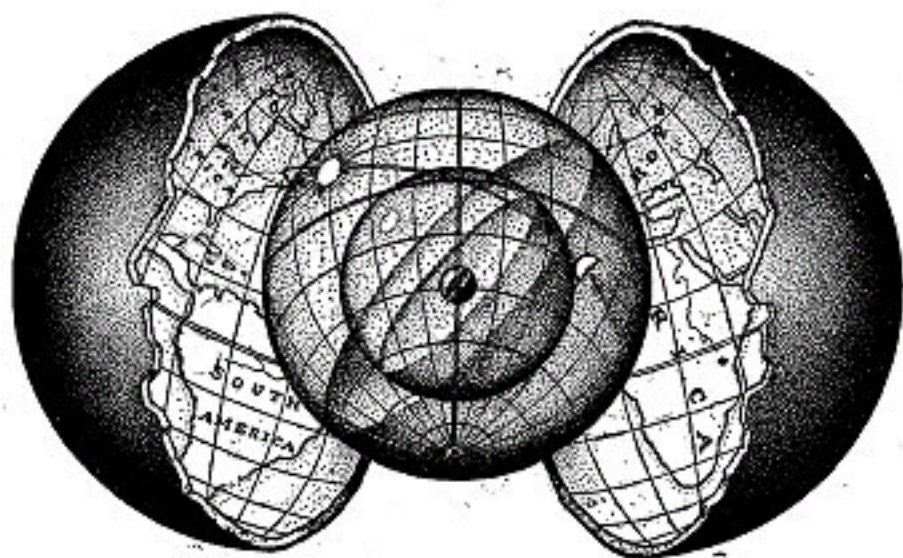


The Flaming Sword



A. D. ~ AUGUST ~ 1911
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The Cellular Cosmogony



Discovered by Koresh
In 1870

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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Joseph the Channel of the True Shepherd

How the Primitive Doctrines of Christianity Became Soured Until the Whole is Vitiating

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

IF NOW WE compare the fact of Israel's loss, by absorption through their intermarriage with the Medians, Persians, and Assyrians, with the parable of Jesus regarding the leaven which the woman took and hid in three measures of meal, great light will be thrown upon the subject. The parable of the leaven is generally understood to refer to Jesus, or his doctrines introduced into the world, and working in the people until the whole world (the lump) is converted. In the way of such an interpretation there stand some insurmountable obstacles.

To begin with, leaven is something soured or vitiating. If the leaven referred to the doctrine of Jesus, then his doctrine was soured or vitiating; for the leaven which the woman took, if doctrine at all, was degenerated doctrine, and the effect would be to degenerate the entire lump and make it all leaven. The fact that the parable alludes to the kingdom of heaven, proves nothing to the contrary, for the kingdom of heaven is not always the perfect state.

The kingdom of heaven is likened unto ten virgins; five were wise and five were foolish. Herein is a direct statement in proof of the fact that the kingdom of heaven can be, and is, likened both to a state of virtue and a state of prostitution; and God's church, the kingdom of heaven, according to all the teachings of Scripture, from Genesis to Revelation, is subject to the constant change of state,—in alternation from that of favor with God, to that of subsequent declension and disapproval.

When Jesus said, "The kingdom of heaven is likened to a little leaven which a woman took and hid in three measures of meal," he had reference to the condition of that kingdom when the church should have fallen away from purity of state, wherein the doctrine and life of the church were vitiating, or until the Gentile lump should be vitiating through the influence of the leaven which the woman hid therein.

I have shown that it was through the woman, or female potency which the Israelites appropriated, that they were influenced into that final idolatry which separated the tribes from the house and influence of Judah. I have shown also that Israel, soured or leavened in doctrine and life, was taken into Assyria and absorbed into the Gentile nations, and there hidden or lost. This leaven (life vitiating by false doctrine) of the ten tribes was hidden by the woman influence in the lump, until the whole lump was leavened or vitiating. This is accomplished at the end of the dispensation, when the people who shall comprise the kingdom of heaven shall be within the influence of the absorbed ten tribes.

The United States of America is the country, and the American people constitute the nationality out of which will be developed and manifest the nucleus of the divine government, and in which shall first be established the divine brotherhood, the restored Garden of Eden. The American people are the culmination of ethnological filtration,—the foundation or basis of the mixture being the mixed Hebrew and Egyptian, the tribe of Ephraim. This people is the product of the pneumo-psychic union of the German and the English, the German constituting the pneumatic, male or impregnative, and the English the psychic, female or conceptive.

The one is therefore called the Fatherland, and the other the Mother country. The German and English are the male and female branches of the Teuton stock, and the American people are the offspring or child of their pneumo-psychic conjunction. The Teutonic family of nations, as such, originated with the ethnological blending of the Egypto-Hebrew with Media, Persia, and Assyria. The people of the United States are therefore the descendants and product of both Israel and the Aryan families.

The Indo-Germanic family of nations, though having descended from the pre-Noatic race in a line outside of the Noatic channel, that is, the so called Aryan

family, did not become Germanic until after the Japhethic fusion, and subsequently the mixed Israelitish fusion. This combination produced the Germanic family, which constitutes the basis or groundwork of the conglomerate mass, here in the United States, out of which shall evolve the seven distinct genera or heads of the coming nations of men. This new order or genus, composed of seven *genera*, is the new church or brotherhood, the new Canaan, in which dwells the Israel of God.

There has been a continual flow and descent of a race, which, subsequent to the Japhethic filtration, was known as the Aryan race. The Japhethic race, or the descendants of Japheth, according to prophetic prediction, were to become the final Gentile race or body to contain the true Israel of God. The word Gentile means body, earth or ground; and in the antitype, the true Canaan or Gentile. The real promised land is not a geographical country, but the new body, the church itself, as established in the earth and inherited by Israel.

"Now these are the generations of the sons of Noah: Shem, Ham [Kam], and Japheth; and unto them were sons born after the flood. The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Mesbech, and Tiras. And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah. And the sons of Javan; Elisha, and Tarshish, Kittim, and Dodanim. By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations." Gen. x: 1-5.

The Medians, where the Israelites were carried when the ten tribes were taken away by the Assyrians, were the descendants of Madai, the third mentioned son of Japheth. Now, taking into consideration the fact that Israel was taken to Media, and there mixed with the Medians as one of the nationalities by which the Israelites were absorbed, we discover such an ethnic combination as the following: Egypt was absorbed by Israel. The Midianites, who were a mixed race, descended in two lines from Abraham, through both Hagar and Keturah. Hagar had one son, and Keturah six. The posterity of these coalesced in the Midianites, and thirty-two thousand of their maidens and female children were appropriated at one time by the Israelites for wives.

The Descendants of Japheth Become the Aryan, and thence the Teutonic Race

After these combinations this mixed people, Israel, were carried to Media, and were there infiltrated partly with the Medians who descended from Japheth. Thus we discover that in Media, the posterity of Ham, Shem, and Japheth are thoroughly mixed. Ham is the typical Canaanite. Examine now in this connection, Noah's prophetic declaration regarding Japheth. "God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan [Kam] shall be his servant." Gen. ix: 27. This is a simple and direct prophecy, pointing to the ultimate unity of the posterity of Noah, as descending through these three channels.

The descendants of Japheth, in their unity with the pre-Noatic race, constituted what is commonly regarded

the Aryans. The mixed Hebrew and Egyptian, infiltrated with the Aryans and the three nations in which the Israelites were lost, constituted the Teuton. The Teuton family of nations cannot be traced further back than Media as Teuton, because they did not exist before that infiltration. The word Teut, as the origin of the word Teuton, came through the Jewish or Hebrew dialect. Teut, in Hebrew, signifies to collect or gather. The Teuton family carries out—in the tendency of its progress through the ages—the collective or gathering propensity, as pertaining definitely to the ethnical re-unity or re-combination.

The nations from which the English speaking peoples have descended, especially the American nation as representative of the language and nationality, may be traced directly back to the geographical location where the ten tribes were taken and lost. The nations by which northern Europe was peopled; namely, the Danes, Norwegians, Saxons, etc., can be traced directly to the three nations in which the leaven was hid; and the American people, as the most pronounced mixture of all these nationalities, fulfils the prediction to Joseph concerning his son Ephraim: "I know it, my son, I know it: he also shall be great; but truly his younger brother shall be greater than he, and his seed shall become the fulness of the Gentiles." (King James' Version: "A multitude of nations.")

The identification of Israel, or the lost tribes, must be determined by the sign of circumcision. The influence of circumcision has already been considered in some of its direct bearings. So far as the outward or literal, typical Israel is concerned, and also the typical outward circumcision, as a sign of the covenant, the ten tribes have not only lost their identity, but their right to the covenant stipulation.

It is not merely possible, however, that the influence of circumcision in its reflex and antitypical psychic force or power, still pervades the race, but it is my purpose to show how this force continues to operate, and what special mark or sign denotes the covenant relationship. Before entering, however, upon the consideration of the reflex and psychic influence of the ministration of the ceremony, I will here briefly recapitulate the differentiation of the two kingdoms, Judah and Israel, and the processes and influences by which Israel merged by psychic transformation, from the Hebrew to the Gentile form and life.

The two kingdoms, under the two distinct governments, denominated respectively Judah and Israel, were reigned over by the two houses; namely, the house of David and the house of Ephraim. The division of the kingdom occurred about 900 B. C. Jeroboam, a direct descendant of Joseph, through his youngest son, Ephraim, was the instigator of the rebellion which resulted in the establishment of the new kingdom through the revolt of the ten tribes.

