, he passes into his new Church to baptize it

with the spirit of its regeneration. This bow is the same that is mentioned in the blessing of Jacob upon Joseph: "His bow abode in strength."

This is the bow of divine natural life, which surrounds Joseph at the time of his final reincarnation at the close of the Christian dispensation. The rainbow which John saw was none other than the group of faithful followers who will accompany the Messianic manifestation at the beginning of the new dispensation. These are conditions, qualities, and characteristics of the firstfruits of the new Church; but they are also the correspondences of the things that are in the physical universe.

Twenty-four seats round about the throne, signifies a definite number of persons, who will comprise the order corresponding to the progress of the human race through a period of time marked by the movement of the sign on the physical Zodiac. This is because all human progress is marked by astronomical progress, and its description is portrayed in language which corresponds to astro-biologic signs. That they were clothed in white raiment, means that they were made chaste through the application of the principles of purity. Crowns of gold upon their heads, implies that they are in the full fruits of righteousness. The head is the all of life in first and last things. Gold symbolizes the goods or uses of natural life.

Out of the throne—out of the intellectual status, which is the throne, as the affectional is the altar—proceeded lightnings and thunderings and voices. Lightnings proceed from the conflict of truth with error, and are manifest when in the promulgation of truth the principles of truth are illustrated by rational processes. The promulgation of the truths of life will produce the conditions of life, which are the conditions of immortality, hence the thunderings are the creations of immortality in the body. Jesus was the Word of God, hence he was the Voice of God. The regeneration of the Sons of God constitutes the voices referred to in this description of John the Revelator.

The "seven lamps of fire" are the seven churches, which are to appear at the end of the age as the fruit of the dispensation. If this explanation is disputed, refer to the twentieth verse of the first chapter of Revelation, and notice the explanation of "the stars" and the "seven lamps of fire" as therein defined. The "seven stars" are the angels of the seven churches; and the seven lamps are the seven churches. But Totten says that the seven lamps or torches of fire are the seven dominant planets; while we say that the seven dominant planets are only the correspondences of the seven churches. These were the seven Spirits of God. As the natural sun manifests in the prismatic refractions of the solar radiations, the seven colors of the rainbow, so the prismatic refractions of the mental rays of Deity manifest the seven churches.

(To be continued.)

There is no essential unity of God with men in the bonds of iniquity.—*Koresh*.



## THE STANDING OF THE GREAT ENSIGN

*The Root of Jesse, Koresh, the Messiah of This Age, in Contradistinction to Jesus*

[From the Writings of KORESH.]

"And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush [Ethiopia], and from Elam, and from Shinar, and from Hamath, and from the islands of the sea."—(Isaiah xi: 10, 11)

**J**ESUS WAS THE ROOT and the offspring of David, not the root of Jesse; nor did he fulfil the prediction as above noted in the eleventh verse: "And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people." This points emphatically to the "second coming," not to Jesus. Jesus came of the tribe of Judah and of the lineage of David, as it had been predicted. The Shepherd of Israel comes of the posterity of Joseph, according to a prediction as emphatic and even more distinctly defined, because the prediction belongs to the more literal phase of the world's development, and to the time when religion should be grounded in scientific, to suit the genius of intellectual development.

The coming of the Messiah (Cyrus, see Isaiah xlv: 1, which in the Hebrew is KORESH, and in the German, Kores) at the end of the Christian dispensation is a distinctively personal manifestation, fulfilling the blessing of Jacob upon Joseph as found in Genesis xlix, beginning with the twenty-second verse. "Joseph is a productive son, even a productive son upon the fountain [or eye, which means the same]. Her daughters ascend by steps to mount the wall." We have embodied the meaning of the text as defined by the Hebrew in its original significance, using the pronoun in the feminine gender (her), because it is in the Hebrew. It may seem somewhat strange that Joseph is referred to in this text as of the feminine gender; but it is not so far from right when the true significance of the text is comprehended.

It must be remembered that the prediction of Jacob in his blessing upon the head of Joseph, pointed down to the last days when, according to the laws of progressive development and alternate metamorphosis of gender, the posterity of Joseph should become feminine. We will later discuss more elaborately this phase of the proposition now being considered. "The archers have sorely grieved him, and shot at him, and hated him; but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty (God of Jacob; (from thence is the Shepherd, the Stone of Israel)." This is a specific declaration that the Shepherd, the Stone of Israel, will come of the posterity of Joseph, this being a distinct line from the Messiah promised through the line of Judah and David.

Let us press upon the mind of the student that, according to the blessing of Jacob upon his beloved son Joseph, there was to come a distinctive Shepherd; and we here positively assert, upon the authority of a special illumination from the Lord, that through the posterity of Joseph there comes the Shepherd, the Stone

of Israel, and that this Stone is the Messianic character of the end of the Christian dispensation. We emphasize the fact of the special, personal manifestation, in view of the predilection of the times to deny the personality as an essential factor of prophetic fulfilment, as to the coming of the Lord and of the Sons of God. There are some pronounced phases of antichrist made conspicuous in the declaration of an inherent divinity in every person, whether that person be good or bad.

## Distinct Phases of the Modern Antichrist

So called "christian science" is an express denial of the personal Lord, and is predicated upon the basis of a total ignorance of the laws of life and of the true character of God. It is the worst possible distortion of the Scriptures and the gospel of salvation that could be conceived, but very consoling to such as would be soothed into unconsciousness because of their desire to live in sin. \* \* \* Eddyism is a complete stultification of the reasoning faculties; and for anyone having come within the blighting influences of its prostituting powers, there is but little hope of resuscitation from its deadly malaria.

Mental science, or the so called "new thought," is another subtle phase of antichrist. The unregenerate man, the man not made alive by the power of the Son of God, is a mass of corruption, dwelling in the corruptible and mortal body. The spirit is as mortal as the body. The "new thought," which is neither new nor true, would lull the mortal and corruptible humanity into the deceptive conviction that sin is not sin; that evil is not evil; that mortality is not mortality; that death is not death, and that by a simple exercise of the will, immortality can be attained. A fair conception of what is denominated the "new thought" may be had from the statement, that at a "new thought" meeting held in the Assembly Hall in Masonic Temple, June 28, 1903, it was announced that *twenty-two* varieties of the "new thought" idea would be represented. The object was, as announced, to see if there could not be found a common ground of unity. The difficulty is, there are twenty-two kinds of wheels, no two of which were made for the same piece of machinery. In view of this fact, the machinery could not be made to work.

The Christ, the Son of God, came to save the race of fallen humanity; he came as the life of a dead world, to bring that world into the same kind of life which he had attained through overcoming. The Lord was a *personal* Savior; and in the name Jesus, we possess the meaning of his office as the Savior of men. Jesus was the incarnate Deity, the fulness of the Godhead bodily; he was Father, Son, and Holy Ghost. The Christ office which he came to perform was the baptism of the race, and for which he was called the Christ. His life was planted in the race, and none save those who received that planting can possibly come into the condition of the firstfruits now, at the end of the Christian dispensation. The coming of the Christ will be ushered in at the end of the age, through the personal presence of the Shepherd from the posterity of Joseph, the specially beloved son of Jacob.



No truer prophet ever lived than the Patriarch Jacob. In his blessing upon the head of Joseph, he defined the channel through which the true Shepherd should come to the world at the appointed time. We are prepared to meet the opponents of this rational conception of the Lord's coming at the end of the age. The Messiah comes as a personal presence; he comes as the offspring of the posterity of Joseph. Of these facts there is no doubt in the mind of the critical student of these Scriptures.

#### Resurrection Identical with Reincarnation

There will be a spiritual coming of Christ the Messiah, but it will be somewhat like the coming nineteen hundred years ago. The Lord came then in person, revealed his character (the character of Deity as the human) in his perfection, and was then theocrasised—this being the dissolution of his body. He came personally, after which he appeared spiritually to his Disciples. The Lord comes now at the end of the age personally; he will pass through his theocrasis, and will then come spiritually to all who are to be baptized with his presence. After this will appear the Sons of God. The Messiah will come as the reincarnated Joseph, the Shepherd of Israel, having the name predicted by the great prophet Isaiah.

The doctrine of the resurrection of the dead is identical with the Eastern doctrine of reincarnation. The resurrection of the dead is the coming of the dead into the life of the resurrection in the flesh. Underlying this doctrine of the resurrection or reincarnation is an absolute science, which is only revealed through the Universology of the Koreschan cult. The central figure of the reincarnation which marks the divine manifestation at the end of the Christian dispensation is the beloved son, Joseph himself. The spirit of Joseph has been transmitted from generation to generation, accumulating experiences alternately in the natural and spiritual worlds, which will fit him for the throne of the Absolute, that of the eternal Eloah.

#### Elijah the Prophet and the Messiah Are One Identity

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

It is claimed by the modern theologians and doctors of divinity, that the CYRUS mentioned in the forty-fourth and forty-fifth chapters of Isaiah had direct reference to

Cyrus, king of Persia. This is simply one of the many theological blunders. It referred to Cyrus, king of Persia, in so far as he at that time represented that special stage of the progress of Joseph in his transposition through the generations. Cyrus, king of Persia, was the descendant of Joseph by virtue of the fact that in the blending of the ten tribes of Israel with the nations into which the tribes were infiltrated, the blood of Israel permeated the life of Cyrus, king of Persia, who was not only the offspring of Medo-Persia, but of Israel, whom Media and Persia had absorbed. Cyrus of Persia was one of the embodiments of Joseph. So far, the prophecy pertained to Cyrus [king of Persia], but not further; for at that time he did not in any sense fulfil the prediction that he would be the Messiah, as was declared of him in the prophecy.

#### Cyrus, the Branch, and Zerubbabel Are One and the Same

"That saith of Cyrus, He is my Shepherd, and shall perform all my pleasure; even saying to Jerusalem, thou shalt be built; and to the temple, thy foundation shall be laid." Let the student take special notice of the fact that CYRUS lays the foundation of the temple. Observe in connection with this prediction, the special office of the BRANCH; but first dispossess the mind of the fallacy that the BRANCH is not another distinct development from the Lord Jesus, who came nineteen hundred years ago. Of the BRANCH (this is not the Vine) it is said: "Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for behold, I will bring forth my servant the BRANCH. For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes; behold, I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day." The stone referred to is the Stone, Joseph, of whom it was declared in Jacob's blessing: "From thence is the Shepherd, the Stone of Israel."

In Zechariah vi: 12, 13, the office of the BRANCH is distinctly defined: "Speak unto him, saying, thus speaketh the Lord of hosts, saying, behold the man whose name is the BRANCH, and he shall grow up out of his place, and he shall build the temple of the Lord. Even he shall build the temple of the Lord; and he shall bear the glory, and he shall sit and rule upon his throne, and he shall be a priest upon his throne: and the counsel of peace shall be between them both."

Let the student notice that the office of the BRANCH is to build Jerusalem, and also to build the temple. Notice also that the office of CYRUS is to lay the foundation of the temple. Now read Zechariah fourth chapter, beginning with the sixth verse. "Then he answered and spake unto me, saying, this is the word of the Lord unto Zerubbabel, saying, not by might, nor by power, but by my spirit, saith the Lord of hosts. Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone [the Stone, Joseph] thereof with shoutings, crying, grace, grace, unto it."

"Moreover the word of the Lord came unto me,

saying, the hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you." Zerubbabel lays the foundation of the temple, so does CYRUS; it follows that CYRUS and Zerubbabel are the same. The name Zerubbabel means, literally, sown in Babylon; the Lord in his descent into the race was sown in Babylon; and the Lord laid the foundation of the temple of immortality, for this temple is the temple under consideration, in the passages referred to.

#### **The Branch and the Vine Distinguished**

Why is the Shepherd from Joseph called the BRANCH, in contradistinction to the true Vine? It is because the true Vine was of the lineage of David, while the BRANCH comes of the posterity that was cut off from the house of Judah through the revolt of the ten tribes. The BRANCH comes from the branches that were cut off from the central Vine, this Vine being the house of Judah finally aggregated in the Lord Jesus, who declared himself the true Vine, because he was the entire house of Judah reincarnated, resurrected as the Son of God.

The ten tribes were cut off from the main Vine, carried away into Media, and lost through ethnic infiltration with the races in which their identity was lost. The BRANCH comes in and through the people in whom the infiltration was effected. This is the Germanic family, for the ten tribes were absorbed through intermarriage with Media, Persia, and Assyria. Cyrus, king of Persia, not only incorporated in his constitution the blood of these two kingdoms, but as the royal family of the house of Ephraim interblended with the royal houses of Media and Persia, he had derived also the blood of Israel. As the blood of Egypt had been absorbed by intermarriage with Israel, especially the two tribes of Joseph, so CYRUS inherited the life of Egypt.

As Cyrus was one of the embodiments of Joseph, to him the promise was made that all the kingdoms of the world should become his empire. The prediction was not fulfilled in his day, for he was to pass through manifold experiences, both in the spiritual world and in the natural, before he should finally come into his Sonship. The predictions made of Cyrus were not to be fulfilled until, at the end of the Christian dispensation, Cyrus should incarnate in the one to whom the promises were made; namely, to CYRUS, the son of Jesse.

Zerubbabel lays the foundation of the temple; his hands shall also finish it. If we can determine who lays the foundation of the temple, then we can determine who this Zerubbabel is. Who "saith of Cyrus, He is my Shepherd, and shall perform all my pleasure; even saying to Jerusalem, thou shalt be built; and to the temple, thy foundation shall be laid." CYRUS, then, lays the foundation of the temple; and of Zerubbabel it is said: "His hands have laid the foundation of the temple; his hands also shall finish it." Thus it is seen that CYRUS and Zerubbabel are identical. CYRUS constitutes the BRANCH, because the BRANCH shall build the temple of the Lord.

It does not follow, because these personalities were distinctive in the typical order, that they are neces-

sarily distinctive characters in the antitype, or final manifestation. The twelve Apostles, the thousands who received the Holy Spirit, and as many as are saved in the spiritual world as the New Jerusalem, are finally resurrected in the Shepherd, the Stone of Israel, who now comes in the line of Joseph's posterity as the good Shepherd.

#### **Significance of the Original Advent Movement**

The predictions found in the forty-fourth and forty-fifth chapters of Isaiah concerning CYRUS, refer to the coming of the Lord at the end of the age. His birth was to take place at the end of the two thousand three hundred days from the time of the issuing of the first decree to rebuild Jerusalem, which was 1839. This was the time set by Wm. Miller, who gave the "midnight cry." The time was set not later than 1844, because this would be the time, dating from the second decree. Miller was in doubt as to which of the two decrees was signified; they were both right, because there were to be two events signified by opposite signs in the Zodiac. According to Miller, the Lord was to come not later than 1844. Why did not the world recognize him at that time? Simply because the world was laboring under false impressions as to the manner of His appearing.

The year 1839 marked the time of the birth of the Messiah of this age; the year 1870 marked the time of his illumination for the beginning of his Messianic function. Thus upon the absolute authority of an illumined reason, we declare the truth of Miller's annunciation of the coming of the Son of man. He did not define the manner; he left it for those who would interpret the declaration, to deceive themselves if they would. We declare that the Messenger is here; that he was born in 1839; that his name is CYRUS, as it was predicted, and that he is the son of Jesse, that it might be fulfilled as declared by the prophet: "In that day there shall be a root of Jesse, which shall stand for an ensign of the people; unto it shall the Gentiles seek: and his rest shall be glorious."

We find concerning the BRANCH, that upon the stone laid before Joshua (Savior) there shall be seven eyes. Read Zechariah iii: 8, 9, then turn to Zechariah iv: 10: "For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the Lord, which run to and fro through the whole earth." The plumb-line in the hand of CYRUS will constitute the foundation of the processes of reasoning that are to overthrow all of the spurious conceptions which are interpreted as the science of the present age. The eyes of the Lord are the involution of the seven Messianic characters comprised in the one Messiah, whom the Lord has appointed to fulfil the predictions of the coming of the Lord, and the tens of thousands who shall constitute the firstfruits of the resurrection of the dead.

The dawn of the new civilization, the inception of the Kingdom of God in earth, is in the restoration of the genuine communism of the Christ.—*Koresh.*



# The Indicia of Human Progress

BERTHALDINE, MATRONA

## THE REIGN OF RIGHTEOUSNESS

*The Lord Turneth Wise Men Backward  
and Maketh Their Knowledge Foolish*

**A** LEGION of the wise men of this world are keeping its presses busy publishing articles on "the causes of the great European war." There is a great first Cause of all things, who declares himself to be so in these words: "I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things." The science of the law of this divine Being, as to his own origin and perpetuity, as the Lord God, the person of Deity, reveals the fact that his voluntary powers are ever and always active for the common weal of all men; while the products of his involuntary powers are the evils present with us, and most acceptable to the retrogressive elements of creation, who form the basis of man's reproduction in the progressive or ascending degrees of being.

Even the Son of man leaves his Father's house and goes to feed swine, until ready to return and do works meet for repentance. Appreciation of the best that life offers, *i. e.*, the Father's house and all that it involves, is born of the knowledge of good and evil, learned from the wisdom of experience involved in the firstfruit of the Tree of Life, and called the Ancient of days and beginning of years.

The Grand Man, in the image and likeness of God, whose re-appearing this world awaits to subdue the nations before him, was created in his least form, in "the beginning," the Lord Jesus Christ. He, the Lord Jesus, is eternally to be known as the Seed-Man of the holy house of Israel. There is no other Seed-Man of this house, or form of man,—God. In this nation or house of redeemed Israel, church and state are united. The male and female attributes of being are involved in one form, self-reproducing periodically by the activities of the law of parthenogenesis.

The Seed-Man of this holy nation, periodically (or once in the cycle of Mazzaroth) falls into the field of a prepared world of mortality, in which there is known by the Sower to be a certain amount of good soil. In this fall of the seed are involved the separation of the sex potencies and the ultimate divorce of church and state.

The voluntary purpose of the fall is the reproduction of the many Sons of God, and the reproduction of one new nation of the same, constituted such on a platform of divine righteousness devised as the foundation by that master mind of creative potency, the supreme Scientist of universal law, the Father revered by, and involved in, the Lord as Elias the Prophet, who must be heard and obeyed by all who would be of the redeemed as to body, soul, and spirit.

Just prior to this final redemption of all Israel, Abraham's seed of the Messianic origin, the involved fruit of circumcision, universal catastrophe is foretold

to be the fate of the nations as such. All have been governed by the love of money, the approved symbol of the nations' dominion in competition for the prize of world empire.

All Europe today is a scene of the beginning of the foretold catastrophe of competition; "the hand of every man against every man." What we read of daily is but the beginning of the climax, to correspond in thoroughness of devastation of the old order, to the destruction of Jerusalem at the end of the Jewish era. The warring of Fatherland and Mother Country is but the sequence of the great central wrong at the seat of all commercial activity; the seat of unbalanced sex conditions where the lusts of male dominion deprive woman of the right to the control of her own body in the exercise of her supreme function.

By the temptation and the use of the money power, men have broken down in womankind all deep sense of moral responsibility for the well-being of the human race. The mass of women are still absolutely indifferent to the prime duty of reclaiming their lost estate of the glory they had in the beginning; the Father-Mother Deity of the Lord, who declared heaven to be within him, where his Bride was then enthroned. This enthronement in the Lord, of reverence for woman, kept him from all temptation to look upon her lustfully, and from depriving her of her right to be undefiled by the process of degeneration into the hells of mortality, apart from a Lord who could love his wife as Christ loved the church.

A study of that love in the records of its high service, will surely bring every man who will try it, to a confession of sin against all womankind, and a restoration to them of the right to exercise their moral responsibility intelligently and efficiently in the service of the human race. A study of the records of the life of the great Seed-Man of the new nation, now due to be born through the present great tribulation, will, if undertaken scientifically, compel him to see that to have the kingdom of heaven in earth, as has been prayed for by millions for centuries, the competitive system must go. Its empire has spread to the limits of Western civilization, and has inoculated with its asp-like poison, the vitals of the effete Eastern nations, and fired them to do their deadliest at this opportune moment, to gratify long-slumbering resentments.

The Pan-Americas have a duty to the whole concave universe, and that is to give birth to a world-redemptive national power; a quality of righteousness that will make it a world leader in the distribution of the choice products of God's voluntary efforts in the creation of man in His own image and likeness. These products are the knowledges, the genuine sciences of all things, laid open to man by one man's attainment of a systematized knowledge for the all-involving truth of God in ultimates, which are also primates. It is this knowledge

which Koreshanity is offering to the world, as the universal solvent of all life's perplexing riddles, and the panacea for all its woes.

All Christendom has published the announcement: "Ye shall know the truth and the truth shall make you free." Scientific truth is based on no hypothesis, but on a "man with a plumbline in his hand," who was born for the telling of it, and died because of his obedience to it, that he might live forever as the light of its life; its ultimate in human form divine, redeemed—body, soul, and spirit.

The nations will learn war no more when, because of the final and most terrific judgments, the consequences of their evil doing, they become properly humbled to learn righteousness. The United States is being looked to for a square deal with all the world. She talks so self-righteously, and yet is so greedy of the profits she expects to pocket from the old world tribulations, that it is a poor seer who cannot venture to prophesy that young America is in for a most disciplinary thrashing and subduing, ere the Lord will use her for her best work for the world.

There is war in her every member at this very minute; and despite the cries for peace,—impossible on a platform of unrighteousness, it is liable to break out in hydra-headed forms. The United States has a glorious destiny as the foretold land of Ephraim, whose chief Shepherd is to be no less a person than the Stick of Judah (Jesus) in the hand of Joseph, the Shepherd and Stone of Israel, the Word involving the Word of all Words.

At present the United States is denominated a republic of "commonwealths" called states. There is not a state in the Union in which the commonwealth idea does not play second fiddle to the devout worship of mammon. The doom of mammon worship is being sealed with the blood of Europa the Bull, on a scale commensurate with the sins of the world of competitism, for industrial and commercial supremacy at any cost to the commonweal of all nations.

There are those in the world at this time, who are told to lift up their heads and rejoice when they see the judgment coming to pass on mammon worship. They are to rejoice because they have been hungering and thirsting for the righteousness of the commonwealth of Israel, the desire for which the Lord Jesus planted in them when he implanted his Holy Spirit in their wills, and promised them the fruition of that planting at the harvest time, the end of the Christian era.

This era has been known as an age of grace; of the merciful toleration of zealous ignorance; of separation and segregation by the sword for the overturning and overturning, crossing and recrossing, for the ethnic infiltration of the blood of many nations for the recreation of one new man and race of men. It has its timely end, at which time rich food for thought is offered all thinking men, and opportunity offered for man to reason with his Maker, on an indestructible basis of social righteousness, a proven premise. From the rational demonstrability of this premise there is no escape. It is in

ethics the rock of human salvation; *i. e.*, his restoration to unity with God, as the Prophet and Law-giver of the universe.

Man-made laws licensing men to every form of evil for the defiling of the human temple, even for the usury which makes of it a den of thieves, must give way to the Science of the Decalogue,—providing, when obeyed, for man's conjunctive unity; for at-one-ment with Deity in the power and great glory of his scientific righteousness. This means to the human race more than the present mortal mind can ask or even think about. To attain this conjunctive unity, and to escape the woes attending the fall of Babylon the great, the men who are told to rejoice at the signs of her falling must leave her environments, secular and ecclesiastic, and gather as colleges, churches, or business corporations, into fellowship groups for industrial coöperation, and family, and ultimately national commonwealths, through equitable commercial interchange of the products of their various industries, not from greed of gain at the expense of one another, but value for value, that balance on all lines may be maintained. This balance is for the healing of the nations, and the wealth that means superabundance for all. Then peace will not have to be cried for in vain, but will be spoken everywhere, by men all powerful, in whom the Word of the Lord dwells richly.

We are not writing about the far-away and impossible, but the near and certain attainments of humanity, when all who believe in the name of the Lord, or even the name of Moses and the prophets, will return to obedience to the law of the Lord in its now restored scientific degree of being, the living Word of Elijah the Prophet, the restorer of all things.

#### The Duty of Christians

IN THE *London Labor Leader*, Dr. Alfred Salter discusses the duty of a genuine Christian citizen in the present world war crisis. He thinks now is the time for every true lover of the Lord to reveal himself as like his one Master in doctrine and life. He for one proposes to do this, even if he must be shot for resisting the Martian spirit now dominating the entire competitive world. If every nominal Christian would take the same stand, and come out and separate himself from the rapidly falling Babylon of the old order, material would be revealed for the rebuilding of the kingdom of heaven in earth. No rational Christian who thinks in the language of the Lord and his Apostles, lacks the knowledge that to have right to eat of the Tree of Life, and live the life of the Lord, he must do his commandments.

The age of grace—the Christian era, has its clearly revealed time limit called "the harvest;" the time of the end, etc. Bible students know that this Christian era ends with extraordinary wars and rumors of wars, and a time of trouble such as was not since there was a nation. These disciples know, too, what they are warned to do if they would be saved as a part of the harvest of life. The Lord lived and taught the law of Moses as he summed it up in two commandments. He



thought that keeping it with his disciples required a common treasury, and coöperation in all their fellowship. The outpouring of His Spirit impressed this necessity on all who came to believe in his Name, so that the Record declares that the primitive simon-pure Christians had all things in common, and did not compete with one another for the profits of trade, or meet each other's needs for the profits of usury.

Genuine Christians all over the world, who want the peace of Christ's righteousness, are called upon by the Lord and his Apostles, to separate themselves from the old order, in all its evil conditions, and take their stand for a Christian fellowship that means something divine once more in the earth; a temple of living stones of men, both male and female; living stones thoroughly furnished unto all good works.

To be true to the Lord they call their God and Savior, they must now neither marry nor be given in marriage, but be as the angels. Those who have wives must become as though they had none. They must devote all their energies to the establishment and restoration of genuine Christianity. They must do this if they are to know the joys of their long-professed hopes fulfilled.

The time for the marriage supper of the Lamb, will be when the church that is to become true to truth makes herself ready. Neither bride nor bridegroom could be called ready, or spotless, or blameless, while in the full enjoyment of all the fruits of adultery. The fighting of Christians for the spoils of war and the amalgamation of races has had its day. A movement is on foot to usher in the Lord's day of rest and gladness. It is not being conducted by the "peace at any price" people now fattening on the garbage of the competitive system, but by such of the people of the Most High as are ripe and ready to advocate the restitution of the law of Moses, as taught by the Science of the universal Word, and its best written record, called the Gospel of the Kingdom.

We hope Dr. Alfred Salter is but one of tens of thousands who would like to resume the doing of the Lord's commandments in groups, called churches, as at the beginning, which performed all the uses of life for the *neighbor*; that is, his fellow Christian in the vine and under the fig tree, without money and without price. To be in the vine is to polarize in the Christ of the age. To be under the fig tree is to be in the communistic relations, established for his followers by that Christ. The Holy Seed of this divine order of things, known the wide world over as the Lord Jesus, did some prophesying himself, and also some by the mouths of his elect Apostles, notably the Apostle John.

The Lord did moreover confirm as words of truth, the prophetic sayings of the great prophets of Israel during the Jewish age. We have therefore ample testimony concerning things to come, to make us observe (in their light) all the momentous events of the present times. A few obscure watchmen observed the Lord's coming as a thief in the night. They saw him come in the veil of the greatest Prophet the world has ever

known, as the source of its mental lumen called genuine science, the absolute knowledge of the absolute truth concerning man's origin and destiny, and that of his environing universe.

He came and went, as Christs, the God-anointed ones, ever do, despised and rejected by the mass of the race producing them. They come as the apex and involution of their highest attainments from the sowing of the good seed in their virgin soil of an earlier date, when they were hungry and thirsty for a new order of world. These Christs come periodically; *i. e.*, dispensationally, as the firstfruit of all who have believed in his elect Name for the age. They come with different names suited to differing dispensations.

They are, however, always of the one mind, the one individuality we call the inner man. One is your Master, and all ye are brethren, when you really and truly believe in his Name. If you do, you will endorse (as just) both His doctrine and life as to its fitness for its revealed mission. To the believer, the man as the Messenger will be like Moses, "as God to his people Israel;" and he will lead all who are truly of Israel, (because they are the present Christ's,) like a flock.

Such will not say of the one who comes on time with all the credentials of the law and the prophets, and a life in harmony with His declared mission: "We have Moses and the prophets, but as for this man, away with him." No, His sheep will hear his voice, and his alone. False christs and false prophets there may be innumerable; but only one is the Sign of the prophet Jonah, with the gift of God promised to be given.

The gift of God now due and given to the world, is that for the want of which the people are perishing through sin, sickness, and death, the world over. The gift is the knowledge of the truth given by the two great keys of knowledge, as used by the elect Messenger, to whom the Lord Jesus transmitted them when he gave his dissolved flesh as Holy Spirit, for the life of the world, and his mental consciousness back to the prophetic sphere of the new order, to become remanifest in the foretold "New Name," to be personally known and loved, when he comes to make all things new.

The Almighty is known as the central Mind, by seven manifestations during the period of preparation for the restoration of the divine kingdom of divine men in the earth. These manifestations in their dissolution to spirit, produce these seven overshadowings or vitalizations of humanity for new types of approximation to the divine image and likeness. When these seven have become one in the seventh, men have ripened for a "new creation to that extent that they can be reasoned with, as by friend with friend. Man may then know God in Christ in the supreme degree, and walk with him, in doing the commandments, in the way of life he reveals.

The way of life; the way of the new world social order, is revealed by the Science of the Word, microcosmic and macrocosmic. The present Word of life, in his least form as the manifestation of the Father, the scientific spirit of the Word, creates the light of truth in its ulti-

# For the Younger Minds

Bertha M. Boomer

## EXPERIENCES OF AN ART STUDENT IN PARIS

**When War Reigns in the Heart of Nations,  
Then Honor & Peace Are but Idle Words**

*(Continued from the October Issue)*

**P**ARIS WAS a select city in which to be trapped. I believe, however, that we were more fortunate than many tourists. London only, would have been as profitable. There, we would probably have been watched too closely by suffrage opponents, and possibly our freedom interfered with to some extent.

In our pension, the Ville des Dames, we felt very secure. Its front court was entirely enclosed by a high stone wall, picketed on top with iron spikes. Large iron gates swinging from stone pillars, each capped by huge jardinieres, filled with beautiful plants, prevented the entrance of all trespassers, except as they would press the button of the polished brass bell piece, which jingled a bell in the court yard, calling the least busy mademoiselle or monsieur domestic to admit them. The garden in the rear was also entirely enclosed. High, blank, brick walls of surrounding buildings shut off all possible communication with the outside world. Only the Parisian sky above remained unobstructed to an extended view, and unprotected against the easy onslaught of an enemy.