There are two special prophecies made by Jacob (Israel), dominantly important, and bearing directly upon this matter, which together constitute the keynote to this whole subject. The first is the declaration

of Jacob to Joseph concerning Ephraim: "His seed shall become [*melo-hagoyim*] the fulness of the Gentiles." The second is the blessing pronounced upon Joseph: "From thence is the Shepherd, the Stone of Israel."

The posterity of Joseph, through the line of Ephraim, according to prophetic declaration, was to become Gentile. The transformation began with the sons of Joseph, who were half Hebrew and half Egyptian. The absorption of Egypt through the intermarriage of the offspring of Joseph's posterity with the Egyptian women, and the subsequent intermarriage of this mixed race with the Medians, Persians, and Assyrians, continued the transformation.

The departure from the observance of the rite of circumcision, with the other Hebrew religious observances, obliterated the barrier which had been set up as a hedge against international filtration, and the Israelites became finally absorbed by the nations into which they were carried. Thus the Hebrew leaven, the vitiated life, through the idolatrous departure of Israel from the true worship of the God of Israel, became hidden in the Gentile lump, not to be again identified until the time of the fulness of the Gentiles, when by the reflex psychic and antitypical sign, the mark should be revealed, and the true Shepherd through Joseph's posterity manifest.

The Teutonic family of nations had its origin in the union of the mixed race, Egypt and Israel, with the three nations by which they were absorbed; namely, Media, Persia, and Assyria. The Anglo-Saxon is the main channel through which the new race is to be evolved, and the United States is the country in which the new paradise is located.

The American people comprise the amalgamation out of which is to proceed, not only the new genus or race which is to fulfil the prophecy of Jacob, "His seed shall become the fulness of the Gentiles;" but also out of which shall come, by involution, the Shepherd to the Gentiles, fulfilling Jacob's promise to Joseph: "From thence is the Shepherd, the Stone of Israel."

Reflex Psychic Influence from Circumcision

The first general influence of the observance of the ceremony of circumcision, was to produce a flow of the animal soul force into the sacerdotal (priestly) and royal centers of the race. The reader must not forget that in order to comprehend the idea, thought must be regarded as veritable substance. Circumcision, as has been shown, conserves this substance, and the direction of the thought toward the promise, continually memorialized by the observance of the rite, produced the national inflow of the soul substance to the center whither it was intended by the institutor of the rite that it should be conveyed.

God and Abraham, with all the Seers and Prophets, with the divinely inspired Priests of the Levitical order, looked beyond the purely animal centers which were manifest in the type, to the spirit and soul (or the pneumatic and psychic) centers which they knew were to come as the reflex potencies of the law of cutting off. The

universal flow of the spirit and soul substance toward and into the pneumatic and psychic centers, was determined by the more spiritual and higher religious purposes and desires of the Jew and the Israelite.

The ulterior purpose of the cutting off and loss of the Israel of God, and the engrafting of Israel into the Gentile stock; was to the end that the Gentile world through Israel should finally, in the restoration, be instrumental in bringing the Gentile world within the influence of the true and "everlasting gospel."

Before the Gentile nations into which the leaven was placed and hid (lost), come to the point of complete regeneration, the whole lump of the Gentile must be leavened. By this I mean that the idolatrous declension of the ten tribes must so affect the Gentile world by which Israel was absorbed, that the kingdom of heaven is one mass of leaven; that is, one mass of corruption, both as to doctrine and life. The whole mass of Christianity today, is in the state of vitiation pronounced by the parable of Jesus.

Jesus was the very life of Judah. He was not only the promised Messiah (Anointed), Priest of the Order of Melchizedek, but he was the product of the spiritual desire of the whole house of Judah, which, after the division of the kingdom, was composed of the two tribes of Judah and Benjamin, and of course a portion of Levi.

Jesus was the centralization of the desire of the Jews for a Messiah, reflexed, and pneumically manifest. He was a quickening spirit. He came forth from the Father. He was the *semen patris*, or the Father's seed. In His theocrasis he descended into the race by the operation of the Holy Spirit, which proceeded from, and was the product of, the dissolution of his visible form in the translation, after his resurrection. The people into whom He thus descended comprised the very race into which, more than seven hundred years before, the lost Israel had been infiltrated. Hence the spirit of the house of Judah, conserved and concentrated in the Christ as the Messiah of the age, was, by his dissolution and transformation to Holy Spirit, carried over in one of its channels of transmission and imparted to the Teutonic family of races, which became receptive to its influence.

The leaven of the Israelite transformed the whole Gentile lump to leaven. It also perverted in subsequent time the spirit of Judah, committed to the nations through the Christ, also a leaven, so that in the present age the entire Christian church is in a state of perversion, but prepared for judgment now that the everlasting gospel is ripe for manifestation and promulgation.

The Anglo-Saxon race, as specially representative in America, now approaches the fulness of the Gentile state. The mystery of the Gentiles is now revealed; the resurrected body is about to be made tangible as the remnant to be saved. This body does not comprise Israel, but the Israelite transformed to the Gentile. The word Gentile means body, when traced to its primitive root signification. This body, Canaan, is the promised land to be occupied by the spiritual Israel, the New Jerusalem descending from God out of heaven.

This body, the fulness of the Gentiles, is at present occupied by the Philistines, supremely represented by atheistic and antichristian spiritualism. The Philistines are to be driven out, and the land occupied by the spiritual Israel, the New Jerusalem, as seen by John the Revelator, to descend from God out of heaven. By Philistines I do not mean spiritualists, but the anti-christ and atheistic power which is in possession of, and controls the mediumistic world at the present time. The biological, and hence the antitypical Canaan or land of promise, is comprised of the mediums and sensitives now under the control of the lower, or under spirit world. The driving out of this antichrist power, and the possession of the land (mediums) by the New Jerusalem spirits, is the work of salvation to be inaugurated through the "Sign of the Son of man."

Jesus was the minister of the real circumcision of the house of Judah. The Jewish-Christian church constituted the circumcision in one of its aspects, but the Israelitish church, which was lost, constituted the real cut off people in a biological and ethnic aspect. The restoration of this cut off Israelite must be through the manifestation of the sign of circumcision. They must prove by the sign which they are able to present, that they are the real cut off nation.

Koresh, in His Theocrasis, the Psychic Sign of Israel

In the consideration of the reflex psychic sign of the real and antitypical circumcision, it must be remembered that though Israel was cut off through disobedience, God never made a proviso, in his covenant with Abraham, regarding their final salvation. The promises of God were sure, and notwithstanding Israel was cut off by virtue of the very provision of the covenant, there must be a restoration, because God had promised to save Israel with an everlasting salvation. But to insure the restoration and this everlasting salvation, the Sign must be manifest.

Cyrus, in his theocrasis, is the psychic Sign of Israel's restoration and fulfilment of the covenant, as the spirit transposed from John to Jesus, and from Jesus to his Disciples, was the pneumatic sign of the fulfilment of the law and the prophets. Because it is declared of Jesus that he came to fulfil the law and the prophets, it does not follow also that in his coming nineteen hundred years ago, he did fulfil the covenant or promise. No, God's promises to and through Abraham and Jacob, cannot have their fulfilment except through the posterity of Joseph, and thence through Ephraim, and consequently through that part of the Hebrew race which was cut off and lost, because the tribe of Ephraim in which the promises all centered, was lost with the ten tribes.

It will be impossible for the reader to acquire any correct conception of the principle of reflex circumcision, without some definite ideas concerning the facts and laws of polation, as inhering in and obtaining with biological, as well as with physical existence.

In the physical universe there are strata or planes of metallic, mineral, aqueous, and aerial substances.

The atmospheres are pervious to light and other forces. The stratum of water, while as pervious to some of the forces as the atmospheres, is less so to light than some of the atmospheres. The planes of the metallic substances are opaque as related to light (lumen), but pervious to electric force. These all act as reflectors and refractors.

A ray of light impinging or striking an aqueous surface, is both refracted and reflected. What is true of light, as related to a water surface, is true of every force as related to any surface, as light is related to the water surface. The laws of refraction and reflection obtain with electricity, or any other force as related to specific metallic surfaces; but the refractions and reflections of all forces do not depend upon the same conditions.

In the biological domain, or in the domain of life, more especially mental activity and conditions, there are atmospheres as there are in the domain of physics. So there are mental forces, and these mental forces sustain the same relations (or corresponding ones) to the mental (spiritual) atmospheres, as the physical forces do to the physical atmospheres.

If an object is posited a number of feet from a concave mirror, in looking into the mirror to view the object, it does not appear to be so far beyond the concave surface as the object really is in front of it. The reason of this is because at the point where the object seems to be, there is an actual convergence of rays which have been reflected from the concave surface. If the surface is one of glass, and therefore pervious to some of the rays, so that they pass through and beyond the surface of refraction, they are converged again to a point or focus. At the same time that some of the rays converge beyond the concave of refraction to a focal point, from the concave of refraction there is also a wider divergence of the rays as they pass through the surface. That is, as the rays impinge against the lucid concave surface, some of them focalize at a given point beyond, while at the same time some of them diverge or radiate from the point of impingement.