Yet providence seemed to have provided a happy antidote for our concern over that unpleasant prospective catastrophe, by way of an escape through an underground passageway opening into the rear garden, continuing under the house, and again making a noticeable elevation as it serpentine its way through the court yard in front. At one time it extended all the way to the Luxembourg; but now it was closely sealed, and formed a sort of cave room, which Madame of the Ville had designed as a storage place for garden implements.

In the days of Le Grand Monarque, the Ville is said to have housed some of the ladies in waiting to the court. Now, the history of its yellow stone walls was less royally embellished, by providing shelter for thirty impatient Yankee damsels, waiting for Uncle Sam to fetch them away from warring Europe.

For nearly three weeks we waited, before the Hon. Myron T. Herrick, American Ambassador, said to us: "If you be guiders of the footsteps of the American youth, an opportunity for your return can be more promptly granted you." Thereupon, the list of teachers in our party, amounting to four, was promptly increased by twenty-six, and passage was secured for us. To make the incidents of our days of detention more realistic, the brief pages of a diary, kept while there, with added explanations, will be appended in preference to the relation, from memory, of incidents occurring last summer, many miles across a sea that still separates and muffles somewhat, the sounds of terror caused by one of those periodic expiations of national sins, manifest by raging warfares.

Sunday, August 2, 1914. Read the European edition of

the New York *Herald* together, and talked about the situation all morning. The Conductor of our party had left us early, saying: "Not one of you is to leave this place till I return with directions for our next move." It therefore made some of the cautious members of our party quite excited to see the more venturesome souls open the gate and look out for a glimpse of the mobilization bulletin and "directions to strangers." Consternation reached its climax when our temporarily forgotten High Episcopalian devotee strolled in from early service, off the forbidden street.

Having secured the services of an Ohio man, who had lived five years in Russia and could speak French fluently, our Conductor returned with the information that we must secure papers of identification from the American Ambassador immediately. The Embassy rooms were to be opened at three o'clock that afternoon. We went at two, and ensconced our party of thirty students on the stairway. Other people were in the halls and lobby, sitting upon trunks, and appearing generally disconsolate. They probably arrived at the Embassy, bag and baggage, having been turned out of comfortable hotels that were fast closing.

"Well, folks, this is not a steamship office," laughed the good-natured Ambassador, when he found no vacant spot leading to his office upstairs. We arose with one accord, let him pass, and closely crowded upon his heels, to hear him address us in soothing tones thus: "Do not be alarmed. You are among your friends here in Paris, and I am sending word to our Washington authorities to send transports for your safe return."

We were not alarmed, but it sounded good to have him corroborate the advisability of our assumed attitude of composure. It was rather amusing to find Chauncy Depew in line with us ordinary art students, as anxious as we to be identified. When we were through, the Ambassador conducted us to a back door, saying that as we were such a large party, our exit could be obtained more easily that way. On going out, we were interested to find there were kitchens and butlers' pantries behind the official rooms of our Embassy. Our party walked home by way of the Champs-Élysées, as the city busses were not running.

There was considerable taxi traffic, as well as traffic of every other possible sort; for many (some holding trunks in their laps) were going out of the city as fast as they could be taken, before mobilization began at twelve o'clock that night. Very frequently officers, resplendent in their uniforms, were seen in deep converse with some tearful-eyed, beautiful creature. As tourists recognized tourists of their own native land, none hesitated to stop, though unacquainted, and ask: "Well, what are you going to do?" Are you fixed all right for funds? Have you a place to live?"

There was a decided feeling of unrest abroad on the boulevards. That evening we sang American national airs, until our interpreter came in and informed us that martial law had been declared. We had no more inclination to raise our voices in song, but retired early, expecting to stand in line the next day at the Commissaire de Police, to



obtain permission to remain in Paris, as well as permission to leave, should we have the opportunity.

Monday, August 3. Notice was published that Austrians and Germans should register on Monday, so we had the disposal of the day after all. We toured the city in a party, fearing somewhat to scatter without our police papers. We found the beautiful Pantheon closed, and only Rodin's sculptured "Thinker" without, witnessed our disappointment. At St. Etienne du Mont, the oddly carved stone staircase was the principal attraction, apart from the numerous worshipers who entered, lit their candles at the altar, and then prayed,—undoubtedly for one called recently to the front.

At various public buildings we noticed long lines of people, sometimes men only, sometimes women only, occasionally both; but all patiently awaiting their turn for employment, bread, military orders, or identification papers. Historic Notre Dame, with its filigree of gargoyles, and the warm lighting of its interior, would have caused us to quite forget our predicament, had not the increased numbers of kneeling figures indicated that "all was not well." Desvergues' marble statue of Joan of Arc against the gray walls of Notre Dame, with sunlight streaming through the great rose-window, and playing upon it, while modern, is one of the real inspirations of Notre Dame. Joan of Arc, some say, will be created a patron saint of France within ten years. It is well for a nation to have a military heroine, for the French women are remarkably heroic.

Much was happening on the streets when we left Notre Dame. There must have been some idle hands in Paris that day, for every little German milk shop was being mercilessly raided by destructive mobs. Possibly these raids were caused by an outburst of revenge, felt for the breaking up of their own homes and business. One crowd was in high glee because a beloved French poodle had caught the idea, and was violently shaking a deposed German beer sign with his teeth.

Our next duty was to obtain all the gold coin we could, whether it be French or English, in place of paper currency; for gold, the only reliable medium in time of war, was fast vanishing from the horizon. Subways were impossible, so great were the crowds, so we walked many long blocks to the Place De la Opera, quite the center of activity, and where the American Express Company did business. Edging our way, block after block, through noisy mobs carrying the tricolor, the flags of the Allies, and occasionally the stars and stripes, we came to realize the volatile spirit of the French. They sang and shouted, placed wreaths on statues of military heroes, and tried to cheer themselves up for that which had befallen them. The crowds at the Express Company's office were regulated by guards and ropes.

That night we packed our most necessary articles of clothing in our smallest hand bags, by the light of candles,—electric lights being forbidden,—in order that we might be prepared for a hurried exit at a moment's notice, should the Germans advance more rapidly than was expected upon Paris.

Tuesday, August 4. Waited in line at the Commissaire of Police, from ten A. M. until after one P. M., in sunshine and in showers, only to learn that in order to obtain our papers, we must first return to our Madame at "The Ville," and have her written testimony that we resided with her,—receiving one roll and one cup of chocolate, on which we now had the prospect of standing three hours another day. For Madame's fare, we were now asked to pay three dollars a day. Madame vouchsafed the required papers, however.

Belgium, it was reported, was compelled to enter the war, or give way for the Germans to cross her territory. We felt grateful to Belgium for her resistance. The use of electricity was again permitted, if our shades be drawn; we felt the force of martial law, and carefully pinned ours down.

Wednesday, August 5. We drew numbers that morning at the Commissaire of Police, for a place in line, and found we had drawn in the five hundreds; whereupon we were told, in French, to return at the fifth hour. Many squads of soldiers were everywhere patrolling the streets, which now seemed quieter; many horses were coralled here and there, to be examined later for service; and many people still stood in long lines; but the great excitement was over. We purchased chocolate and raisins in abundance, in case the food supply should fail, as was rumored. Some were cautious enough to store away salt,—for France was dependent upon Germany for that necessity of existence.

Only the churches, of all the public buildings, were now open to sight seers, so we went to the most beautifully situated one in all Paris,—Sacre Cœur, on Montmartre. There we not only saw the Basilica du Sacre-Cœur of the Romanesque-Byzantine style of architecture, but obtained a magnificent view of boulevard Paris,—Paris the beautiful. Even the tiled subways, by which we returned from Montmartre, are more attractive than those of many other cities.

At five o'clock sharp we went to the Commissaire to answer to our numbers, and found that they were far behind; returning again at seven, we were told to come the next day,—so slow were they in the handling of tourists. We also learned that we could not leave Paris before ten days at least. Other artists, stranded like ourselves, came often to our Ville to visit. We took long walks in the evenings, but found it easy to lose ourselves on the diagonal streets, because they did not run parallel, like the streets of our home cities.

Thursday, August 6. Stood in line for two hours, waiting for our numbers to be called in French by the guards. We learned the sound of our respective numbers from some English-French speaking person, and then repeated them many times, so as to be in readiness to respond.

"Did you hear what some of the American women are asking the United States Ambassador to do?" asked a young Englishman of a countrywoman at his elbow in the line.

"It's excited they are, isn't it?"

"They have asked him to send to the States for warships to take them home. It's a pretty show they are making of themselves, isn't it?"

"I would be a safe way for them to go, wouldn't it?"

"Yes, but there is no danger now. It was a pretty little surprise package for the Kaiser when England stepped in. Ah, I wish I were in Dover now!"

"You would enlist then, wouldn't you?"

"Indeed, yes. If I can't get back to England, I shall join the French troops here."

"What a monster the Kaiser is, isn't he?"

"Indeed; this war is but a bit of medieval barbarism."

"*Cinq cent quatre-vingt-treize! Cinq cent quatre-vingt-quatorze!*" At last our four days' wait was nearly ended.

We were ushered upstairs before three black-eyed, black-mustached, black-goateed officers in long coats with glittering brass buttons. They were seated at desks, writing; and any one of them was perfectly willing to question you in French as to your personal appearance and past history. It did not concern him greatly that you did not speak French. He looked at your eyes, and probably would write blue; then for his convenience you would pull forward a wisp of hair, and again he would state, truly or otherwise, by writing *chataigne*. He surmised your height by comparison with the rail about his desk. Madame's card furnished further information, but Mademoiselle's place and date of birth were, as ever, difficult to obtain. The English-French speaking individual was somewhere about, and ever ready to assist.

However, we left—inwardly vowing never to come to France again without knowing the French language, and clutching that hard-earned paper, which assured us our protection in Paris, and permission to leave its fortified borders.

# Light on Current Events

John S. Sargent

## SIGNIFICANCE OF THE CROSS

**"He That Taketh not his Cross and Followeth After Me Is not Worthy of Me."**

**T**HE EDITOR of the *Pathfinder*, a most excellent paper published at Washington, D. C., undertakes to explain to his readers why the symbol of the cross was cherished and honored among the people of the ancient nations, long before the Christian era, even extending beyond the records of the most ancient history; being evidenced, as he recounts, by crosses of all varieties that are to be found on clay and stone tablets, and monuments of the astronomers and astrologers, among the ancient Babylonians, Persians, Hittites, and other peoples, who flourished four or five thousand years ago. Also that "It is said the high priest of the ancient Egyptians, when he officiated in the greatest of the Egyptian temples, was decorated with the figure of the cross." To which he adds, that "It is believed that the widespread use of the symbol indicates that it must early have had some great and universal significance."

This significance he attempts to explain by suggesting that the Babylonian expression, "four ends of the earth," which occurs (he says) several times in the Bible, offers one of the clearest explanations of the symbolism of the cross among those ancient people. It is represented that the people of Bible times knew of the rotundity of the earth, for Isaiah spoke of the "circle of the earth," and again of the "ends of the earth." It is further suggested that when the circle of the earth is bisected by straight lines in either direction, a perfect cross is made, which may be regarded as symbolizing the whole earth. "The early Babylonians," it is asserted, "in their polytheistic beliefs, established one of their gods as ruler over each of these 'ends of the earth,' and identified each god with one of the great planets with which careful study had made them familiar. Thus the god Nergal and the planet known to us as Mars, ruled over the North; Marduk and the planet Jupiter controlled the East; Ninib and the planet Saturn presided over the South; while Nabu and the planet Mercury held sway over the West." The Babylonians also, it is claimed, identified the north with winter and midnight; the east with spring and morning; the south with summer and midday, and the west with autumn and evening.

Finally, he says that "A study of the Babylonian inscriptions shows that the early astronomers commonly used the cross for indicating the four phases of the moon; the belief then common, that the moon and stars had a direct influence over the lives of men, being so firmly fixed that the cross as a representative symbol of the moon's phases came to have an important place in the life and literature of these ancient people."

*The Cross Made a Fetish*

While these conjectures—reflecting doubtless the wisdom and knowledge upon this subject, of the present day savants, whose learning is compiled in the encyclopedias—

contain, maybe, a moiety of truth, along with much perversion, as to the most outward and superficial significance of that revered memento, they fall far short of explaining the deep and momentous relation of the cross to all mankind and for all time. A true knowledge of the cross, the use of it as a symbol in rites and ceremonies, and its inscription on tablets and monuments, indicate that it was possessed by mankind beyond the records of history, but that through declension to the time mentioned, that knowledge had degenerated to the most trivial character, or to superstition; just as it is today with the Christian church members, many of whom carry the symbol about with their rosaries as a kind of fetish, to ward off the evil one, much as the colored man carries a rabbit's foot to guard against hoodoo.

*What Our Learned Savants  
Do Not Know*

Just what is here understood to be the four ends of the earth is not clear to us, as we do not find the quotation in the concordance; but conclude that the four corners of the earth are what is meant, upon which it is said in Revelation, four angels were standing, holding the four winds of the earth. These corners are the four points where the prime meridians or colures cross the ecliptic circle; to wit, the equinoctial and solstitial points. But these physical facts, like the ancient knowledges cited above, are by comparison only superficial and incidental to the great and fundamental principles which they represent, and to which they correspond, that reside high up in the intellectual, or God realm of mind. These principles develop outwardly and downwardly, through the relation of cause and effect, to literal manifestation in historical events in the course of human progress, or into the forms and functions of the material universe.

The modern mind, however well versed in the erudition of the age, seems to have little comprehension of the relation of cause and effect in the great work of creation. Notwithstanding the fact that our learned men can trace certain lines of resemblance to the human anatomy, throughout the lower forms of Nature,—in the animal, the vegetable, and the mineral kingdoms,—it never seems to have occurred to them that the reason for this resemblance is that man is the original cause, the progenitor of all that is found in these kingdoms. By man, is not meant *mortal* man, but the divine, the perfect Man, as represented by Jesus the Christ. Read John i: 13, wherein it is stated that God, the great God of the universe, or the Word, which the context here shows to be one and the same, came down and was made flesh, and dwelt among us. He was among us as a man, as to outward appearance, but in reality he was the temple of the Most High.

*The Law of the Cross of  
Universal Application*

But why the Creator and Ruler of the universe should come down and assume the mask (the *persona*) of man, is in no wise explained in popular theology; but it is made plain, and in perfect accord with all known law and natural



phenomena, as taught by Koreshan Science. The doctrine of the cross in Christian theology is involved in the fallacious concept of the tri-personality of Deity and the vicarious atonement, wherein one of the trio (the Son) permitted himself to be immolated,—nailed to the cross of two pieces of wood and died there,—to appeal to and appease the wrath of an angry and obdurate Father. This doctrine is so monstrous as to be hardly worthy of paganistic acceptance, from which it had its adulterous origin. Consequently, Christianity cherishes the cross as a symbol or memento of the suffering and death of the Savior, as a substitute for humanity, who could not bear the penalty adequate to their sins. And to take up the cross and follow Jesus, has no more important significance to the Christian than to adopt an assumed self-denial, self-abnegation, and a degree of humility thought to be in conformity with a life of piety.