In the one case, that of convergence, the rays are conserved; and if they be rays of light, at the point of focalization they are terminally transformed to heat. This focal point or center being in the midst of convertible matter, there is a new generation of both light and heat. In the other case, that of divergence, there is no conservation of the rays, and they are therefore lost by absorption in the forms of matter into which they radiate. The direction of all these rays is determined by their qualities, and the qualities are determined and fixed at the point of impingement, by the friction induced at that point.

All physical forces have their correspondence in mind or mental force, and then again in spiritual and soul, or pneumatic and psychic forces. Light and heat, in the domain of physics, correspond to intellection and affection in the domain of mind. If the laws of the one are understood, it is easy to understand the other by the law of analogical relation and action. In the

physiological operation of these principles as pertaining to their least forms, or the individual, and as represented by the human male and female, they determine in the male toward the formation of millions of sperms, and in the female to the unique (one) ovum (egg). In the universal or macrocosmic domain (I mean, here, the biological macrocosm), the same laws obtain.

In making application of this principle to circumcision, thought must be regarded as subject to corresponding influences in the realm of biology, to light and heat and other forces in the domain of physics. The mind must not lose sight of such relationship.

**All Physical Forces Have Their Correspondence
in the Mind**

Circumcision was the sign of the covenant. The word covenant in the supreme sense means conjunction. The intent of the law (principles or laws of life) as proceeding from and determined by both the desire and purpose of God, was to reunite man with God in one perpetual unity. To insure such a unity, it was essential that there be a conservation of force. The law of circumcision was the law of conservation. When the force was generated it could be either husbanded or dissipated. The law of husbanding was in the convergence of thought through successive spiritual states, acting as so many spiritual atmospheres, to finally bring to a point or focus the thought substance of the race, hence of a consequence to a point of terminal transformation, and therefore to a new beginning, or where by a concentration of the rays of thought (intellect and desire), a new fire can be kindled from the material stuff where the focalization occurs.

The law of dissipation is in the divergence of thought. In these operations we observe the two universal laws of dispersion or divergence, and gathering or convergence. The first is the office of the male or father, and the second is the function of the female or mother. These are both true in one aspect and false in another. In other words, just half the truth is stated when the male and female in their separate states only, are taken into consideration.

The quality of the desire, as I have before stated, determines the direction of the thoughts, and in the case of the special thought substance conserved by the circumcision of the Jew, the thoughts were determined toward a specific center as the medium of terminal transformation and transposition from one state or condition of life to another.

In the primitive mind of both the God and the man, where the terms of the covenant were established, the thoughts looked forward through a series or succession of times, as so many timic biological strata or layers of thought, to the time and point of polation or focalization when the supreme convergence should occur. Were it not for such desire and direction, determined through divine or prophetic prescience or foreknowledge, there could be no conservation. The primitive conception in the mind of man, posited in or generated by the influence of the divine, was the sole determining potency which through all the ages moved (and moves) to the

one end, the focalization of thought for the renewal or regeneration of life. The same prescience which determined, foretold, and instituted the end and the means to the end, knew the name of the Sign when at the termination of the long cycle it should appear.

(To be continued.)

The Mission of the Messiah

(From the Writings of Kousztu)

THE RESULTS of the mission of the Lord Christ are yet to be realized, if what was his purpose in life is to be accomplished. He himself attained to immortality, the state of immortality in the flesh. The Lord's body was immortal, incorruptible; he accomplished this through a process of overcoming. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." By this it may be understood that the Lord had something to overcome, and that in this attainment he succeeded in reaching the throne of God. It may be further understood, that he who overcomes will sit down in the same throne. Do not make the mistake so commonly made, that the term *he* implies *they*. For it is not said that *they* who overcome, but "*he* that overcometh."

The Lord reached immortality through obedience to some law. Can it be known what the law, and what the process? In this is involved the whole secret of immortal life. Immortality in the body is the final fruit of the Tree of Life. It has not been attained in Christianity, for the cogent reason that the fruit of Christianity was not to be reached until the end of the age. There has been no immortal life in the world since the Christ; there will be none until he comes again to fulfil his work. When it is said: "He that overcometh shall inherit all things; and I will be his God, and he shall be my son," it has special reference to the Lord himself, who, descending into the race, took upon himself the sins of the world, and was "made to be sin."

The fruit of immortal life will ripen in this world, in bodies that are now mortal; for it is said that "this mortal shall put on immortality," which means that this mortal body shall become immortal. It cannot be implied that this mortal must be thrown off, and that the immortal will appear in some other sphere. This corruptible shall put on incorruptibility. This corrupt body shall be made an incorrupt body; not in some other world, but in this natural sphere of activity. Here, then, the process is to be fulfilled; here, we are to overcome; in this mundane existence the body is to be perfected. The question arises then, What is the process? Are there principles of law to be known, and is it possible to observe them, by which immortality is to be effected? We maintain that they are to be known, and that it is possible to observe them. The law is the same that the Lord Jesus applied in his own case.

The question will arise with many, If the Christ overcame and through it made himself immortal, why cannot all men observe the same law and become immortal as he did? They cannot do it without another Messi-

anic manifestation, for the simple reason that one man, not many, will first attain to the knowledge of the science by which it is accomplished. That science embraces the power to overcome, and to baptize the thousands of others into the power of overcoming. The change to be wrought in the production of immortal life is nothing less than the resurrection of the dead; this is a coming again in the flesh; it is reincarnation; it is the fruit of the Tree of Life.

The Lord accomplished his perfection through his transmigrations, made through two dispensations; namely, the Noatic and the Abrahamic, in which he passed through a sufficient number of embodiments to give him the essential and material experience to constitute him the Son of God. The experience necessary to develop the specific and prime (only begotten) Son, embraces more than two divisions of the cycle of the Mazarotheic progress; but these two periods bring the Son through the two natural degrees of his maturity, to that condition by which he can be absorbed into the central consciousness of Deity, and in which he becomes one with the Father and is made the central Star—the intellectual consciousness of the eternal throne.

It is by the building up of a (the) central man to sit upon the throne of God, that Deity perpetuates his own being and eternally insures the continuity of his royal tenure. It is because the throne of the universe must forever be held intact, that it is essential for the special Son of God to be created and perfected and absorbed into unity with the Father, so that the Father and the Son become one.

In every age of the world there is begotten the central man, the pole of the divine axis, the Messianic center, whose office it is to direct the laws of construction for the age. "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name." The reason it is said "he shall go no more out," is because the man raised up and ordained to the office of Messiah, though a new creation from the human race, becomes central, and so organically related to the pneumo-psychic central consciousness as to become one with Him. Once absorbed into that center he goes no more out; but from himself he impregnates the world for the raising up of another Son, to be absorbed in the same way, into the same eternal Center.

The Sons of God who are begotten and thence born of the Son of God—who becomes the Father by virtue of his absorption and the communication of his reproductive essence from himself at the time of absorption—are the product of the Only Begotten; that is, they are regenerated from the Son who is and has become the Father. It will thus be seen that the raising up of the central man and his absorption into the eternal consciousness, are essential to the perpetuity of the Center; and the Sons of God, generated from the humanity through the impregnation by the Son, absorbed, per-

petuate the Order of Melchizedek—the Order of the Deities, or the Sons of God.

One of the supreme functions of Koreshanity and its mission to the world, is to teach the laws of immortal life and to make it possible to apply them. Let the fact be emphasized, that immortality in the flesh is to be accomplished through the application of some law. This law of immortal life, as it pertains to the arch-natural creation, must be of the higher physiological nature. Koreshanity maintains that there is no law by which man can be redeemed, but the law of Moses. Obedience to this law made the Christ immortal; obedience to this law will make the humanity immortal who become obedient to the same principles.

It was the planting of the Christ in the race that made it possible for a new Teacher to arise, and new receptacles to receive the gospel of that Teacher. Humanity can only be saved through the Lord's mission to the world, by applying the law that he taught men to observe. It was not His example merely, nor his instruction to the Disciples and the world, but the impartation of his life, which he gave through his theocrasis, that gave his followers power to perform the works of the law, by which the world must be made immortal.

The pneumo-psychic Center of the human race, the focal point of all consciousness, the nucleus where converge all the love and all the wisdom, where also converge all the hate and all the fallacies of human ignorance, is the abiding place of the Creator, the preserver and the destroyer. At the center of combustion, where the fires of love and wisdom burn, in the same process of combustion, are generated the energies of evil and fallacy. Where God resides, there the devil and satan make their habitation.

Love and wisdom are coördinate energies, generated in unity by processes of combustion operative in the human mind, and there only. Love is the *esse* (the to be) of the mental fires; wisdom is the *existere* of the same mental combustion; these two are the origin—in their material basis of operation, the human brain—and product of the central pneumo-psychic fire of the Godhood. This fire is perpetuated through the kindling induced by the burning up of the divine Man, thence his absorption into the primal center of the eternal unity. In order to perpetuate this focal point of the whole humanity, it is provided that from the human race there should be developed the everlasting Son, and that this development should repeat itself as in the providential laws of the universal economy, it becomes necessary to replenish the eternal fires.

The center of the psychic fire being the acme of love and wisdom, the material for its consumption must possess coördinate principles of form and function; therefore, the man is built up in his integralism to an equality with the divine center into which he is consumed. The Son, in his absorption into the divine pneumo-psychic nucleus, does not lose his consciousness, but is blended with and takes on the consciousness of the throne (intellect) of the Deific center. This Son, then, in turn becomes the biune parent of his product—

the Sons of God, who, being the offspring of the Christ, are the offspring of God; therefore the Sons of God as it is declared of them: "For to as many as believe in his name, gives he power to become the Sons of God."

The science of immortal life resolves itself to the knowledge of the science of the Decalogue, the first principle of which is the recognition of the Messianic Lawgiver. This cognition of the Messenger is as essential to his function, as he is essential to the redemption of his followers.

The Alchemy of Human Life

(From the Writings of KURIEN)

WHEN the Lord passed away from the visible and material presence of his Disciples, through what the New Testament has denominated translation, he accomplished a pneumo-psychic phenomenon which, though belonging at that time to the philosophic field of demonstration, can be accounted for on wholly scientific principles, with the possibility of repetition.

In giving a scientific exposition of the theocrasis (translation) of the Son of God nineteen hundred years ago, we are not assuming, hypothetically, a possible explanation with the hope that the reader may condescend to think as we do, on a correspondingly hypothetical basis. We are merely declaring a great truth which we know absolutely to be a fact, a knowledge of which must constitute the basis for the hope of human redemption.

The atomic theory of matter, in so far as it maintains the indestructibility of the atom, is false. We do not *think* it false, we *know* it to be so. Of course, we are declared to be the champion egotist of the world. We would not be justified in attempting to teach the world what we *think*. There are too many people engaged in that business, and we are free to admit that the "scientists" of the world are modest enough to instruct the world in what is *believed* rather than what is *known*. We do not propose to teach assumptions.

When matter is reduced to its smallest, indivisible point, it immediately dissolves as an atom of matter and becomes energy. Atomic destruction is the source of energy. All energy has been matter, and all matter has been energy; therefore every atom of matter is capable of being dissolved to energy, and the quality of energy depends upon the character of the matter before the process of solution.

The composition of the Lord's material form was the same as that of any other human structure, except that the atoms of oxygen, hydrogen, nitrogen, carbon, sulphur, phosphorus, chlorine, fluorine, sodium, calcium, potassium, magnesium, aluminum, cuprum, etc., possessed psychic elements not common to the atoms of the ordinary human;—the difference residing in the quality imparted by a constantly exercised purity of thought and life. This difference may be illustrated by the alchemical distinction between organic and inorganic calcium. From the ordinary chemical and electrical tests they cannot be distinguished, but their

action upon vegetable life demonstrates a radical distinction which the chemist does not define.

Every atom has its soul; and the psychic qualities are modified by the experience of the atom, by contact, in relation with other atoms. Every atom of calcium in an organic body, where it is in consociation with other atoms of organic life, is impressed with the soul element of every other atom. This experience of contact or touch gives to it a psychic complexity which does not belong to the so called inorganic atom. Mental impressions, good or bad, are psychically imparted to atoms of organic life. The pure mind imparts to the atom of the organic form in which that mind resides, a psychic force and power which an impure mind could not enforce. It is thus that the corresponding atoms of the Lord's body could possess a psychic quality not possessed by mortal men having mortal organisms, in contradistinction to the immortal body of the Lord.

Vibration is destructible to atoms. Every atom of matter can be destroyed as matter through vibratory action. It cannot be destroyed as substance, for though it be changed from matter to energy, it remains as substantial as before the dissolution of the atom. Energy produced by vibration is more or less intense, in proportion to the rapidity of the motion to which the atom is exposed. This is as true of mental as of physical energy.

A tree may fall to the ground and gradually decay by exposure, and the process of change reduces the tree not only to its original alchemical elements, but in the transformation, through the process of decay, energies are generated and liberated from the hitherto alchemical environment. Throw the tree into the fire, or subject it to the friction of motion induced by the production of flame, and it is rapidly reduced to energy and dissipated. The light, heat, electricity, and magnetism generated and manifest in the flame, are but the substances of the material elements previously composing the wood of the tree.

The visible form of the Lord Jesus was transposed from material to spiritual substance. Mental energy is more potent than mere physical energy. Mental energy is pneumatic and psychic. It is spirit and soul energy. The principal source of spiritual energy is intellectuality; the principal source of soul energy is affection. The intellectual energy corresponds to electricity, but the energy of desire, that is, of affection, corresponds to magnetism. Human magnetism is derived either from pure love or from bestial lust. They are radically different in their effects upon different people. The magnetism of a sensual person repels a pure-minded person by the contrariety in their magnetic qualities. The greatly intellectual man devoid of love for humanity, is electrical but not magnetic. The man who loves his fellow men and is full of human sympathy, if he knows how to wisely conserve his devotion to the race, is magnetic.

Jesus was magneto-electric; so intensely so that his love was of the deepest and purest kind, and his electric power of the most thrilling character. His mental

The Symbolism of the Sphinx

(From the Published Writings of Kozausu)

vibrations were so intense, that the mental forces aroused the vibrations of the inner souls and spirits of those who heard him, and the responding vortex dissolved his body in what the world has known as his translation. Every atom of the Lord's body was reduced to pneumatic energy. That energy has been denominated the Holy Spirit. The Holy Ghost not only proceeded from the personal Lord, but it was the product of his dissolution, hence it was the veritable substance of his body; and when it was absorbed by his followers, they became the temple of the Holy Ghost because they had partaken of and appropriated his life, that life being an aggregation of spiritual entities.

The Lord was absorbed by his church. His external and visible form was absorbed into his intellectual and affectional invisible interior, it being centralized in the anthropostic astral nucleus of being in its ascent, while at the same time there was a radiating, or descending, energy of absorption. He entered the throne and altar of universal potency and dominion, as the imperial Majesty of the universe; at the same time, through the powers of the animal life of Deity, he precipitated himself into the race, which he impregnated for regenerative action.

"I am the bread which came down from heaven, which if a man eat he shall live forever." "My flesh is meat indeed, and my blood is drink indeed." The spiritual interpretation of this passage is not the most important one, for the reason, as Swedenborg says (not because he said it), that "The Word is in its fulness, in its holiness, and in its power, in its literal sense."

Literally, the Lord was eaten. The phenomenon was accomplished through the dissolution of his body,—its reduction to spiritual energy, the Holy Spirit, and its absorption by the Lord's Disciples. The theosophy of today, derived from a mere theoretical and false interpretation of Buddhism, has a vague conception of the principle of absorption into Nirvana, but it has no scientific exposition of its phenomena. The Lord was absorbed. We do not *think* it, we know it. We not only know it as a fact, but we know the laws by which the phenomenon was accomplished; and we have many times, in the Koreshan literature, defined the specific character of the mental factors and processes essential to the theocrasis of the individual, and of the thousands who shall consume by the electro-magnetic combustion, in which the anthropostic world is about to be conflagrated.

The conflict between the two powers in the arena of the competitive world is not the end. The forces of Satan will break the power of the old regime; then look for the government of the Gods, the establishment of the kingdom of righteousness predicted for ages and remaining as the hope of the world. Social democracy is merely the monstrosity which predicts the fall of secular and ecclesiastical empires, which are now hastening to the conclusion of their usefulness, and tottering upon the verge of dissolution.

WHAT arcanum lies unrevealed to the world in that silent monument of potential skill which for ages, with mute and mysterious utterance, has amazed the intellect! What secret portent, clothed in majestic significance, awaits the development of an intellectual amplitude comprehensive enough to read its symbolism! What greater marvel could so obscure the lines of traditional communication of the ancient with the modern age, as to blot out from human reminiscence that voluminous language of a hidden dispensation?

Come, let us commune in the vernacular of the symbolic throtter, and read what it attempts to disclose, though silent, and will reveal when the consciousness of men again awakens to an equality with the archaic concept. The etymology and analysis of the title disclose its significance. The word sphinx implies to throttle; and the symbol presented to the world in this magnificent and imposing structure portrays the law which governs the resurrection of the dead.

"Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies." Judah (the lion) is the throtter. Judah is the heart; and one of the functions of the heart is to throttle, because it chokes off the currents of the venous and arterial circulations, and regulates their flow. The lion—the sphinx has the body of the lion—signifies commercial power. The heart is the center of collection and distribution, and in the vidual body corresponds to that principle in the universal man which regulates the collection, interchange, and distribution of the products of industry.

The word *lebi*, lion, is from the root *laba*, to roar; and this is derived from *leb*, heart, from *laba*, oil or fat, from which comes flame. So the lungs, wherein is the flame of metamorphosis, derive the blood from the heart, and prepare it for distribution; the heart in turn derives the blood, which the lungs have prepared, from the lungs and propels it throughout the body.

The sphinx has the body of the lion, because it signifies the power to throttle. "Thy hand shall be in the neck [passion] of thine enemies." This was said to Judah, the lion. "Judah is a lion's whelp: from the prey, my son, thou art gone up." What does this mean? It signifies that the lion, as implying the potency of commerce, has the power to regulate the commercial act and purpose. This applies to commerce in every domain, even in the sphere of the commerce of sex. The power in man to control the passion of sex, cutting off the tendency of the thought to descend into the sensual flesh, conserves the energy of sex, transforming it to a well of water springing up into everlasting life. This implies the possibility of a higher appropriation of the substance (prey) of life; hence it is said of the lion of the tribe of Judah, "From the prey, my son, thou art gone up."