But there are other kinds of crosses than those that are conceived of in Christian theology, and of vastly more import and concern to the progress and development of the human race, as well as to the whole of creation. The law of the cross pervades all Nature, and has to do with all seed-sowing and harvest, from the divine operation in the creation and redemption of man, down to the lowest and most insignificant things of the animal and vegetable kingdoms. Nor does it stop at these; it dominates in the alchemical changes of mineral and metallic substances from one to another. For this reason the cross was used as the symbol of alchemy, the mark of which designated the ancient alchemist's crucible; and it was his dream that, by the crossing of various metals or other substances, gold might be produced from baser materials.

## *The Law of the Cross the Higher Law of Propagation*

Because of the two universal principles and qualities, denominated male and female, that run through and permeate the whole category of Nature, there is involved the cross, or continual crossing, of these two qualities for the inception and perpetuation of all life. These qualities and the operations of their functions in cross fertilization dominate all life, and without the wise direction and manipulation of this sex relation, by the great Husbandman, the Lord himself, life upon earth could not be maintained; in fact, the earth itself could not stand. The Son of God was the central, the first, or highest Man of the universe, developed from the human race, as the Seed-Man, for the express purpose of crossing the divine Spirit with the sensual spirit of man. His sign was the sign of the cross, because the highest phase of the principle of alchemy constituted the most important function of his mission to humanity. The crucifixion of the Lord on a cross of wood was important to his work, only as that symbol was significant of his ultimate cross—the cross of God with man. (I can do no better here than to quote from the writings of KORESH, in THE FLAMING SWORD of January 17, 1902, p. 4.)

"The law of the cross—the highest characteristic of the alchemical law, is the cross of God with sensual man. This cross means that the Lord God, in order to perpetuate his own being, descends into the race of sensuality through the higher principle of propagation. Involved in the phases of this law are, first, the incarnation of Deity in his form of

natural perfection; second, the dissolving of that personality from the material form to the condition of Spirit; third, the transposition of this Spirit to the sensual and unregenerate humanity. The impartation of the Spirit is the communication of the substance of the personality to the race, into which the Spirit is communicated. It is the cross of God with the sensual man, the process by which the Son of God took upon himself the sins of the world; the process by which he who knew no sin was made to be sin."

## *By Means of the Cross Lower Things Are Lifted to Higher Domains*

Jesus was the Seed-Man of the universe. He was the Sower who went forth to sow; and he sowed himself (his own spirit) in the race, which is the soil of Deity, in which he plants his seed, and from which he reaps his harvest. If we plant wheat, the virtues of the grain (in the process of its dissolution) commingle with the elements of filth in the soil. Thus the soil is impregnated with the life of the wheat; and by the prepotency of its spirit, the wheat is crossed with that of the filthy soil, and the elements from the sun, the air and water, are combined to reproduce itself; multiplied many times. In this way the unregenerate soil is regenerated from a higher source, and lifted up into the vegetable kingdom. Likewise man, through a corresponding operation in the human domain, effected by the implantation of the divine Spirit in sensual humanity, is crossed with the substance being of the Lamb—the begetting principle of Deity, to be lifted up from mortal to immortal life, to become the children of the Most High.

"Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." (St. John vi: 54.) The "last day" is the last day of the Christian church, which is now culminating in the great struggle of the Christian nations of Europe, and is likely yet to involve the whole world. His flesh and blood (alchemically transformed to Spirit by the fires of theocrasis—translation) were eaten and drank—appropriated, in accepting the Holy Spirit. Those who accepted this Spirit nineteen hundred years ago took up the cross, the crossing of the divine Spirit with their own, and have followed him in the regeneration, (see Matt. xix: 28,) gestating down through the age, in the womb of the race—the church, to be born of God at the end of the age. These will be the children of the resurrection; and having Jesus as their progenitor, they will be Sons of God, a similar manifestation of which occurred in Adamic times, mentioned in Gen. vi: 2, 4.

## *Why the Cross Was Known Among the Ancients*

Having shown the true meaning of the cross and its transcending importance to the human race, it remains only to show that this crossing of God and man has constant recurrence at well-defined periods, from all time to all time, to explain why the people before the Christian era had a knowledge of the cross, and gave it honored place in their religious rites and ceremonies. Referring to the lineage of Jesus (Luke iii: 38), it will be found to have been traced back to Adam, of whom it is there stated that he was the Son of God. That being true, he must have been a man like Jesus, who, as the Son of man, the Son of God, had

been produced from the race, in like manner as Jesus, for the express purpose of effecting a similar crossing of God and man, the history of which is presented allegorically (which was the genius of ancient literature) in the story of the Garden of Eden, and the casting out of the man to till the ground; that is, to culture the human race from which, as the Son of man, he had come—been produced, through six days, or dispensations of the church, just as had Jesus. It was this fact that was somewhat vaguely remembered, in a most superficial way, by the Babylonians and Egyptians; and because of the declension of these ancient peoples from Adam, just as the Christian church has declined from a true knowledge of what Jesus taught, their ideas of the cross, which they assumed to hold in reverence, were doubtless much perverted.

*A Boomerang for  
the Atheists*

The fact of these traditions of the cross, and of other things related in the New Testament, having been known and cherished among ancient peoples, long before Christianity was inaugurated, has been greedily pounced upon by the atheists to prove that the whole story of Jesus the Christ is an entirely trumped-up narrative, plagiarized from ancient tradition. But with all their smartness they ought to know, as Solomon declared, that there is really "nothing new under the sun." History is constantly repeating itself; and whatever great events have occurred to man within the confines of known history, have also occurred many times before present history began, and will also occur many times again in the history that is yet to be made, in the future course of human development. For every time the sun in his precessional movement completes the circle of the Zodiacal constellations, and, together with the sign Aries—Lamb of God, which is located in the earth at the point of the vernal equinox, culminates in the constellation Aries, passing into Pisces, the Lord Jehovah assumes his own personality among men in the form of a Messiah, born of a virgin, as was Jesus, for the recrossing of himself with sensual man. Hence all of these ancient traditions, in which the atheists think they have found a mare's nest, really had their origin in long-past events, that are well-nigh, if not quite, forgotten.

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**The Political Outlook in Europe**

**T**HE WAR plot thickens; the theater of strife enlarges, until it is likely to round up all European nations, and possibly some of Asia and Africa, upon the bloody stage of action, in one mighty struggle, like so many Killenny cats seeking to exterminate each other. Latest advices indicate that Turkey, under German influence, and the machinations of the one thousand German officers in her army and navy, has plunged headlong into the general mêlée. And now the "Eastern question," so long looming ominously above the war horizon, and so long delayed will be brought up for final settlement.

Turkey has been repeatedly warned by the allies that if she abandoned neutrality to take sides with Germany, she would be driven from Europe, and the "Eastern question" settled forever. But will it? Certainly Russia will

want to embrace the opportunity to seize the long-coveted prize of the Dardanelles, an ice-free outlet to the sea. If the British Lion will submit to such an acquisition by the Russian Bear, he will have reversed a long-cherished and tenaciously held policy, and surrendered the hard-won results of the Crimean war. Russia, with that long-headed cunning in which her statesmen are adepts, and also, maybe, with the precautionary feeling that her hands are already sufficiently occupied in fighting the Austrian and German levies, has let it be known that Petrograd views the Turkish threatening attitude as more important to England than to herself; as Turkish hostilities would endanger British interests in Egypt and in India rather than her own, and that she (Russia) would content herself for the present with defending her interests in the Black Sea.

Perhaps, too, the sly old Bear expects the help of Bulgaria, and possibly of Roumania, to rake this Turkish chestnut for her; the former of which is being most industriously intrigued with by Germany, and likely the latter is too; but Slavic sympathies and certain agreed emoluments will most likely prevail to induce them to fall upon the hated Turk. Meantime, London is confidently assuring herself that Greece will jump at the chance to again measure swords with her old-time enemy; and that Italy, too, with her people so restless to take a hand somewhere in the scrimmage, may be drawn in to help squelch the Ottoman. So England also doubtless hopes to get her interests on the Bosphorous taken care of by proxy, while she attends strictly to her knitting,—in keeping the Kaiser's army and navy from getting a foothold in the English Channel.

These two great nations, both so vitally and so antagonistically interested in the conquest of Turkey, like two prize fighters sparring for time, hope (it is presumed by this dissembling and withholding their hands from active participation in the Turkish imbroglio) to keep friendly until the German conflict has been disposed of, and the spoils are ready to be gathered and distributed, when, like the Balkans and Greece, these two most formidable beasts of the race, the British Lion and the Russian Bear, will clash, tooth and claw, in a death struggle for supremacy. The victor, if either succeeds, will be too exhausted to reap or to maintain the fruits of that victory; for Turkey is not likely to fight alone. The war spirit is spreading to Asia and to Africa. Egypt is restless of British dominion, and the Mohammedan spirit of Persia and Arabia, and possibly also of India, may be drawn into a holy war, into which China and Japan may also be involved, and possibly our own America.

We can but leave these things, seen clearly only in prophetic vision, to surmise; but we are told that there shall be such a time as never was, nor will ever be again; for the nations as well as individuals that take up the sword, shall die by the sword. The Christian nations of Europe, wasting themselves in an exhaustive and fruitless struggle with one another, will become an easy prey to the "yellow peril," the Asiatic hordes—the scourge of God, to be sent against them as judgment and retribution for all the evils, the tyranny, and the oppression which in their proud strength these Christian nations have heaped upon the heathen peoples. It will be an eye for an eye and a tooth for a tooth, until it is requited them, for every drop of sweat and blood that has been unjustly wrung from these helpless people. For "Whoso sheddeth man's blood, by man shall his blood be shed." (Gen. ix: 6.)

# 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 October Issue)

### Forty-fifth Credential—The Stone Cut Out Without Hands

**"T**HOU SAWEST till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. \* \* \* And the Stone that smote the image became a great mountain, and filled the whole earth." (Dan. ii: 34, 35.) "Forasmuch as thou sawest that the Stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure." (Dan. ii: 45.)

Under the Tenth, Sixteenth, and Seventeenth Credentials we have seen that "stone," in the language of universal symbolism, signifies truth. In the most external sense, stone represents the man with the divine natural truth; or in other words, the man with the Science of Life. Truths are the riches of the mind; or, in other words, truths are representative of, or correspondential to, riches of the mentality; but truth cannot dwell alone; for in order to be effectual, it must have a living, organic receptacle, a vital container; a living representative. God, the source and life of all truth, does not exist as an extrinsic Being, but primarily *in* a personality. The personality is the embodiment of the truth of God; therefore the true Messenger of God. (Mal. iii: 1, 2.)

The object of all truth is to demonstrate the way to life, to immortal life. Truth is for the sole purpose of pointing out the laws and processes of the attainment of immortality in the flesh, in earth, and through it eternal life in the celestial sphere beyond the veil of arch-natural existence. The laws and processes are philosophically expressed in Rom. ii: 7, and scientifically, in the book entitled: "The Immortal Manhood."

All truth points to one central and final truth—the "Philosopher's Stone." By turning to the G. S., Vol. I, p. 183, we are informed what the "Philosopher's Stone" is. "The Philosopher's Stone," says KORESH, "is the Stone of Israel;" and this, according to Gen. xlix: 24, is the Shepherd from the posterity of Joseph. This Shepherd, according to Isa. xlv: 28, is "CYRUS," Heb., KORESH.

In the scientific sense, the Philosopher's Stone is *the* man with the Science of Life, life immortal; the Revealer or Expounder of the laws and processes of the attainment of immortality in the flesh; not in some other world, but right here in this concave sphere, in which we have our mortal existence. In a deeper sense, the Philosopher's Stone is the immortal God-Man, with the science of transmutation, which was revealed to him at the time of his unparalleled illumination, when was given him the "white stone" (the separated and crystallized divine truth), the "hidden manna,"

the conserved potency of the chaste life-substance of the New Jerusalem, the primitive members of the Church of Christ, who had washed their robes in the "white blood" of the Lamb, and who are therefore before the throne, in the mentality or intellect of the Messenger, as "the just men made perfect."

In the deepest sense, the "white stone" is "The law of unitary and indissoluble conjunction, through which the Son of God enters into the unity of the nucleus and center of consciousness." This conjunctive unity is signified by the receiving of the white stone, "which no man knoweth saving he that receiveth it." ("The Opening of the Seals," F. S., Vol. X, No. 1, p. 1; see also G. S., Vol. I, p. 244.)

To apply the truth in all things, during our present mortal state, is not an easy task, as there is no one good or perfect; consequently all fall short, in some direction or other. This very fact should lead us to the recognition and acceptance of God's Mediator, and of bringing all our tithes (our loves) into the divine Storehouse, that there may be food in God's House. This implies a life of polarization and communism (Acts ii: 44; iv: 32-35), and a faithful performance of uses to the neighbor, from a love of the performance of use, that being the proof of our faith in God. Not eye-pleasers or man-servers, working merely for approbation of or reward from man, as such performances are not meritorious in the sight of the Lord. Our performance of use should not be one-sided, but a mutual one.

A stone, the text reads, "was cut out without hands." As "hands," in the language of universal symbolism, signify the ultimates, that is, the extremity of the arm, then "without hands" must denote a higher power than the human, which will be instrumental in demolishing the "great image," the various kingdoms of the earth. The great image was made *with* human hands; the power behind the demolition of the image will be *without* hands; for the remote source of all power is mental.

That we are correct in the preceding interpretation may be seen from Dan. ii: 44, which reads: "And in the days of these kings [of the various kingdoms and governments of the earth] shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these [man-made] kingdoms, and it shall stand for ever [age-lasting]." Do not sympathize *with*, or take part *in* the process of demolition.

Verse 45 mentions that the stone was cut out of the "mountain." In the language of symbolism, mountain signifies such as are in the light of genuine intelligence from the Lord, or in divine illumination; for they desire immortality or arch-natural life, which is their divinely promised inheritance.

In the opposite or evil sense, mountain signifies those who profess and teach a divine life; falsely claiming that they are already born divinely, and are therefore Sons of God. This is one of the greatest fallacies, an abomination that has wrought spiritual desolation and confusion, for it



has been followed by a train of other fallacious conceptions and beliefs. As in the animal and the human, so in the divine kingdom, there cannot by any means be a birth without a preceding begetting and gestation; but there is a higher procedure of begetting than the human and animal.

As in the most external (scientific) sense, stone signifies personality, so here, in this connection, the personality of the Messiah of this age is meant. From Sacred Scripture and Koreshan Science we know that the stone cut out of the mountain without hands, means that the "Philosopher's Stone" will come out of the church, for into it he descended nineteen hundred years ago; consequently out of it he will arise, without the power or instrumentality of the dead church.

The foregoing view is confirmed by the divine declaration: "This is the word of the Lord unto Zerubbabel [CYRUS (KORESH), the Righteous Branch], saying, Not by might [*lit.* army], nor by power, but by my Spirit, saith the Lord of hosts," will the precious living Stone, the top or headstone, be brought forth out of the dead church. This view is further confirmed by the statement: "Come out of her [the apostatized and dead church], my people [the Lord's body-members], that ye be not partakers [*lit.* joint-partakers] of her sins, and that ye receive not of her plagues."

From Dan. ii, verse 35, we learn that "the stone that smote the image became a great mountain, and filled the whole earth." We have pointed out that mountain, in the good sense, signifies light of genuine intelligence; that is, intellectuality from the Lord, or divine illumination, and this will fill the whole earth; that is, with the Messiah's reign "the earth shall be full of the knowledge of the Lord, as the waters cover the sea," as Isaiah prophetically declared centuries ago. And with the Messiah's reign in earth the following prophetic statement, through Jeremiah, will find its fulfilment: "I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord." (Chap. xxxi: 33.)