Jesus the Lord was to the universal man what the seminal essence is to the vidual. The Lord Christ was

the "promised seed," therefore the seed-man. He came to be sown, and was sown by the operation of the Holy Spirit, by virtue of his power to throttle his passions, placing his hand (his power) in the neck of his enemy (his enemy being his passion), that he might overcome. This He did, for he said: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

When man overcomes his sensual life he fulfils the declaration of John: "Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin because he is born of God." It is through this power that man arises into the resurrection.

It has been reported that at the foot of the sphinx there has been discovered a chamber, in which the capstone of the sphinx has been found; a sort of turban with a coiled serpent resting upon a lotus. The serpent signifies the wisdom of commerce. It is also shown, according to report, that there are corridors extending from beneath the sphinx. There is (or ought to be) a secret passage from the sphinx to the well in the pyramid. This well symbolizes the source of the resurrected seven churches, which occupy the room into which the well opens. The sphinx has a woman's head and the body of a lion. The head of the woman implies that in the form and life of the woman resides the potency of the body of the resurrection.

The lion signifies the power to throttle the passions, and therefore the power to conserve the sperm of reproduction; but this must operate through the mind of the serpent—the wisdom of commerce, to appropriate the germ of reproduction through occult power revealed, that is, to be no longer occult, but the revelation of the mystery of life.

The Mystery of Godliness Revealed

WE SEEK for immortality; it is to attain this end that we shape our course. This mortal is to be transformed to immortality; and this corruptible will put on incorruptibility. Such is the declaration of Scripture; the thought impulses the aspirations of the human soul to desire it, and common sense dictates it. There can be no fact more consummately and emphatically pronounced than this one truth—that death, not life, is the present lot of man. It is not a fact that unregenerate man has an immortal spark. Man is mortal (dying), and will so remain until the laws of immortal life are comprehended and applied. These laws are definite, and their comprehension is within the grasp of the human intellect.

There is not one word from the beginning of Genesis to the end of Revelation, that can be reasonably construed to signify that the soul is not subject to death. Even the divine soul which God made in his own image and likeness, and into which God breathed his own breath, making it a *living* soul, possessed the power to die. "The soul that sinneth it shall die," is not only emphatic but truthful. God himself contains the cause and power of death. The first man Adam was a living soul. Such a man was Jesus Christ the Lord. He was

the firstborn of every creature; therefore in his personality, being the express image of God's person, he was the first living man—Adam.

The Lord, the Christ of God, was the exact repetition of what transpired in the beginning of the cycle of Mazzaroth, described in the first chapter of Genesis; for the Lord is declared to be the beginning of the creation of God. The Holy Spirit proceeding from the Father and the Son in one person, the person of the Lord, being the quickening Spirit, was the second Adam, for it is declared: "The second Adam is a quickening Spirit." The Lord was a *living* soul, the immortal Son of God. He possessed the power of death, otherwise he could not have died. This was not merely the possibility of the death of the Son of God, it was the Father dying through the death of the Son.

God himself contains the essence of death. "I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things." God is the author of evil, according to this express declaration of Scripture; he is thus the author, because one of the principles residing in the cause of things is death; for without death there is no life. God, therefore, contains the capacity for death, it being one of the inherent properties of causation.

The first Adamic man, the Son of God, produced from the human race 23,000 years ago, was like the first Adam, the Lord Jesus, who was produced from the human race nearly two thousand years ago. The two manifestations were identical; both could live, both could die. It was but the animal life of God manifest in the firstfruits of the resurrection, that had the power to lay down its life and take it up again. God's animal life, while spotless, could begin its career of descent in the sinful humanity. It accomplished this through the Lamb (animal) of God.

The Lord (the Lamb of God) constituted the head of the animal life of Deity, the point at which the life of God begins its descent into the race, to carry forward the eternal principle of the reincarnation of the perfect man. The mystery of immortality resides in this one knowledge; namely, that at the nexus of ascent and descent, the point at which the upward and the downward ways of being meet, the descending (animal) man and the ascending (God) man are one. "Who knoweth the spirit of man [the ascending spirit] that goeth upward, and the spirit of the beast [the descending spirit] that goeth downward?" Who does know? Who can conceive the great truth of the unity of God and man, of the unity of God's man life with God's animal life? He who has the wisdom of God can enjoy this conception and make the discrimination. Adam both lived and died. When he descended into the race, he also ascended into God. When the Lord Jesus, after his resurrection from the tomb, ascended into heaven, he also began his descent, through the operation of the Holy Spirit, into the sinful humanity.

The laws of life are few and simple; to be potential in their operation, they must be applied. Immortal life is only offered to those who overcome. This process of overcoming must be on specific lines and clearly defined; the indications being the suggestions of the causes of human decay. Koreshaunty reduces this question of transformation from corruptibility to incorruptibility, to a physico-spiritual science, revealing the mysteries of the soul and the laws of death and life. The final mystery remains no longer a secret; its arcana are exploited, concluded, and presented to the world.—*Koresha*.

The Indicia of Human Progress

BERTHALDINE, MATRONA

THE PROBLEM BEFORE THE PEOPLE

Allegiance to the Federal Government
or to Monopoly of Capital. Which?

THE LEADING question for this nation to answer decisively in the immediate future, is whether the American people shall give their first allegiance to the Federal Government, or to the central business monopoly of capital. The Federal Government is supposed to be fairly representative of the people. If it is at the present time, the people are in a distressingly demoralized state, and need a very thorough review of all the fundamentals for which its Constitution stands. The general statement of moral obligation of the voters, all of whom are presumably engaged in some kind of business, is "Business is business."

The term business in the general understanding seems to be limited to dealings rewarded by the possession of money. Money interests, then, apparently rank first with the majority of humans maintaining our representative government. The government is supposed to see to it, that all business is transacted in harmony with constitutionally embodied principles for securing the greatest good to the greatest number; the possession of money in the greatest possible amount obtainable, or its equivalent in the material goods of life it represents, actually being the primary object of business interests, and not the equitable distribution of natural resources or the products of governmentally regulated industry for use.

The money god is seen to rule supremely all things. Money being the symbol or "image of the beast"—the beast or animal life of mortality, the moral and intellectual interests are debased and become correspondingly beastly. Social degeneracy under the dominance of the money power is very rapid. Methods lower than those of the beasts of the field are resorted to, to secure the wherewithal to consume upon man's lusts and mortal pride. Thin, mean, wiry pride! What is more debasing? We recently read of a social bunch of moneyed Connecticut, New England snobs, threatening to have the swell elegant tombstones and mortal remains of some two hundred of their relatives removed from a cemetery, because one whit-souled, noble black man, who had risked his own life to save that of his master and friend at the time of Lincoln's assassination, had at death been laid in a grave beside that of his master, in one of Hartford's most exclusive cemeteries. Mortal pride has a deal of human disgrace to answer for in this world. It is the head and front of the spiritual origin of the "rule or ruin" policy of both capital and labor.

The hearts of the people are the foundation stones of all the governments maintained in the world today, and the people have only themselves to thank, if they do not like them, and still continue to maintain them. As two parties to government manufacture and main-

tenance, we have the people divided as opponents, called capital and labor. They are opponents, yet every laborer is a would-be capitalist. His heart is no better, as representing the average human heart, than that of the average millionaire. Since humanity has to pass through the schooling of every grade of the competitive system, to reach the ultimate fellowship of the glorified commonwealth of Israel, such is our belief in the ever attending and compensating mercy of God, that we dare state that the men best fitted to be the capitalists and captains of industry are such today.

Capital and labor are shortly to unite and do one great potent thing—they are going to destroy themselves as such. To do this weeding out for a new creation, they are to have the biggest fight the universe has witnessed in twenty-four thousand years. Its violence is to make a complete wreck of the competitive system. Plenty of the general humanity will survive this wreckage, to contain all the fire-purified spirits of those who do not. The survivors, possibly sadder for a season, will certainly be wiser, and we declare that wisdom for the era next in order, will be the most desired thing in the universe. Pride will not prevent men from taking it from whom it can be obtained. It is not for socialism to supply. That is a headless sort of formless, void monstrosity. It has as great a maw for money power as capital or labor, and not for its destruction either.

Imperialism is destined in the near future to have its restitution time of Godliness. It will appear in the form of a Grand Man, with a head reminding one who ever knew him, of the predestined Heir of the world, the great Father of the multitude, the Desire of all nations. With a Father-Mother Deity once enthroned in earth, the people of "the blessed hope" of becoming the Sons of God will have their hope lost in sight, and their faith in victory.

The fallen church has something now to work and pray for. This is "the restitution of all things" on a communistic basis, as instituted by the Lord Jesus, and revived as true religion by his Sign and Messenger of the New Covenant, Elijah the Prophet. There are plenty of capitalists and laborers in most Anglo-Saxon churches, but just now they are as competitive in all their business relations with each other, as the veriest pagans of the outermost hells.

The church as it is, is the innermost hell, full of rottenness and dead men's bones—fallacious doctrines and traditions of the elders who have made void the law. They are tithing the mint, the anise, and the cummin, for charity, and other folks' reformation, with a vengeance. They are patching the old church garments till the church is laughed at by thousands who have escaped its sects, as a scarecrow that has ceased to scare. The church knows more or less about these facts, and the lovers of her divine origin, left within her folds, are preparing to bombard heaven next winter, in

sixty cities, for the Lord to transform her and extend her borders till they monopolize the earth. The Lord, if he manifests himself to her, will surely look askance at that big golden calf she has set up in her midst, and tell her the Shekinah glory will never transform and fill her till the tables of the money-changers are once again ousted.