By "inward parts" and "hearts" are primarily meant the intellect and the will, from whence all thought and activity proceed. The intellect is the master (director) of the brain and body; the will is the mistress (hand-mate) of the brain and body. If not perverted and inverted, the intellect is the masterful director, guide, and protector; and the will is the willing helpmeet and in the performance of use to the neighbor.

Intellect and will together are what we call the spirit and soul,—the mind, and the brain-mass is the organ of the mind; or, in other words, the myriad cells (the brain-mass) are the dwelling-places (apartments) of the spirit and soul. This the Lord Jesus called the "Father's house," *lit.* mansion, in which are many rooms (cells, apartments) for the spirits of just men made perfect. When the law of God becomes written in the inward parts, in the heart, then man will be a law unto himself, and no man will encroach upon or injure another; thus fulfilling the most wonderful prophetic declaration of Isaiah. (Read Chapter xi: 6-16.)

(To be continued)

### The Great Importance of the Number Seven in the Bible and in Nature

THROUGH EVERY PART of Scripture and Nature we find the number seven (7) brought forward in a remarkable manner. There is no question but that Deity invested this number with special sanctity and importance above every other number. The first time the number seven occurs, is in Gen. ii: 2, where we read: "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made." Verse 3 reads: "And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made."

The two verses cited, as well as the first chapter of Genesis, according to Koreshan Science, describe and relate, in symbolic language, the creation, or rather, the re-creation, of a new Church and a new State (Government), coincident with the establishment of the truth in the mind of humanity, in that cycle of time which repeats itself every twenty-four thousand years. It is in this long cycle of seven days, or 24,000 years, that the work of one full series of creation (re-creation) progresses, and in which the seventh or last part, the Sabbath of rest or cessation from work, is involved. The ordinary week, with its Sabbath, is the symbol of the greater division of time. In the book of Job, this long cycle of time is termed "Mazzaroth," which literally means the Zodiacal period of 24,000 years, completing the process of re-creation of the Elohim or 144,000 Sons of God, who constitute the new Church and State.

The Sabbath, day of rest, or cessation from work (labor), is not a cessation from uses, deeds of love and necessity, for it foreshadowed the Golden Age, the reign of the adjustment of all relations on every plane of existence and every sphere of activity, which renders existence and activity of life one of continuous rest (recreation) and joy. KORESH declares: "The rest of God from all his work, is the rest of the God-Men from the *progressions of their development*, when, having attained to the Sonship of Deity, and having entered upon their inheritance as the offspring of the Gods, they enter into the established kingdom of God."

By "progressive development" is meant, when men and women, during their mortal careers, overcome the sensual propensities. These are conquered when men's desires, loves, affections, and wills are opposed to sensual or animal tendencies, and thus they sacrifice the lower gratifications for the attainment of divine-natural or arch-natural life by the application of the law of substitution; the only law by which any downward tendency can now be overcome approximately; this can be done completely only through a baptism from on high by the Messiah.

The opposite of progression is retrogression, when men and women are entirely under the control of the sensual propensities, and even revel in animal tendencies, which all tend toward the lower life instead of the divine. They lack the origin from above, consequently there is no effort exerted against the downward tendencies.

Genesis reveals the number seven in the progress of a new Church and a new State (intellect and will); the

number seven we find involved in the principles of the Lord Jesus; in the prophecies; in the feast and fast days; in the typical sacrifices and oblations; in all the historical details, and the foreshadowing of future events. The anatomical transformation is one of the greatest "future events." Will it require seven years, minus the time of foreshortening, or retardation, for the process of the complete alchemical metamorphosis, transmutation, or transformation of the mortal body of the Messiah of the age, and his restoration to "physical immortality"?

## Further Types of the Number Seven

Noah had seven days' warning of the flood; he took the fowls of the air and clean beasts by sevens into the ark; the ark rested on Mt. Ararat in the seventh month; after seven days Noah sent out a dove; he waited seven days after her return to send her out again; Abraham pleaded seven times for Sodom; Abraham gave seven ewe lambs to Abimelech; Jacob served seven years for Rachel; in Pharaoh's dream were foretold seven years of abundance and seven years of famine; Miriam was shut up seven days to be healed of leprosy; the great feasts of unleavened bread and of the tabernacles were observed for seven days; the seventh day of the seventh month was ordained a feast of seven days, and the Israelites remained in their tents for seven days; seven days of mourning was the allotted observance.

The seven nations that occupied Canaan were commanded to be destroyed by the Israelites, in order to protect the divine seed that was planted in God's "peculiar people;" the law of God was ordered to be read to the Israelites every seventh year; the young animals were not to be taken from their dams for seven days; by the law of Moses, man was commanded to forgive his offending brother seven times; after the consecration of Aaron and his sons for the high priesthood, they were ordered to abide seven days and seven nights at the door of the tabernacle, "that ye die not;" (mark this type specially;) seven priests bearing seven trumpets for seven days, encompassed the walls of Jericho seven times, and on the seventh day the walls fell; seven days were directed for an atonement at the altar; for seven days the priest's son was to wear his father's garment; seven bullocks and seven rams were prepared by Balaam for a sacrifice.

In cleansing the typical temple, King Hezekiah offered a sin offering of seven bullocks, seven rams, and seven goats; Job's friends sat by him seven days and seven nights, and offered seven bullocks and seven rams as an atonement; King David offered up seven bullocks and seven rams, when he brought the ark to Jerusalem; the ark of God remained with the Philistines for seven months; Solomon was seven years in building the temple, and at its dedication he feasted seven days; the golden candlestick, in the tabernacle and temple, had seven lamps, and seven branches or arms.

In the religious ceremonies of purification and consecration, the blood of animals was sprinkled seven times before the altar; Naaman was commanded to dip himself seven times in Jordan; if the walls of a house appeared to bear any traces of the infection of leprosy, the owner was commanded by the priest to leave it, and it was to be locked up for seven days; infected clothes were brought to the priest

and locked up for seven days; if not purified after seven days, the house and clothing were destroyed.

The house of wisdom has seven pillars (Prov. ix: 1); the Spirit of the Lord is sevenfold (Isa. xi: 2); there are seven eyes of the Lord (Zech. iv: 10); Samuel commanded Saul to sojourn at Gilgal for seven days; Elijah sent his servant seven times to look for the cloud with water; the son of the Shunamite sneezed seven times when he was restored to life by Elisha; the fiery furnace into which Shadrach, Meshach, and Abednego were cast, was heated seven times hotter than usual; Nebuchadnezzar ate grass of the field for a period of seven times.

King David offered praise to God seven times daily; Jesus the Christ fed a multitude with seven fishes; He cast out of Mary Magdalen seven devils (demons); the primitive church at Jerusalem had seven deacons; Sceva's sons were overcome by seven evil spirits (demons) which they were attempting to cast out; Jesus the Christ hung seven hours on the cross of wood, during which time he uttered seven remarkable statements.

The book of Revelation gives a description of seven churches; of seven stars; of a Lamb with seven horns and seven eyes; of a book with seven seals; of seven spirits; of seven angels; of seven kings; of seven thunders; of seven vials of wrath; of seven plagues; and of a seven-headed monster. There are seven spirits before the throne of God; they that are made "just" fall seven times, and although they fall, they rise after each fall by reason of substitution and confession.

## The Number Seven in Human and Cosmic Nature

According to Koreshan Science there are seven senses: seeing, hearing, tasting, smelling, feeling, the sense of orgasm, *i. e.*, the deep muscular sense of organic perpetuity, the lyra or harp of the brain, and the gestative sensation, which belongs exclusively to the female.

The foregoing corresponds with seed, embryo, infant, child, youth, and divided sex, man and woman; and this again corresponds to individuality, form, order, number, size, weight, and color. There are seven principles of life: ingestion, digestion, respiration, circulation, assimilation, incrementation, and excrementation. These correspond to the seven principles in the plant domain: germ, sprout, trunk, branch, leaf, flower, and seed.

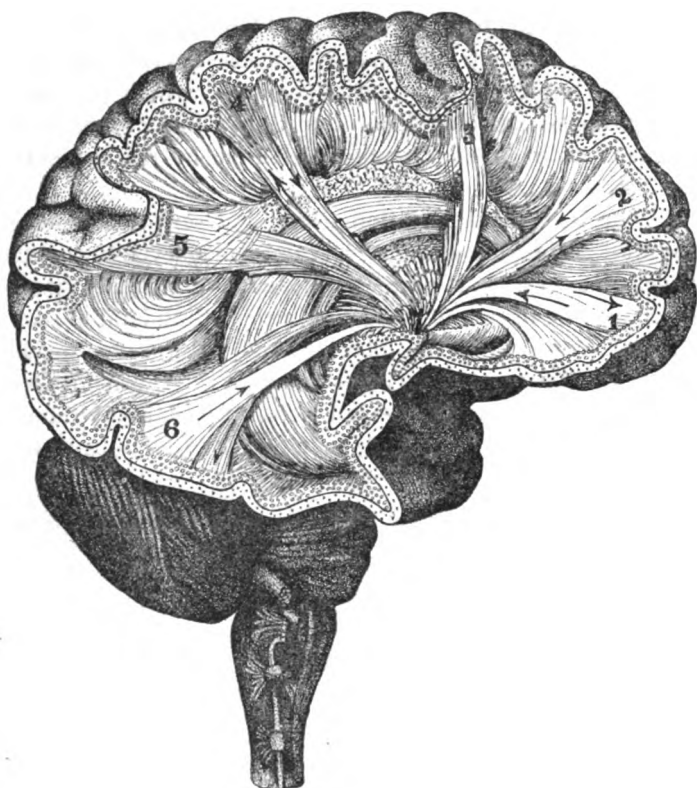
There are seven states or qualities of activities, as the seven natural primaries or principles of the solar light, which is manifest as seven colors:—violet, indigo, blue, green, yellow, orange, and red. This corresponds with the organ of the mind, where we find, in the anterior portion of the brain and spinal cord, seven regions or centers of motion and sensation, as shown by the accompanying diagram. Note the three axes or beginnings of nerve fibres on each side of the brain-mass, and their union, denoted by the figure 7, at the anterior portion of the brain and the beginning of the spinal cord.

## Why Is the Number Seven so Sacred and Important in the Bible and in Nature?

Not only is seven a sacred number in the Bible, and important in Nature, but among ancient nations, especially in the East, in India, China, Japan, Chaldea, Egypt, and

Greece, we find that a symbolical significance is attached to this number, as preëminently sacred and important. In a German work entitled, "*Das alte Indien*," we find these statements: "Man is the representative of the great seven-stringed world-lyre," the "symbol of cosmic harmony," the "macrocosmic heptachord;" that is, an instrument with seven strings. The seven tones in music were considered sacred and important among all ancient nations.

In Greece, the seven reeds in the pipe of Pan, and the seven strings of the lyre of Helios, were considered very sacred and of great importance. Pan was the god of the concave sphere, who held the world in the hollow of his hand. The word *pan* signifies concavity, as all life



The Longitudinal Bisection of the Right Hemisphere of the Brain.

develops in a cell or womb, and always from within the shell. Helios was the Sun God, who at the time of the Vernal Equinox quickened all the activities of Nature. (This has its correspondence in the anthropotic domain.) Even the ancient Romans attached great sacredness and importance to the number seven; that their city was built upon seven hills had great significance.

Koreshan Science reveals the reason, in a scientific manner, why Deity invested the number seven with special sanctity and importance above every other number, among all nations and peoples. The scientific reason is this: because there are seven centers of the anatomical structure in the brain and body, and seven corresponding physiological functions. And, furthermore, because there are seven colors of solar light in the cosmic structure, as already mentioned.

"Seven," says the great Scientist, "is *not* predicated of spiritual but of *natural* things. A thing is in its fulness, holiness, and power in the literal or natural degree; and as seven signifies that which is whole or holy, seven only

applies perfectly to natural things." (See "Significance of the Seven Churches.")

#### The Significant "Seven Times Seven Years"

The Sabbath of rest, or cessation from labor, ordained in every ordinary week, was also a symbol or sign of sabbatical years, of greater and glorious periods of rest. Every seventh year was a sabbath of rest, and set apart for leaving the ground untilled. During this sabbatical year, an equity of the out-of-joint conditions of the people was established, which is a prefiguration, a "shadow of things to come" (Col. ii: 17); really of "good things to come." (Heb. x: 1.)

The chief of a series of sabbaths or rests was the Jubilee year. A cycle of seven of these sabbaths marked a period of forty-nine, followed by a Jubilee year, the fiftieth, known as Pentecost. It was the greatest day of rest, of rejoicing and thanksgiving. The *antitype* of this is the "restitution of all things," (Acts iii: 19-21,) during the Golden Age, just beyond the time of trouble and tribulation, such as has not been since the previous iron age, mixed with clay; *i. e.*, complete perversion and inversion. (Dan. xii: 1; Matt. xxiv: 21; Dan. ii: 40-43.)

The account of the law and the observance of the Jubilee year, a cycle of "seven times seven years," the fiftieth year, counting from the time of Israel's entrance into Canaan, is found in Lev. xxv: 1-16. (Space does not permit us to cite it here. Do not fail to read it.)

#### The Seven Times Three Hundred and Sixty Years of Gentile Times

This period of time is an extraordinary coincident. A prophetic time is a period of 360 years, and seven times 360 is a period of 2,520 years. By tracing Biblical history back 2,520 years, what special notable event do we find? We answer: the complete downfall and end of the Theocratic Kingdom of the typical people of God, their last king being Zedekiah. From this special event dates the "Gentile times," which are to end, according to prophecy, with the present year (1914). This agrees with the prophetic statement of KORESH: "About 1914 will occur those *special events* agreeing in this age with the *destruction* of Jerusalem." (G. S., Vol. II, p. 248.) The present European, unparalleled war is surely a fulfilment of the foregoing prophetic declaration. A poet expresses it, according to Dan ii: 44, thus:

"The 'Gentile Times' are closing, for their kings have had their day."

And we may add:

For He "whose right it is," now comes to hold the sway.

Mark the word theocratic; it is derived from the Greek *theokratia*, from *theos*, God, and *krateo*, to rule. Theocracy means the rule of God among men, or divine Imperialism, in contradistinction to the man-made monarchies, oligarchies, democracies, republics, etc. According to the Mosaic law and the prophets, the kingdom (government) of the Jewish people was the typical (prefiguring, foreshadowing) God-kingdom. In this typical kingdom God was acknowledged as the Supreme Ruler or Imperial Head; the Mosaic law and the prophets were the direct expression of the will of God in ecclesiastical and civil matters. This divinely-

(Continued on page 344.)



# Literary Review & Comment

N. C. Critcher

## BOOKS AND MAGAZINES

"Our grand business in life is not to see what lies dimly at a distance, but to do what lies clearly at hand."—*Thomas Carlyle*.

**T**HE *Scientific American* of Nov. 3 has a supplement showing the German fleet. It is a war number, with many illustrations of many devices for the destruction of vessels; for fighting on land, siege guns, mortars, etc., with articles describing them. There is an article on "Our Latin American Opportunity," by John Barrett, Director General of the Pan-American Union; also, one by Winthrop I. Marvin, entitled "Our Merchant Marine, Past, Present, and Future." Oct. 10 has a picture of a "carrier pigeon equipped with a two-lens camera;" plans of European countries for Panama Exposition are unchanged. There is an interesting page of flowers photographed by invisible light. "Our Merchant Marine" is continued. In Oct. 17 we find an illustrated article by E. C. Sipher, on "Our Knowledge of the Planet Mars, Corroborative Evidence of Canals on that Planet." "Radio-telegraphy at the Eiffel Tower," by John L. Hogan, jr. "Strategic Moves of the War," by Military Expert of the *Scientific American*, illustrated. Oct. 24 has cover picture of the giant figure of Mercury in the Grand Terminal Group, the arm of which is eleven feet long; there is another letter from the Military Correspondent. The issue of Oct. 31 is principally occupied by war correspondence, notably a "Letter from the Firing Line," by Aide-de-Camp Xavier Sager, special correspondent, giving characteristics of the French soldier in the lively and inspiring French manner. "Strategic Moves of the War," gives a general view of the situation. "The Colin-Jeance System of Wireless Telegraphy," by Jacques Boyer, has full page illustration; there are many timely editorials and contributions, and the regular "Inventions." New York City.

The *Review of Reviews* for November is devoted almost entirely to subjects related to the great war. There is a fourteen page series of reproductions of striking war cartoons from the German and Austrian journals; Mr. Frank H. Simonds has a contribution giving a comprehensive view of the German defense, including a brilliant account of the fall of Antwerp and of the operations in East Prussia. Italy's position is considered by T. Lothrop Stoddard. Other articles treat of the economic aspects of the war, particularly its effect on American commerce and industry. Among these are: "The European Food Question;" "Germany's Food Supply;" "America's Mineral Reserves;" "German Dye-Stuffs and American Clothes;" "The Cotton Crisis at Home and Abroad." "The War from Varied Standpoints," contains the views and comments of eminent authorities of the various nationalities. The "Progress of the World" deals with the diplomatic aspects of the war, and summarizes current developments in America and international politics. New York City.

*The Woman's Journal* of Oct. 3 has a picture of Mrs. Julia Jaffray, a Chicago voter and judge of elections, charting the Cincinnati campaign, assisted by her husband. The bequest to the suffrage cause by Mrs. Frank Leslie, the Baroness de Razus, is estimated at a million or more. Mrs. Antoinette Funk was arrested in N. Dakota for speaking on the street, and fined five dollars. Ohio is making a vigorous fight for suffrage. Oct. 10 says: "Roosevelt urges men to be just; democracy means suffrage." Congressman Mann says he was always in favor of suffrage; the National American Suffrage Association is to produce an eight-film moving picture, under the auspices of Mrs. Medill McCormick and William N. Selig, one of the largest producers in the moving-picture world; it is entitled "Your Girl and Mine." In issue of Oct 17 we find that thirty or forty managers applied for permission to produce "Your Girl and Mine," after its great success in Chicago. Missouri and Pennsylvania Women's Clubs endorse equal suffrage. "New York Suffragists plan budget of \$150,000 and raise \$45,000 on the spot." Rabbi Wise makes telling plea for suffrage. Oct 17 says "Floor Leader Mann precipitates hot debate by proposing to make democrats take stand on principle of equality." Mrs. Pethick Lawrence, the famous English suffragist, is expected in this country soon. Boston, Mass.

*Correct English* for October continues "Pronunciation of Cities on the War Map," a very timely addition to its valuable contents. A verse by Mrs. Josephine Turck Baker, entitled "The War Cry," voices the penalty paid by women for war. Other departments are: "Queries and Answers;" "A Study in Words;" "Errors of English;" "Business English for the Busy Man;" "Course in Penmanship;" "Home Study Course;" "Home Study Course in Letter-Writing," and "Helps for the Teacher." Evanston, Ill.

*Our Dumb Animals* for Oct. has a fine article on "The Present War and Christianity," by the Rev. A. A. Berle, D. D., that deals a telling blow to the church of today, as contrasted with the primitive church and the teachings of the Lord Jesus. "Red Acre Farm, Home of Rest for Horses," describes a sanatorium for over-worked and broken-down horses. There is an interesting article on "Ants," by Prof. J. Howard Moore. Another article on "War; Its Primary Cause," is by Mrs. Mary F. Lovell, taking the same stand as the previous contribution. The cover has a beautiful picture of a dog and his little mistress. Boston, Mass.

*The Astrological Bulletin* of November continues several interesting articles, and has a horoscope of Kaiser Wilhelm, with several explanations of the same. Dr. George W. Carey contributes an article on Sagittarius, the Zodiacal constellation of the current month. The usual daily aspects, and astrological matter. Portland, Ore.

*The Stellar Ray* has discontinued publication, owing to important matters claiming the attention of the editor.

*The Phrenological Era* has its usual specialized information to which it is confined. Bowerston, Ohio.

We have received a pamphlet entitled "Child Betterment," presenting the necessity for a more general interest and activity in that direction. 60 Washington St., Chicago, Ill.

## Topics of Interest & Importance

### THE SCIENCE OF HUMAN BROTHERHOOD

#### Contrast of the Old Order of Things Now Crumbling & the New Order About to Be Established

BY MADISON WARDER

**T**HE PERIOD of transition between the old age and the new, through which the world is now passing, is affording ample corroboration of the Koreshan position, that all things pertaining to the regime of competism must pass away before the inauguration of the divine order. With appalling swiftness the institutions that grace the now dying age are crumbling; the ideals cherished by man in the blindness of his competitive strife, are dissolving in the culminating intensity of the spirit of selfishness that has impulsed social activities throughout the Christian dispensation.

The most exalted concept that has come to modern man is his dream of the future society. Reformers of all types have inclined more or less to the belief that a fraternal spirit might be engendered in the human heart, and expressed in organic social activity. The international socialist movement, especially, has pinned its faith to the possibilities of a union of all peoples of earth in one vast brotherhood that should know the animosities of race, creed, and commerce no more. The socialist philosophy has been based, necessarily, on the hope that mankind will be freed, by a process of gradual elimination, from those undesirable qualities of mind that foment strife in civil and social affairs.

But the logic of events is demonstrating that the dream of international fraternity is to vanish along with other delusions characteristic of the passing age. European socialists who have managed to preserve their sanity during this trying period, acknowledge that the ideal of human brotherhood is dead, and that the chance of its resurrection is very remote. However vociferously the various national units of the international socialist organization proclaimed their unalterable opposition to war, the fact remains that when the test came, they were drawn into the vortex of world conflict as easily as the craziest jingoes, and with comparatively little protest. All their strenuous years of peace propaganda counted for naught when weighed in the balance with race prejudice and the inborn competitive impulse.

It is evident that there can be no genuine brotherhood of man as long as one vestige of the old order endures. Competism means disintegration, a separation and isolation of social units; which absolutely precludes unification of racial life. The competitive order recognizes no divine center of societal government; its character is fundamentally anarchistic. Any concept of human brotherhood, tinged with the spirit of the old order, is therefore devoid of fraternalistic character; for it requires the Fatherhood and Motherhood of God, without which there can be no brotherhood of man.

In the coming Aquarian age, which will substitute genuineness for the empiricism that has characterized the now

closing dispensation, Deity will be recognized and enthroned as the acknowledged head of world government. Society can then be organized and stratified according to scientific principles of universal order, formulated from Deity's absolute cosmic knowledge, which can but insure perfect and harmonious operation of every part of the social organism.

When the anarchistic proclivities of the spirit of competition, now in culminating activity in the last great conflict of warring commercial interests, have pulled down in ruin and desolation the nations of the earth, and the social sins of humanity are washed away in its own blood;—in short, when the death of the old age is complete, the currents of human desire, having reached the limit of downward flow, will be terminally transformed to the opposite, or upward, determination; their potencies, now disintegrative, will merge into constructive force; the repellant Deity will assume attractive power, and the new age will have begun its rejuvenating sway. Then will come the possibility of a practical application of the science of human brotherhood.

### The Descent of Man

BY O. FREELAND.

**“NO SCIENTIST** nowadays pretends to doubt the truth of the proposition that man is descended from the lower animals.” The quoted statement sets forth the belief of those who sit at the feet of Darwin, Hæckel, and other evolutionists. They teach the doctrine that man has descended from the anthropoid ape, in the millions of years of slow development due to environmental conditions. In other words, the remote ancestor of the human race was a monkey, who wore a prehensile appendage, that is, a tail, and whose simple clothing consisted of a hairy skin which covered him from head to foot, and was then, as it is now, the very height of monkey fashion.

Did it ever occur to the reader that Darwin did not attempt to instruct as to the ancestor of the anthropoid ape? This is the gorilla, the nearest approach to man, as to outward appearance; hence, anthropoid; from *anthropos*, (Gr. a man). Behold your grandfather, a million times removed, as the “tailed quadruped, probably arboreal in its habits;” for these are the words with which Darwin introduces him to us. Evidently, he walked on all fours until he learned to be a man, and then, by the processes described in “The Descent of Man,” his tail and his hair vanished. Being arboreal in its habits, this creature had lived in the jungle, built his mansion in the tree tops, and eaten of the fruit thereof.

Hæckel tells us that many years ago no animal with a brain existed. He says: “The brain is the product of organic evolution, and it evolved (like all other physical organs) in response to necessity.” The necessity consisted in the struggle for life of the primitive forms during the age-long efforts to obtain food, to avoid enemies, or to attack them. In the course of such a strenuous life, useful organs were

added to the shapeless mass; also various limbs, such as wings for the birds that they might soar; claws, teeth, and fangs, for defense or attack, and procuring food. In this manner the proboscis of the elephant, the long neck of the giraffe, became the essential part of their structure, while every other member of the brute creation acquired limbs and organs by similar processes of evolution."

Hæckel explains that the brute as a protoplasm or monera, a formless mass, but still a sentient creature, was guided by a certain quality of instinct in securing a livelihood, and that the primary instinct developed a secondary instinct in the course of millions of years. It is proper to observe that evolutionists never balk at using the term, "millions of years;" since they are simply juggling with hypotheses, a million is as good as a billion. If instinct guided the protoplasm, or the unicellular entity, we would ask, where was the organ containing the instinct? For the various functions manifested by the unicellular organisms imply mental processes, and these cannot exist without a brain.

At this point we say to the biologist, who is usually an evolutionist, that in the monera we recognize the seed of the creature; in it is involved the brain, with all other organs and parts necessary for the structure of the complete form and its functions. As the brain of the monera is microcosmic, so are all essential elements contained in the monera which evolve into the form. This is involution; and without it there can be no evolution. This doctrine is taught by Koreshan Universology, as fundamental to all creative processes in the vegetable and animal domain, the latter including man.

The sperm and germ, which in their natural union produce, in a stated period, a human being, cannot be distinguished from the embryo from which evolves the body of an elephant. But involved in the seed (for instance, the embryo) there is a very essential differentiation between mere brute seed and the seed of that which evolves into a child born of woman, whose original type was created in the image and likeness of God. It is certain that Darwin, Huxley, and Hæckel do not believe in such a creation.

Before we enlighten their followers, we pause to observe that they declare that Darwin did not assert man's descent from the monkey; but that he and Huxley claim that man and the monkey were descendants of a common stock. I ask in the name of common sense, What is the difference? For man is here placed beside the monkey, and both are said to have descended from a stock, very remote in time, and that stock a brute.

Then there is the missing link, which must be found to demonstrate the descent of man from "the tailed quadruped," an ape. Nor will the "missing link" ever be found. As man (taking a highly-cultured Caucasian man or woman as our example) is today, so he has been known since the Adamic race ruled in the Golden Age, twenty-four thousand years ago. All the human jaw bones or other parts of skulls found here and there in deep gravel pits, are evidence that given portions of the race have sunken to the very lowest grades or states of savagery, barbarism, and cannibalism; so that his animal instincts predominated, and his form lost all semblance of the perfect figure, and the supremacy of mind which humanity possessed before the fall.

If Darwin wrote the truth, then the Bible is false; a stupid lie. The Biblical account reads: "And God said, let us make man in our own image and likeness; \* \* \* so God created man in his own image, in the image of God created he him, male and female created he them." (Gen. i: 27.) Further, you will read that man was given dominion over all created things and creatures. Only the most obstinate infidelity will refuse to accept the Biblical account of man's creation; that man is a distinct, single, and separate species and type.

The human race experiences, through the course of the centuries, periods of degradation; retrogression always following a fall. These ages of declension vary in length as to number of years. We have stated in the foregoing that God is man's Creator and his origin; and that God is also his destiny. God is Spirit, and at predestined times he assumes the perfect human form, which is then the Messianic personality, who is the divine Seed, which is sown in the world to reproduce man and restore him to the image and likeness of God.

### A Woman Commissioner of Correction

*The Post* points out even more of her (Dr. Davis's) work, that attests triumphantly to her success:

**T**O OUR friends who shook their heads gravely when it was announced that the Mayor intended to appoint a woman Commissioner of Correction, we respectfully commend Dr. Davis's first report. It covers a period of nearly six months, and proves that Dr. Davis, besides being thoroughly competent on the correctional side, is a good business woman. As a result of her study of diets and systems of supplying foods, she has cut \$36,000 out of the new budget; she has saved \$1,900 on the estimated cost of repairing the penitentiary workshops, and by arrangement with the Dock Department is securing repairs to the boats of her department at a considerably lower figure. Changes in the heating, ventilating, and light plants will save the city about \$30,000 in 1915, and so it goes.

More noteworthy than dollars and cents saved are, of course, her reforms of administration. She has done more in six months to stop the use of drugs in our prisons than had been done in years. Through her efforts the indeterminate sentence and honor systems have been introduced; and for the first time, thanks to her, there is a complete record of the movement of prisoners, and an accurate census of the various institutions. It is really amazing what has been accomplished in so short a time. Suffragists who have insisted that good women house-keepers were needed in our public service, have a powerful argument in the person of the official who is properly entitled the Honorable Katharine B. Davis.—*Literary Digest*.

### Morgan's Version of a False Elisha

Youngstown, Ohio, Nov. 9, 1914.

TO WHOM IT MAY CONCERN:

Through the courtesy of THE FLAMING SWORD, I take this means of announcing to its readers, that for good and sufficient reasons I have severed my relations with, and withdrawn my support of, Edgar S. Peissert, as constituting the Elisha of this age. He has utterly failed to carry out his pretended mission, and has disappeared, and with him has disappeared the funds that he received to inaugurate the "ingathering unto Shiloh." (?) In his last letter to the writer, he stated "that the 'ingathering' was for his Order of the Golden Bowl, and not for the people." I wish to state also, that he used my name to the last two circulars he sent out, without my permission. I remain, very respectfully, Yours in KORESH, Thomas Morgan, 214 W. Wood Street, Youngstown, Ohio.



**The Duty of Christians***(Continued from page 331.)*

mate or scientific degree. This is the world's present dire need. The world is perishing for lack of knowledge; for the lack of a universal solvent for all its overwhelming problems. The Almighty stands ready to meet the wants of every receptive mind; to reason with the rational. His work as the promised "man with a plumbline," prepared to do justice to all from the least to the greatest, is already inaugurated by the man himself; it will continue till the earth is filled with the knowledge of the Lord; till every knee shall bow, and every tongue confess his Name.

The Father and the Son are one. When the Elohi is manifest outwardly, the Jehovah is the interior man; and when the Jehovah is manifest outwardly, the Elohi is the inner man. Hence we find Jehovah on the cross, calling upon his Elohi as "Elias," his inner man, the Father who enabled him to do his wonderful life work among the lost. He came to seek and save the already lost.