The Lord may flood the church assemblies in some wonderful way, with the newly risen sunlight of the science of the law; if he does, what a revelation there will be of the last state of the universal "man of sin," and what a hustling to do works meet for repentance. Many will say that communism is not possible with the money power of the competitive system so universally dominant. We answer, it is demonstrably possible for all who wish to efficiently cooperate in the uses of capital and labor, to become communistic. The more who do, the merrier, richer, and better ordered the communes may become. If churches would just repent by whole denominations, we would soon have industrial cities of refuge enough built, to take in all the remnant to be saved from the terrors of the law, to be displayed in the final social and physical cataclysms.

When the churches combine to get this time of refreshing and a whole lot of good, six days-a-week working religion next winter, let them begin by taking the Lord's own axe from just where he left it, and hack out the root of human iniquity—religious, social, and industrial. Let them then get the Lord's brand new basis for every phase of the commercial act, end hypocrisy and usury, and above all, every form of prostitution of the sex function, where the vitals of sin lie hidden.

We believe in a cheerful, jolly, joyful communism; in debarring only the vices—intemperance, profanity, and every form of unchastity. The drama for all its cheering, ennobling uses, music in all its lovely forms, the poetry of motion, the art of dress, all the arts, artists, and artisans, are ever welcomed by the scientifically religious people who are to usher in, and evolve, the most glorious of civilizations, from its known involution, the greatest of the scientists, Elijah the Prophet. Coronation pageants will be many in a nation in which every man as a king and priest is to cast his crown before the greatest of Prophets, our Priest and King, the known Lord, the heir of the world.

Important Indications of Human Progress

WE reiterate the declaration of Koresu, that the Lord was born into the world as Elijah the Prophet, in the fall of 1839, in confirmation of the great awakening when the midnight cry was made by Miller. That was the end of the two thousand three hundred days, after which the sanctuary should be cleansed. "The process of cleansing the sanctuary continued thirty years, until 1870, or in the fall of 1869. Then the truth as differentiated from fallacy came into the world. The concavity of the earth was demonstrated and contrasted with modern astronomy, the basis of all

modern atheism and the foundation of the 'higher criticism.'" This truth is the supreme indicator of all that constitutes genuine human progress. What the powers of the world of competition, of fallacy and evil, are now delighting in as such, is but the reflex of the real thing, to come from the final kingdom and dominion of the Sons of God in earth.

The Lord never advocates putting new wine in old bottles. He declared his kingdom to be not of this world. This dispensation terminates, in the lap of the age, with the revelation of "the man of sin" in both his divine and diabolic aspects. Mortal man has but to look at himself in the mirror to see one born from beneath, "a child of his father the devil," as the Lord described such as he found awaiting himself, the one born from above. With the revelation of the "man of sin" comes the garnering of the wheat, its appropriation by the Lord of the harvest, and the gathering into bundles (for burning) of the tares. All these events prepare the way for the final revelation of the Lord in his more excellent glory, and the appearance of his new born Sons. That there are great preparations now going on throughout the world for the most startling changes conceivable, none who intelligently love the appearing and kingdom of the Lord can doubt. The God of the Christian, the Bible reveals to be one who causes even the wrath of man to praise him; hence we believe that all the strenuous efforts now being made to reform, fortify, and beautify all the strongholds of competition, will not be lost to humanity, as to their educational value, nor as providing a suitable theater for the grandest transformation scene ever enjoyed by the Almighty. At this time the Almighty has promised to sweep away the refuge of lies, and to clear the ground of all the false work coincident with the construction of the Grand Man being formed out of the dust of the earth.

Abandonment of Farms and Consequences

A RECENT New York *American* editorial gave the reading public many interesting facts and figures relating to the abandonment of farms in New England, and the immense increase in the number of foreign factory hands locating there. The query now is, how are they all going to be well and cheaply fed, and properly housed and educated as the ideal American citizen should be, with all the nearby farms, if used at all, turned into country-seats and fashionable sporting grounds for rich idlers?

Thinking of the fate of these rapidly congesting factory districts of New England, our mind harked back to old Johnstown as it was before its destructive flood. We remember the happiest of homes there, and also all our first serious mental struggles with what are now so familiarly called "our most pressing social problems." With its smoking furnaces, lurid fire lights, shabby, huddled dwellings, all in the depths of a valley that seemed at first sight like the active crater of a sunken volcano, Johnstown in those days seemed to us a veritable Dante's inferno, as we approached it from the

west, via the Ft. Wayne. But that first view was not all of Johnstown. It had its beauty spots, and most charming environs of picturesque Alleghany region.

We had recently become greatly interested in suggestions for coöperative methods of reducing domestic expenses, and in devising ways for promoting practical social and industrial Christian fellowship. Johnstown furnished a fine field for consideration and mental suggestions. It was the home of the Cambria Iron Company's immense manufacturing plant. We were told that this company rarely if ever had strikes. Asking why, we were answered that it greatly encouraged and aided local home building on the part of its employees, maintained a fine coöperative store where reliable goods were sold and liberal credit given to the reliable worker. A fine public library furnished excellent books, and many free scientific lecture courses to its ambitious employees. We learned too, that there was a large, fine Quaker element in charge of the conduct of the business. Quakers have ever been notably humane, and often very philanthropic. We had there many a well-to-do man, in fine position, pointed out to us, being told that he had "grown up with the company" from a boyhood education in the mill.

The home building of those called the hands, became most interesting to us, and verified the statement that "the hand of the diligent maketh rich," and in those days it did, at least comfortably so. On a hill side behind our own valley residence, a great deal of home-building was then being accomplished by numbers of the more poorly paid class of mill workers. Rows of cheap building lots were to be had, almost hung, it seemed, on the high to perpendicular hillsides. On one of these, the best spot was selected for the house. The most important parts of the house up, the family moved in to stop rent elsewhere, and the means of paying for it began to become apparent. In the earliest spring-time mornings, at or before the peep of day, the entire family was up and out making preparations for early gardening. Often the whole back or front yard had to be most laboriously terraced with the stones extricated therefrom.

While the father was at the mill, and the children at school, the spare moments of the mother would be spent in the garden. At sundown the entire tribe would again appear in this home "school garden" under paternal instruction. Soon the results of this labor began to be a delight to palate, pocket, and neighbors. There seemed suddenly to be enough to eat and to spare. The love of the place apparently grew with the amount of labor that had been spent upon it. Pigs, chickens, and a cow often appeared upon the scene, to supply by-products from the garden waste. Meanwhile the daily wages paid for the essential clothes, etc., and the place was soon owned.

A change from one wholesome occupation to another is, to the cheerful and hopeful worker, first-class recreation. If the great New England manufacturers would only become as fathers to their co-working people, and live for their common good, what might

not picturesque New England become? If they would only plant all their hives of factory industry adjacent to lands available for every form of parks, gardens, and homes; surround the homes with great home-sustaining school garden lands, they would make a fine beginning on the basis of the kingdom of heaven in earth. Each industrial hive should have its social center for instruction in all the arts and sciences that enable men to beautifully express the most truly religious phase of life, the love for God in the performance of the arts' highest uses to the neighbor.

New England might easily become one great college of truly Christian life in university grounds, whose every hill and dale would bear testimony to the walk of God in the garden, in the cool of this earth's new day. With the perfect coöperation of the state and the professedly Christian churches, for all-around industrial education, no child need grow up without some useful trade at command. What are now called "the middle men" could be generally dispensed with. Special scholastic training is all right for the conservators of earth's imperial wisdom, but few are well fitted for its attainment, and to these it belongs as the public servants, the walking encyclopedias of all.

With the ever increasing facilities for rapid transportation and labor-saving devices, whose only legitimate use is to shorten the hours of human drudgery, there seems to be no reason why New England should not set the pace for all the outer world, in the line of square dealing and educational righteousness. Capital and labor are heaped up within her borders and congested in danger spots, as nowhere else.

New York is building subways in all directions to relieve city congestion. Subways are all right for some uses, but not right for the rapid transit of the busy, fresh air, recreation-needing, nervous people now crowding into them. Freight of every kind should go below, and appear only in the beauty of final use. Open air highways should be of three grades, and pass through parks and gardens everywhere contingent to homes and industrial social distributing centers, adjusted to the needs of a given number of people. Bands and orchestras, state supported, would prove most valuable health promoters to properly educated industrials of all classes. Men work as hard playing base-ball, as they do at digging ditches and planting trees. If such work were often done with the stimulus of invigorating strains of music, responding heart melody would give the joy of play to the hardest work.

Our visions of the New England university system as it might be, are so fair that we can but hope they will pass by mental telepathy to the captains of industry in New England, our own beloved birthplace, and inspire them with determination to realize to the full all the noblest and best conceptions ever offered. Humanity emancipated, not from creative and conservative activities, but from the curse of labor, the exploitations of human life by the money power, is something that must come, and come quickly, to modify and ameliorate the conditions of the woes soon due to end the curse upon man, as the laborer, and upon woman, as the child-bearing sufferer. What better work for would-be servants of God in being lovers of the well-being of humanity, than the building of homes for all, in environments calculated to make everything that has breath praise the Lord!