All He found and has involved are with him, both interiorly and exteriorly, in this time of the end, called the standing again, for judgment, by the knowledge of the truth concerning all things personal and universal. We are saved by the love of the truth. Love is ever glad to serve the loved. So as the knowledge spreads the wide world over, the truth lovers becoming the truth servers, the righteous shall shine forth as the sun in the kingdom of their Father, the Light of the world.

We have no faith in the attainment of political perfection, without the operation of the divine Spirit and a revolution in human character.—*Koresh.*

**The Great Importance of the Number Seven In the Bible and In Nature***(Continued from page 340.)*

arranged form of the government of Israel, Josephus designated, for the first time in history, with the fitting term "Theocracy."

The downfall and overturning of the typical kingdom is expressed in the following Biblical language: "Thou profane, wicked [*lit.* lawless] prince of Israel [King Zedekiah], whose day is come, when iniquity shall have an end. Thus saith the Lord God: Remove the diadem [*lit.* mitre, priestly emblem as representative of God's peculiar people], and take off the crown [the emblem of kingship]: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it: and it [the typical God-kingdom] shall be no more, until He come whose right it is; and I will give it Him;" *i. e.*, the antitypical and real kingdom of God. (Ezek. xxi: 25-27; compare it with Jer. xxxiv.)

When profanity and wickedness (lawlessness) reach the last stage or "full measure" of guilt, then, and not until then, is the divine judgment declared and due, and it falls then and there upon the guilty. The statement: "I will

overturn, overturn, overturn it; and it shall be no more," means that nothing shall be left, or remain as it was, of the typical kingdom of Israel. The threefold repetition denotes the awful certainty of the event. Nowhere shall be rest or permanence; all things shall be in a state of great agitation; that is, during the "Gentile times," of 2,520 years from the time of the downfall and overturning of the typical kingdom of Israel, until the establishment of the antitypical kingdom of God. The unrest and instability, the fluctuation in all spheres of activity, and in all domains of existence among mankind (which is best seen by a knowledge of secular and ecclesiastical history) corroborate the preceding statements.

When he, the Root of Jesse, the true Messiah, comes, at the time of his second personal presence, (he being then the rightful Heir of the world,) he will establish the true kingdom of God in earth, for which we have been taught to pray: "Thy Kingdom come." Whereto? *In* earth, as it is in heaven; that is, the spiritual kingdom will be transited into the literal, material (arch-natural) kingdom, when he (whose right it is) is present in his majestic (priestly and kingly, mediatorial) arch-natural (immortal) Manhood, as the Man-God and God-Man, King of kings and Lord of lords; the true Peacemaker and Ruler of the universe.

**Reasoning From Hypotheses**

BY N. CORNELIA CRITCHER

OUR FRIEND, the enemy, Prof. E. L. Larkin, has at last found a field where the wondrous powers of his mind have an opportunity commensurate to their *infinite* possibilities. Strange how fond scientists (?) are of that word infinite! One must question whether they ever pause to analyze the word. Finite would etymologically have the meaning of complete or finished, were it not for the label fastened upon it by so called scien'tists and other learned men.

The word "infinite" is derived from the term *finitus*, meaning finished, and the prefix *in* or *un*, which means not; this form of expression is very common, as indecent, not decent; unbearable; inattentive; inanimate; inarticulate; and so on, *ad infinitum*, or without end. Finite, on the contrary, has the meaning of finished or complete, and is from the verb *finio*, to finish. It must be expected that as students of Koreshan Universology, our arguments will be derived from that source; but they can always be sustained and confirmed by laws bearing upon the subject under consideration. Of what other cult can this be asserted truthfully? Whether in the field of cosmogony, astronomy, astrology, biology, or economics, nothing is left to the imagination, or for theoretical explanation based upon preconceived ideas. The laws upon which Koreshan Science is founded, are expressed in formulas which leave no loophole for carping criticism; all that is required is a mind seeking the truth at whatever cost. That priceless treasure can only be gained by the willing sacrifice of whatever of fallacy the mind may have previously acquired.

It is not at all difficult to trace the source of the fallacies of modern science; ignorance of the form and consequent functions of the universe is the prolific mother of them all. The absurd belief in an illimitable universe necessarily leads

into error on every plane, because every factor of existence is based upon a knowledge of the truth involved therein.

Let us look into this matter with unprejudiced minds. Upon the one side we find an hypothesis (admittedly such) of a universe without center or circumference, with a sun, the source of all light and heat, (indispensable factors of existence,) only one of innumerable suns, centers of innumerable universes, and so on, forever and ever, without limit. This naturally and inevitably leads to the wildest speculations as to the other worlds, of which, confessedly, they know nothing.

This earth, the only factor absolutely within their mental grasp, is relegated to a position entirely subsidiary and unimportant, likewise the humanity upon its surface; and in their soarings into the domain of infinite space, they dream of beings inhabiting those unnumbered worlds, so far exceeding in stature and attainments those found upon the earth, that our puny humanity is scarcely worthy of a thought.

But even so, our friend, Prof. Larkin, finds some minds to whom he awards his homage. In an article published in the San Francisco *Examiner*, devoted to a consideration of Mathematics, he gives the names of men whom he considers worthy of this homage. "The nineteenth century," he says, "developed men whose intellect burned as stars, as suns, and masters, any one of whom knew more of Nature's laws than one hundred millions of their contemporaneous humans." Among these he names Poincaré and Newcomb.

The rational mind demands more than hypothesis upon which to base a science that is to be the guide or foundation for life. Science, taken in its true sense, is knowledge; and nothing less than absolute knowledge will answer these requirements. How absolute the knowledge of scientists really is, may be found by referring to their own statements. For instance, Prof. Newcomb, in his "Popular Astronomy," says: "Many of our conclusions *must* be more or less hypothetical, and liable to be modified or disproved by subsequent discoveries." Darwin says that, "In scientific investigation it is permitted to invent any hypothesis." Poincaré says that "the very existence of mathematics seems paradoxical." "If we found that the sum of our measured angles was not equal to two right angles, we should not change our geometry, we should simply conclude that light is not propagated in perfectly straight lines. We should do this because it would be *more convenient*. It is meaningless to talk about the *truth* of geometric theorems. \* \* \* The theorems are the necessary consequences of preliminary hypotheses, and these hypotheses are *arbitrary*."

We have, in these vagaries, a demonstration of the truth of the assertion by KORESH that in order to know the whole of anything we must have the knowledge of the minutest part. Poincaré's hypothetical theory of light, which permits his abandonment of the previously accepted theory of its movement in straight lines (for greater convenience), shows the folly of reasoning from any basis but the proven premise. Poincaré's acceptance (for convenience) of the movement of light on curved lines, while another hypothesis in his case, is justified by the Koreschan law of optics, which proves this to be true.

When such men as Labacheoski and Reiman assert

that it is possible to construct a perfectly logical and consistent geometry quite unlike Euclid's, who is to decide upon the relative merits? The stupendous distances attributed to the heavenly bodies are based upon measurements obtained by parallax, on the theory of a convex earth surface. The same method measuring from a concave surface would give the distances ascribed to them by Koreschan Universology.

Copernicus, to whose theory of astronomy Prof. Larkin is almost idolatrously devoted, says in his "*Revolutionibus Celestium Orbium*:" "Neither let anyone, so far as hypotheses are concerned, expect anything from astronomy, since that science can afford nothing of the kind. The hypothesis of the terrestrial motion was nothing but an hypothesis, valuable only so far as it explained phenomena, and not to be considered with reference to absolute truth or falsehood."

Following the proven premise of Koreschan Science, demonstrating the form of the universe to be that of a concave sphere about 25,000 miles in circumference, with the sun at its center; the relation of center and circumference being an interdependence by which perpetuity is maintained, we have the solid ground upon which to base the knowledge of everything included in that universe. There is no limit to the attainment but that set by the nature of its perfection. A perfect thing, whether material or mental (spiritual), is limited by its perfection, and cannot exceed that limit.

Man, developed to his highest capacity, can know all things; but that does not mean humanity in its present state. Evolution, as taught by Koreschanity, is the result and product of the previous involution, and when man has involved, by re-embodiment, all of the experiences of which he is capable, a fifth kingdom will be manifest; the superman—the Sons of God. To the knowledge of that race of men the only limit will be, as stated above, the limit of perfect knowledge. When Prof. Larkin has attained to the Sonship, which we fear will require a few more embodiments, he will be able to soar into the "Realm of Mathematics" at his pleasure, and will find it open to his exploitation. Till then the wisdom of KORESH will continue to dazzle his eyes, and produce that blindness so conspicuously apparent.

Our only excuse for giving this degree of prominence to Prof. Larkin is, that owing to his position in one of the Nation's great astronomical observatories, and consequently accepted as authority by the laity, a weight attaches to his utterances, which they otherwise would not carry. We do not know what his standing may be among his fellow scientists; but as he is not at all restrained by modesty or lack of self-appreciation, his opinions are more often in evidence than any other American of his cult.

If he should live a few years more, long enough to see the Koreschan Cosmogony generally accepted, as transmutation, proclaimed by KORESH more than forty years ago, has already been, he will be a wiser, and perhaps a better man. This knowledge would have been his years ago if he had manfully accepted the challenge of KORESH to the scientific world, to meet him in open debate, which none of the profession had the fairness or the mettle to do. That opportunity no longer exists; but the fulfilment of prophecy, one example being the great war now in progress, is ample confirmation of the claim made by KORESH to be the Messiah and forerunner of the Sons of God.

# The Open Court of Inquiry

N. C. Critcher

## The Dead In Christ

### What Is the True Interpretation of the Apostle Paul's Statement?

Question 254. "What is meant by the passage in I Thess. iv: 17: 'Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and we shall ever be with the Lord.'—Mrs. E. T. H., Calif.

**W**E FIND this question answered in the article by KORESH entitled "The Great Doctrine of the Resurrection," F. S., Feb. 28, 1902, as follows:

"There is a doctrine derived from the Scriptural statement, to the effect that there will come a time at the end of the Christian dispensation, when those who are righteous and who look for the Lord's coming will be gathered together and caught up (somewhere), while destruction is taking place in the world.

"This, it is believed, will take place immediately after the resurrection; (after those who have died and gone into the spiritual world are resurrected, and their spirits have been united again to their bodies in some miraculous manner;) then those who live in the world, who have not died, are going to be gathered together and caught up in the heavens with those who have come up out of their graves. This is the doctrine as derived from the passage in Scripture, which says that the resurrection will take place first; after the resurrection, those who are alive and remain, will be caught up, together with those in the clouds, to meet the Lord in the air. This is the doctrine of modern Christianity.

"The statement according to Scripture is, that 'We who are alive and remain shall be caught up together with them in the clouds.' Suppose we go back nineteen hundred years, to the time when Paul was talking to the people. He says: 'The dead in Christ shall be raised first.' We will compare this statement with another of his and see if they agree. 'We are dead in trespasses and sins,' 'but our life is hid with Christ in God.' He uses the pronoun 'we,' which means that we who are dead in Christ—and whose lives are hid in Christ—shall be raised first, at the end of the Christian dispensation.

"We are raised first, because we are dead in Christ. We are not those other dead who died out of Christ, because we were quickened with the Spirit of Christ. 'Then we who remain,' who are raised, 'shall be caught up.' The same people who are resurrected are the people that are caught up. Is not that plain? We, then, are the dead in Christ, if in the beginning we received the Holy Spirit, descended into the race, passed down through the dark ages, and reëmbodiment has brought us here ready to receive the final baptism. If this be not true, then the doctrine of the resurrection is a farce."

In "An Adventist's Challenge Answered," F. S., Dec. 24, 1897, KORESH says: "We state emphatically 'That the dead in Christ,' referred to in I Thess. iv: 16, are not distinct from those referred to in the seventeenth verse. Who are 'the dead in Christ,' or rather who were the dead in Christ at the time Paul wrote? Paul accounted himself as among the dead in Christ, for he employed the personal

pronoun *we*. Why did he not say, then *they* 'which are alive and remain,' if he meant some group in which he did not include himself? When Paul (coming down to the end of the age, with all who were dead in Christ, not to be made alive until the end of the age) awakens into life; that is, when the dead in Christ arise first, as they will now at the end of the age, then, of course, these dead will be alive, and when so made alive, they will be caught up."

## The Covenant Between God and Man

Question 255. Please give an explanation of the covenant so often referred to by KORESH. How many were there?—L. C. B., Fla.

**I**N "THE Covenant Defined," Guiding Star of January, 1887, KORESH very fully explains the meaning and importance of this covenant or conjunction. He says: "The word covenant, as relating to the covenant of God with Abraham, signifies a unity or blending of the divine and human natures. The covenants made with Abraham were portrayed and fulfilled *typically*, and were to be *anti-typically* consummated. In Hebrew, the word covenant is *berith*, from *bara*, to cut or divide. The kindred word *bara*, to cut, to divide, to carve, to form, to create, has the same origin.

"It was customary with the people of the East to ratify their compacts or agreements by taking some animal for a sacrificial victim, and cutting it in pieces and eating it together. This was a symbol of unity, because the carcass eaten became united to the structures of the parties to the agreement, by actual assimilation, for the food thus eaten was appropriated, and entered into the formation of the structures of the parties partaking of it.

"There were two covenants. The first with Abram (father of multitude), made of Abram, Abraham, the father of multitude. The second gave the multitude of which Abraham is father, to Abraham for a possession; an inheritance. The first covenant was a covenant for, or to, the second covenant, which gave the land of Canaan for a perpetual possession.

"The word Canaan means bundle, from binding, folding, and tying together. It is from the root *cana*, to fold up, to lay together, to collect, to bind. Hence the consummation of the covenant, the eating together, is fulfilled in the possession of the land, the name of which signifies the uniting or binding together.

"The land of Canaan which was given to Abraham for a possession, was the typical inheritance, not the antitypical Canaan. The anti-typical Canaan is the body of the resurrection; this body is the birthright. The first covenant in the anti-type, was made when the Divine Humanity became the sacrificial victim; eaten by the church, and appropriated by it, to unite the Divine Humanity by theocrasis, with the human nature of the church, which received it as the Holy Ghost; the broken body of Jesus."

"It is stated in the foregoing, that the Hebrew word



*berith* (covenant) literally signifies to eat together; and that eating together implies the assimilation of the substance eaten, to the structure making the appropriation. Covenant therefore signifies conjunction. Jesus came in fulfilment of the first covenant, to prepare for the consummation of the second, which should be confirmed in the resurrection of the dead. \* \* \*

"The whole substance of this question of the covenant or eating together, is summed up in the doctrine of Jesus; namely, that by the interblending of the divine will with the human will, and thence the interblending of the entire Godhead with the human structure, the two natures become assimilated in one nature; very God, very man; *Theo-Anthropos*. \* \* \* It is by the appropriation of the substance eaten in the first, that it comes into the state to effect the second eating together of the second covenant, and which produces the manifestation of life from the dead.

"The first covenant was not complete, because it united the Godhead only with the seed of Abraham through the house of Judah; while the posterity of Joseph, through whom the inheritance should come, bringing in the body of Abraham for the confirmation of the second covenant, had not yet been found. \* \* \*

"As the first eating together, first covenant or conjunction, depended upon, and was the product of, the theocrasis of Jesus, by which his body in his translation or theocrasis was transmitted as Holy Spirit to the church which appropriated it (ate it), so the second covenant will depend upon the theocrasis of the BRANCH, followed by the baptism of fire and the second eating together, or the second covenant.

"The final eating together, or the second and everlasting covenant, which consummates the gathering of the harvest, now so close upon us, will result in the final incorruptible dissolution (a dissolving of the body without death) of the new organism, and the absorption and appropriation of the body thus structured and dissolved. This is the Supper of the Great God. (Rev. xix: 17.) To consume this body is the function of the fowls of heaven (spiritual angels), who are called together to this Supper.

"The spirits of the departed, who have desired to embody in their structures the genuine principles of divine truth and life, will be aggregated in this new body now forming, and through the incarnation of the new angelic heavens, through such aggregation, they will be transported to the heavens of the celestial degree."

### The Ark of the Covenant

Question 257. "What does the ark of the covenant symbolize in Koreshan Universology?"—*R. C. M., Fla.*

IN "The Ark of the Covenant, the Continent of the Law," F. S., June 25, 1892, the types used in the Old Testament are explained by KORESH as follows: "The specific purpose of this article is to define the formation of the real ark of the covenant as the continent of the law of God. The tabernacle, with its tents and compartments, the holy and most holy places, the shew bread and ark of the tables, or of the law or testimony, was a symbol, but portrayed realities. It is the *reality* of which the world demands a knowledge.

"In the Jewish nation, and in the tribe of Judah, was a little village called Bethlehem (house of bread), so called by Divine Providence, because it was to be the birthplace of the real, literal Bread from heaven. The Lord was the literal Bread from heaven, and the twelve Apostles, with the divinely-directed women who accompanied him, comprised the anthropotic house of Bread, the real and literal Bethlehem, of which the little hamlet was the type.

"Thou Bethlehem, in the land of Judah, art not the *least* among the *princes* of Judah.' This reference pertains to the personalities who comprised that House. Upon this basis of interpretation we may institute a thorough analysis of the significance of every part of the ark, defining the various and corresponding parts of the reality, until we have discriminated, not only the abstract principles of the continent of the law of God, but the very personalities who, of all the millions of people in the world, shall be selected for their divine adaptations to represent the ten foundation principles of this age, as the twelve Apostles were the foundations or walls of the New Jerusalem. The ark of the covenant, or the continent of the law of God, must be where the real law is ultimately written; which is in the heart of the brain—the seat of the soul."

### God Hath Made of One Blood all Nations

Question 257. "To what time does the statement in Acts xvii: 26 refer, where it is declared that 'God hath made of one blood all nations of men for to dwell on all the face of the earth?'" —*A. R. W., Colo.*

THE propounder of this question probably had in mind the belief generally accepted by students of the Scriptures; namely, that the original humanity was of one nationality, which is not the truth as presented by KORESH. It must always be remembered that any condition existing at a given time is but a recurrence of a like condition at some previous time.

The Adamic race, the Sons of God of the last Golden Age, were of 'one blood,' as will be those of this coming Golden Age, through ethnic infiltration of many nationalities. From a chaotic state corresponding to the geologic strata of the earth, they will be amalgamated and reduced to order.

In "An Open Letter to Queen Victoria," by KORESH, F. S., May 13, 1898, this passage occurs: "The Anglo-Saxon is the product of the lost ten tribes. England and America—the great Anglo-Saxon people, are not merely Ephraim and Manasseh, but all of the tribes, together with the nations of the earth, melted in the crucible of ethnic unity and power."

In "Race Infiltration," F. S., Apr. 26, 1890, is the following statement: "Just preceding that organic grouping which goes to make up or comprise the body of God in the earth [the Sons of God], there will begin to be a blending of the black and white corpuscles, and the Adamic or red man will be the product. This blending will not come until the race is baptized with the outpouring of fire, in which is to be reaffirmed the great truth, that God 'Hath made of one blood all nations of men for to dwell on all the face of the earth.'"

# The Publishers' Department

## The Flaming Sword

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### Interesting Reading and Announcements

#### A Heart to Heart Talk With Our Subscribers

DO YOU know that there never has been in the history of mankind a time more fraught with interest to the seeker after truth than the present one? It is not what you have read concerning the truth, and now forgotten, that will prove of any spiritual and physical assistance to you in the hour of trial, but only that which is available, when one is assailed by the enemies of truth. A constant renewing, or thoughtful review of the truth, is an absolute necessity. This is what the Apostle meant when he said: "Take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." That is, we should stand prepared, especially during the present time of waiting. This waiting does not mean idleness or inactivity, but a watchful waiting while performing uses to the neighbor.

The special events in Europe should cause every Koreshan reader and student to search diligently the hidden things

in Universology and sacred Scripture, which will bring to light the mysteries of the past and the present from the archives of the eternal storehouse of truth, and thus enable each one to be better prepared as a true Koreshan "Sentinel" against the fiery darts of fallacious conceptions that are abroad now more than ever before.

The manifold phases of fallacy, robed in the livery of apparent truth to captivate and capture the unwary, are now brought in contrast with the truth, in like manner as the prophets of Baal and of the Grove came against the true prophet Elijah on Mount Carmel.

Our great Teacher and Scientist declares: "The most dangerous counterfeits are those which resemble the most closely the bills of the banks upon which they are issued. It will require sometimes the most critical examination to differentiate the true from the false; but it is the province of THE FLAMING SWORD to furnish to its readers the differential signs and indices discriminative of the genuine from the counterfeit."

Reader, you cannot afford to do without this magazine. The truth it contains will cause you to renew your watchfulness with patient waiting, and diligent performance of uses unto the neighbor. Remember that your neighbor, according to Koreshan Science, is the Lord himself primarily; and in this sense we see the truth in this verse of the "White Horse Army" hymn:

"In the love [performance of use] we show to others our devotion He may see;—  
'What thou doest to my least ones, that thou doest unto me.'"

Secondarily, every one is our neighbor, who is in the same doctrine, and ultimately those who are in the same life, the life immortal.

THE FLAMING SWORD should be a necessity to every Koreshan. It is ordained, by KORESH, as such. There cannot be another magazine like it; that is utterly impossible. THE FLAMING SWORD

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We are sorry to note that there are any delinquent subscribers on our mailing list, for we feel they need the help of such a magazine as THE SWORD. There are necessary expenses to be met in presenting the "everlasting gospel," the message pertaining to the closing scenes of the old order, and the beginning of the Golden Age, to our people, and it requires means to sustain the faithful workers in their regular performance of use, in order that our readers may receive the magazine in proper time. And lastly, it demands thoughtful consideration as to what is the best mental food for the household of Koreshans at home and abroad.

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These kings have had their allotted days, and their kingdoms are to be broken up and utterly destroyed. Nothing is to be left of them. They will disappear from the face of the earth, as the four previous World Empires have disappeared in the past—the Babylonian or Chaldean, the Medo-Persian, the Grecian, and the Roman. This historical fact, which every one familiar with history knows, should be an indication to us of what is to happen to the "ten toe" kings and kingdoms.

It behooves us to keep determinedly in mind the wording of Dan. ii: 44. All our reading and our thoughts of the European war should be mirrored in that light, and by all means we should not take sides with either of "these kings" and "these kingdoms." As the divine verdict, in substance, is: These kings have had their day, and their kingdoms are now to be broken up and utterly destroyed, why should we allow ourselves to take sides with any, and why should we be so unwise as to blame any one of them for having brought on the conflict?

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### What and Who Is the White Stone?

In G. S., Vol. I, p. 244, KORESH says: "To him that overcometh will I give to eat of the hidden manna [the conserved potency of a chaste life], and I will give him a white stone [separated and crystallized divine truth], and in the stone a new name written, which no man knoweth saving he that receiveth it." Mark the words in brackets, they are the exposition of KORESH himself, and express the con-

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cise meaning of the two obscure phrases, "hidden manna" and "white stone."

In F. S., Vol. X, No. I, p. 1, we read: "The law of unitary and indissoluble conjunction—through which the Son of God enters into the unity of the nucleus and center of consciousness—is the white stone which no man knoweth saving he that receiveth it. This law applies also to as many as are given power—through obedience to law—to become the Sons of God, the firstfruits of the Tree of Life."

In F. S., Vol. XVII, No. 19, p. 3, it is written: "The reward is offered to him who overcomes, and the nature of the reward corresponds to the thing to be overcome. In this instance the reward is a white, polished stone. \* \* \* When time ends with the old 'man of sin,' and the process of overcoming enables the man to renew his life through the virtue of chastity, he is made white at the seat of reproduction, because white is predicated of the chaste life. Hence he receives a white stone in place of the mortal and defective one, defective through the sensual desires.

"To give a white stone signifies nothing less than to impart a stone of chastity; a condition which is consonant with the thing noted to be overcome. This is the seat of this particular adversary; it is the seat of sensuality. \* \* \* In the greater 'sense,' the degree pertaining to universals, the white stone is the central man. Stone is predicated of the reproductive function; and as the highest form of reproduction is the process of regeneration, reproducing the Sons of God, and as the Sons of God cannot be produced except through the manifestation of the primary Son, it therefore follows that the Lord is primarily the white Stone; and that to receive a white stone is to be in possession of the white Stone, and to be in conjunctive unity with the Lord God; for to become the Son of God is to be one with the Lord [Jesus].

"When this unity is effected there obtains a peculiar experience, the seat of which is at the polar center of the cerebrum [upper and large part of the brain-mass] known only to him who has the experience, and from him to such as are baptized with his spirit."

Mark, where the seat of the reproductive function, the seat of sensuality, is located. It is not primarily in the body, as some erroneously suppose, but supremely in the head, where desire, or will to do, is located, and from whence it has its origin.

The conarium or pineal gland of the brain is the seat of the reproductive function, the seat of sensuality. The man or woman who looks for it in the body, is a pretender of knowledge, and also a false prophet.

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KORESH teaches that there is a constant copulation in the brain between the organs of the conarium, glandula vitæ, and the corpora quadrigemina, (the four lips of the brain) and this function is the real cause of mortality (sensuality); for its activity tends toward disintegration of the brain and body by a corruptible process which terminates in death. This "anatomical defect" is the cause of disease, sickness, death, and corruption. (For further information read Chapter III, "Immortal Manhood.")

Sacred Scripture says that the Overcomer "had a name written that no man knew but he himself: \* \* \* and his name is called 'The Word of God.'" (Rev. xix: 12, 13.)

"Study to shew [i.e. present] thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (II Tim. ii: 15.)

### A Prophetic Poem

It shall come and the world shall be shaken,

Like a reed at the touch of its rod;  
And the kingdom of time shall awaken,  
To the voice and the summons of God.

No more through the din of the ages  
Shall warnings and chidings divine,  
From the lips of its prophets and sages,  
Be trampled like pearls before swine.

Ye have stolen my lands and my cattle,  
Ye have kept back from labor its meed,  
And when clamors of hunger grow louder,  
And the multitude prayed to be fed,  
You have answered with prisons and powder

The cries of your brother for bread.

I turn from your altars and arches,  
And the mocking of steeples and domes,  
To join in the long, weary marches  
Of those you have robbed of their homes.

I share in the sorrows and crosses  
Of the naked and hungry and cold;  
And dearer to me are their losses  
Than your gains and your idols of gold.

I will—with the might of the spoiler—  
I will laugh at your dungeons and locks;  
For the tyrant shall yield to the toiler,  
And your judges eat grass like an ox.

For the prayers of the poor have ascended,  
To be written in lightning on high;  
And the wails of the captives have blended

With the bolts that must leap from the sky.

The thrones of your kings shall be shattered,  
And the prisoners and serfs shall be free;

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I will harvest from seed that I scattered  
On the shores of blue Galilee.

For I come not alone and a stranger;  
Lo, my reapers will sing through the night;

Till the star that stood over the manger,  
Shall cover the world with its light.

—Writer Unknown.

### Philosophy

The signs is bad when folks commence  
A findin' fault with providence,  
And balkin' cause the earth don't shake  
At every prancin' step they take.

No man is great till he can see  
How less than little he can be  
Ef stripped to self, and stark and bare,  
He hung his sign out anywhere.

My doctern is to lay aside  
Contentions and be satisfied.  
Just do your best and praise or blame  
That follows, that counts just the same.  
I've allus noticed great success  
Is mixed with troubles more or less;  
And it's the man that does the best  
That gets more kicks than all the rest.

—James Whitcomb Riley.

### Electrical Notes

Detroit has more than 50,000 electric irons in service.

An electrical device is used to sterilize dental instruments.

An electrical exhibit was a feature of the Nashville State Fair.

An electrically driven floor brush is used to polish hardwood floors.

Nearly 2500 electric irons were sold in one day at St. Louis this summer.

Seventy-five different industries in New York City use electric trucks.

Electric locomotives are used on the Usui-Toga mountain railroad in Japan.

German officers carry electrical torches strapped to their breasts for night work.

A total of 318,569 electrical horse power is supplied the various industries of Chicago.

Electric motors are generally used for large pumping plants in this country and Europe.

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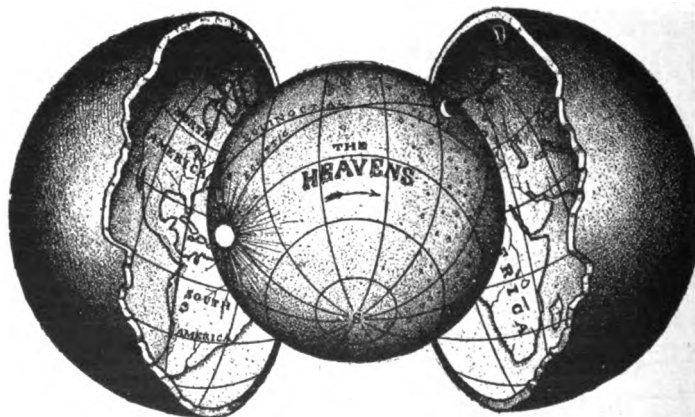


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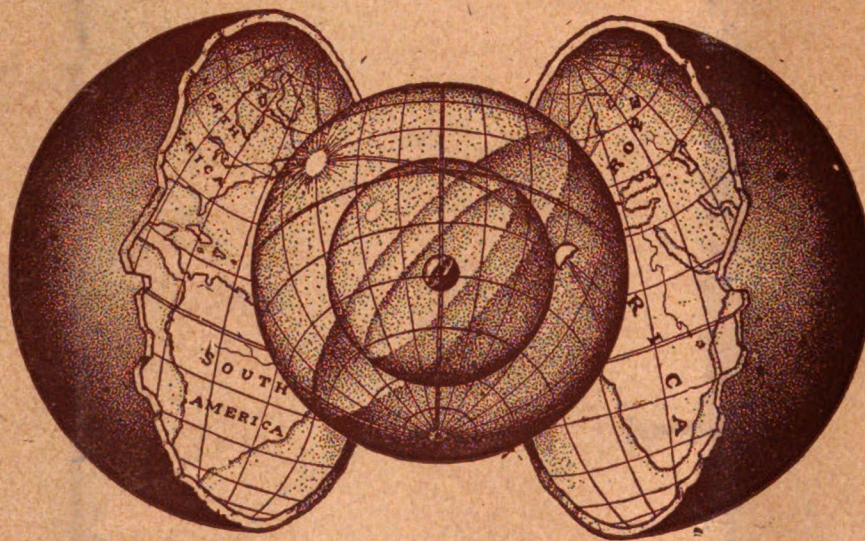
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