LATEST DEFINITION OF ELECTRICITY

Contrast of so called Orthodox
And Koreshan Cult Views

COME of the best practical schools for electricians teaches its students that electricity is produced by whipping the ether into motion; or to put this succinctly in the form of a definition, that electricity is a vibration of the ether. To contrast this definition with that of Koreshan Science, it is simply necessary to recall the latter's definition of vibration. Vibration is not merely atoms and molecules in motion, but an actual dissolution of atoms and molecules with their conversion to energy. If any substance is vibrated beyond its molecular resistance, it will disintegrate. The ether is imponderable and elastic, but like all gases, it has molecular constituency. Koreshan Science (named for its Founder, Koresh) defines the ether as all the substances of the universe in solution. Now a vibration of the ether is something more, as seen above, than a motion imparted, if one uses Koreshan terms.

Electricians are teaching that there are not two kinds of electricity, consequently that the terms positive and negative electricity are antiquated,—mere rubbish of the mind. The new theory to fit electro-static induction, that shibboleth of the learned, is that when a body has less than a normal charge it is negatively charged. "Turn and overturn,"—that is the motto of the scientists.

In 1904, Sir Oliver Lodge wrote most distinctively of the "two kinds." "What is positive electricity? and the answer is still, we do not know. For myself, I do not even guess,—beyond supposing it to be a mode of manifestation, or a differentiated portion of the continuous and all-pervading ether. But of negative electricity we know a great deal more. This exists in exclusively minute particles, sometimes called corpuscles."

St. Paul's Law of Freedom

ST. Paul says in Romans, that the law of the spirit of life in Christ Jesus has made him free from the law of sin and death. This is a very broad statement. Let us examine it for a moment. Did Paul already feel himself clothed with immortality of the body? No, because he elsewhere declares emphatically that the redemption of the body (or the putting on of the Sonship) is yet to come. He also speaks of the thorn in the flesh, which the Lord sent him—whatsoever that may have been.

Does St. Paul here refer to the hope of being translated in his own lifetime, when he says that he is free from the law of sin and death? Hardly, because he declares, apropos of his summons to appear before the Roman tribunal, that the time of his departure is at hand. He anticipates sentence of death.

It is more probable that in this triumphant declaration the great Apostle to the Gentiles means that he is willing to offer himself a living sacrifice, ready to be slain momentarily, should it so please his enemies, for the sake of his Master's gospel. He had taken Christ for his exemplar,—Jesus, whose face was steadily set to go to Jerusalem, where they lay in wait to kill him. Neither of them (Jesus nor his servant) ever faltered in the discharge of duty. To be ready to be offered up any moment, is not that to be free from the law of sin and death in such a manner that the Apostle's boast, if boast it may be called, was not futile?

Canon Farrar in his interesting life of St. Paul, tells us that like his Master, martyrdom was doubtless the crown and seal upon the Apostle's brow at the last. When he wrote the second epistle to Timothy, he had already appeared twice before Nero. Here he writes that the time of his departure is at hand.

This accomplished biographer has judged St. Paul as a writer, to the detriment of all the pagans. What can Marcus Aurelius or Epictetus furnish to compare with his chapter on charity? How do Seneca's aphorisms lose by being put in contrast with those of Paul! What are even Pliny's epistles and fame as a letter-writer compared with his? St. Bernard, the Abbot of Clairvaux, is his inferior in zeal, tempered with love. The following passage may be quoted as pertinent:

"God buries his workmen, but carries on their work." It is not for any earthly reward that God's heroes have sought, not even for the reward of hoping in the posthumous success of the cause to which they have sacrificed their lives. All questions of success or failure they have been content to leave in the hands of God. Their one desire was to be utterly true to the best that they have known; their prayers have all been simplified to this alone—"Teach me to do the thing that pleaseth Thee, for Thou art my God; let thy loving Spirit lead me into the land of righteousness." That God has seemed to be careless of their individual happiness they would be the last to complain; though he slay them, yet do they trust in him. Failure was to St. Paul a word unknown. He knew that to fail (or seem to fail) in the cause of God was to succeed beyond the richest of earthly ambitions."

Mind-Substance

What are we doing when we think intensely of some one, living or dead? We are sending out spiritual entities to touch the thoughts or the entities of that other. We are generating spiritual substance. We send winged messengers swifter than the swiftest aviators. Souls touch souls by magnetic induction. It is just as easy to discern the thoughts of others when they strike against us, and rebound, if we are clad in mail, as to read the thoughts of an author in a book.

The Farmerette

DO you know what a farmerette is? If you are modern and up to date you will say, "yes." She lives at Hempstead, L. I., wears divided skirts, and is working for the evolution of her sex, on Mrs. Oliver Perry Belmont's model farm, intended to train women (presumably young) to be competent workers in the soil. It is not violet farming. That is overdone; but this is an effectual means for restraining city women from overcrowding the streets of New York in July. While the devoted farmerette reduces weight by bending over the hoe handle, she is not wondering whether brother man can support her. She is enlarging the sphere of woman's activity, and conning over suffragette principles.

Do people take the farmerette seriously? No, but she takes herself seriously, and is inclined to look down upon the lords of creation, because her farming is scientific and theirs is not, in many instances. Back to the soil, is the cry, and let mother earth be our nurse. She is abundantly able to nourish all her children. Plant colonies in the wilderness, and let woman lead! Mrs. Belmont says there are no idle rich. If only there were no idle poor.

♦

Summer Reading

IT is an old saying, that the less one works the more he feels the heat. Wise sayings to the contrary notwithstanding, a book and a hammock, are they not the acme of comfort to weary, heat-worn humanity in these summer days? Mingling with the scent of newmown hay, gay bird songs, and soft breezes, come stories, grave and gay. Generally a new poet tries his wings in a soul flight.

The usual quota of summer reading is not absent from our table. Here is a novel, "The Haunted Pajamas." The Boston *Globe* lauds it to the extent of including it among the three best sellers of the season. It is an extravaganza, leaving the reader in a maze of bewilderment whether to bewail his own stupidity in reading it, or in reading it and not understanding it, or in wishing he had never been beguiled into reading it. Shades of English authors, wells of English undefiled! Tell us why ye are all forgot, while slang, not George Ade's slang, but the fashionable jargon of the smart set, reigns supreme? And this pipe dream is a best seller! Well, Howells said long ago that this age could not stand either Scott, Dickens, or Thackeray, were they writing today. Perhaps he said it with a *double entendre*.

"Caponsett-By-The-Sea" is a caprice that holds the reader's interest for an idle hour. It is published in the *Smart Set* for July. It has a saving grace of humour, with the time-honored love story.

"From The Car Behind," is a stirring tale of automobiling. There is a race that quickens the pulses, and the prevailing tone is that of chivalry toward woman. It is above the average of summer books, and cannot fail to be popular. Nor does it discourage the use of the

festive car, for there is a surprise at the end when the maimed hero recovers his lost activity. One may easily pronounce it among the best of the automobile romances, of which a plethora appears yearly. Its author is Eleanor Ingram, and she has hit the bull's eye. She has also presented to the summer crowd a variation of the same style novel in "Stanton Wins."

Apropos of the automobile novel, its purpose has been astutely set forth upon the cover of a new one called "Five Gallons of Gasoline," as "a book to have at hand when the chauffeur or someone else is lying on the road under one's own machine engaged in tinkering." To whet the appetite for plunder seems to be the ruse, for the chauffeur invariably carries off the prettiest girl in the plot.

One may say that a light diet with little meat is best in hot weather. We are grateful for prune soufflé and such trifles while the mercury soars.

♦

Applications of the Term "Element"

(Reprinted from THE FLAMING SWORD of May 10, 1903)

The word element means first principle, from the Latin *elementum*. There are some specific applications of the term that it may be interesting to consider. The bread and the wine of the sacrament are called the elements. They typify the flesh and the blood of Christ. The Lord knew that he was soon to convert his body to spiritual substance, when, in the form of pneumatic and psychic energy, it would be received by his Disciples. He used the bread and the wine of the last Supper as symbols of the love and wisdom of Deity, which are the first principles of the universe, hence elements; so this application of the term by the church is symbolically correct. But love and wisdom, like spirit and matter, or light and heat, are interconvertible. Chemistry distinguishes a certain number of primary substances or elements which it defines as indestructible; they may enter into combination with each other, but they cannot be decomposed. Alchemy, on the other hand, as provided by Koreshan Science, contends that there are no indestructible substances, and all the elements of science are interconvertible. A chemical union is not a recombination, but a combustion in which substances are actually destroyed and created; hence the union should be called alchemical. Theosophists have much to say of elementals, by which they mean spirits peculiar to earth, air, fire, and water. These are really spirits in the spiritual world, located in the human brain, and theosophists see them clairvoyantly. Before death, they lived in the natural world. It is true that persons at different periods in their development possess certain qualities corresponding to the four elements of the ancients. There are no nature spirits evolved out of fire in the theosophical sense. The salamander was a creature fabled to live in the fire. The word is from a Greek root meaning care, anxiety. Those who are able to pass through the fire unhurt are those who reach the Sonship or the status of Divinity.

♦

God teaches his children to write not by letters but by words.

Manhood In Abeyance

FROM the Boston *American* the subtended prayer is abstracted. The comments following seem to show the high water mark of feeling for woman. They are the echo of thousands of minds watching her progress toward the goal of personal, political, and religious freedom. The month of July witnessed a more signal defeat in her attainment of political rights, in comparison to the amount of sheer intellectual force expended, than this country has seen. During the past winter, thousands of addresses on the subject of woman suffrage have beaten down the opposition to her possessing the franchise. But when the test came again, the legislators pledged to support her cause failed to present themselves to vote. Her cause is apparently lost definitely in New York. The more conservative fear lest she adopt militant methods like those used abroad, to obtain her God-given prerogatives. If war between the sexes is precipitated whose the fault, if not that of those who absented themselves after promising to respond for the measure proposed? May God help woman when man pledged to support her fails.

The Prayer For Women Who Toil

"O God, we pray Thee for our sisters who are leaving the ancient shelter of the home to earn their wage in the factory and the store and the press of modern life. Save them from the strain of unremitting toil that would unfit them for the holy duties of home and motherhood, which the future may lay upon them. Give them grace to cherish, under the new surroundings, the old sweetness and gentleness of womanhood, and in the rough mingling of life, to keep their hearts pure and their lives untarnished. Save them from the terrors of utter want. Teach them to stand loyally by their sisters, that by united action they may better their common lot.

If it must be so that our women toil like men, help us still to reverence in them the mothers of the future. But make us determined to shield them from unequal burdens, that the women of our nation be not drained of strength and hope for the enrichment of a few, lest our homes grow poor in the wifely sweetness and motherly love which have been the saving strength and glory of our country. To such as yearn for the love and sovereign freedom of their own home, grant in due time the fulfilment of their sweet desires. By Mary, the beloved, who bore the world's redemption in her bosom; by the memory of our own dear mothers who kissed our souls awake; by the little daughters who must soon go out into that world which we are now fashioning for others, we beseech Thee that we may deal aright by all women."

To the writer of that prayer, and to others that pray for women condemned to work under vile, modern conditions, we would add these suggestions:

Pray that men may be more nearly like human beings and less like animals. If you can make men better with your prayers, you can make conditions for women better at once. Pray that men acquire sufficient decency to make the exploitation of women an impossibility. Pray that women may have the right to vote, and thus be enabled to protect themselves at the polls as men protect themselves—that is to say, when the men have the intelligence to vote rightly. Pray that the day will come when no woman will be condemned to toil, when the intelligence of men and the perfection of machinery will give to women the freedom, the happiness, and the comfort to which they are entitled as the creators of the human race and the inspiration of the race.

The Dust of the Balance

TO photograph the soul! This is the task that man has set himself. By means of the ultra-penetrable ray, a distinguished scientific lecturer and scholar—one who years ago saw the weird green ray flash upon him during the course of original experiments, though he was too modest to claim the discovery as his own or to exploit it—is about to photograph the soul of living subjects. A few years ago he appeared before the world of scientific thought with an important discovery, that all animal bodies emit light.

A physician in the neighborhood of Boston recently announced the identity of the soul with the ether. With kindling glance and bated breath he has waited by the bedside of the dying, to intercept the spirit in its flight. He is sure that the soul has weight, but not that it can be detected by the camera or by the X-ray. He thinks that it weighs from three fourths of an ounce to one ounce. Again and again, as he sat in eager contemplation, he has heard the falling weight as the last sigh left the parted lips. He has weighed the dust of the balance, and is sure whereof he speaks. The body of the patient is placed upon a carefully adjusted scale, and as it drops, the thoughts fly to God who gave, and who has taken what he gave—the *anima*, the wind, the breath, as the Romans named the animating principle of life.

Three statements stand out from Dr. MacDougall's researches. The soul has weight; it is one with the ether of interstellar space (a hypothetical substance); it is colorless, formless. From his own standpoint Dr. MacDougall does not believe that photography can render any image to the eyes of what he has perceived by another sense. He says: "Until such evidence is forthcoming, I shall retain my belief, based on careful experiments, that the soul is too closely intermingled and blended with the protoplasm of brain and spinal column, to present itself to photography either by the Roentgen ray or otherwise as a true form."

These most interesting experiments in psychiatry raise the question of so called spirit photographs. If genuine, they would argue the complex nature of the ego. They would prove that the subjective mind is the spirit world. The *aura* which clairvoyants say has a decided color, differing in different persons according to the degree of ideality expressed, or more properly, the purity of aspiration, is compounded of inflowing substance from other minds, latent in the brain cell with the nerve and blood essences that unite to make up the personal aura.

With a beam of white light stretched across the faces of the dying, Dr. MacDougall has been trying to refract the soul. "First cast the beam out of thine own eye." His beam is modern atheistical science, that denies a known and knowable Divinity.

"The soul is so much ether!" No, the soul is Psyche, with her butterfly wings. And in terms of science, she is the complement of wisdom, which is love.

Happiness is not the pursuit of pleasure, but the enjoyment of life.

For the Younger Minds

Bertha M. Hooper

A HORSE THAT PUMPED WATER

Reasoning Power of Animals,
In Degree Inferior to Man

BY JOHN S. SARGENT

CHARLEY was a good sized, well formed horse, dark chestnut sorrel in color, one white hind foot, with a patch of gray between his eyes, suggesting, but not quite constituting, a blaze face. This completed his description, with the addition of a long, curved neck from which his head tapered so nicely that it was next to impossible to keep a bridle on him, if he wanted it off. This he usually did if left standing any great length of time; but as he stayed around contenting himself with picking grass or interviewing any neighboring horse, and readily took the bit to go again when wanted, he was not much blamed for the bad habit.

Only on two occasions did he actually desert his rider and for this he could put up most excellent excuses. The first time was when he was loaned to a neighbor to ride to town, some ten miles distant, and finding he was to be left at the public hitch-rack without any dinner, he took matters in charge himself, and slipping his bridle, he went to the livery stable where he had been in the habit of being fed, marched in and took possession of a stall, intimating that he would take board and lodging until called for. The neighbor not giving him credit for the intelligence to look out for his own wants, got punished for his neglect by having to walk home, and then return next day to look him up. Another time, his master after riding him most all one cold snowy day, stopped to chat awhile with a neighbor. Charley voiced his impatience by a couple of loud whinnies, but the warm fire, plenty of apples, and the flying jokes and social converse caused his desires to go unheeded. When his master came out there was the bridle hanging to the fence, and some long loping tracks in the snow, indicating that his mount had departed in indignant haste. He was found at home complacently munching hay with the colts in their shed, having cleared three high fences to get there.

His superior accomplishment in jumping fences was somewhat annoying when it was desired to keep him in the pasture fields, but was also quite useful in enabling his rider to cross fields at random to save distance, or to chase cattle over ditches and fences, at times. Driving cattle being one of the chief duties at which he was required to assist, he became very expert, so that his rider might dismount to rest his legs, or to slip ahead to close a gate, or to guard or turn the cattle at a cross road, leaving Charley to follow up with every confidence that he would let no animal turn back, and if one lagged it was sure to be reminded by a sharp nip on the tail-bone, that it must keep up with the procession.

All of these things and many others not to be here noted, indicated his superior intelligence; but the most remarkable was his ability to pump water for himself. The knowledge of how to do this he picked up, either from observation or by accidentally discovering it from his habit of nibbling at

every thing in reach. At any rate, he found out for himself how it was done, and thereafter helped himself, at a stock pump which had a lever-like handle working it up and down, that stood in the pasture lot. He would grab the handle in his teeth and give it a jerk up and then down, stopping always after each stroke to suck up the water that filled the trough. This was a rather slow and unsatisfactory way of satisfying his thirst, but he persevered until he actually wore a hard wood pump handle in two with his teeth.

Sometimes the other horses would sponge upon his industry, sucking up the water as he pumped, so that he got none. Getting tired after a while of this unrequited toil, he would saunter off to graze. The other horses, too stupid to catch onto the trick, and finding no more drink coming, would go to grazing too; when Charley saw that the coast was clear, he would return to the pump and satisfy his thirst.

Notwithstanding all this display of intelligence we are told that the animals have not the power of reasoning. They of course cannot reason with the same facility that man does, but that they do possess this power in an inferior degree, is abundantly evident from this, and many other incidents often observed of them.

"Tell Us a Story"

BY ROLLIN W. GRAY

"OH, Uncle Ben, tell us a story," said Ned and Margie, as Uncle Ben seated himself in the big arm chair before the cheerful fire.

"All right," said Uncle Ben, "what shall it be?"

"Oh, about Indians," said Ned.

"No, mountains," said Margie.

"Well, now, let me see; maybe I can mix the two," said Uncle Ned, with a sly twinkle of his eye.

"All right," said both children, as they climbed up on his knees.

"Do you know what psychic means?" said Uncle Ben.

"We had something in school about psychic," said Margie; "it means the soul."

"Did your teacher tell you what the soul was?" said Uncle Ben.

"No," said Margie, "she didn't know."

"Most teachers don't," said Uncle Ben, "but that does not deter them from teaching. They teach not from the basis of what they know, but rather from the basis of what they have read. Psychic means of the soul; psychological, according to the generally accepted meaning, is anything that pertains to the mind that is mysterious or little understood. Well, we will call this a psychological story for want of a better name. Psychology should relate to the soul, but this story relates to many other things. This much you children can remember, though, and that is that soul is from the Greek word *psyche* or *psukhos*, and spirit is from the Greek word *pneuma*, while body is from the Greek

word *soma*; that the spirit and soul are in the body, and the combination of the three makes the man; but that has little to do with the story.

Once I was out hunting with two companions, in the mountains in Colorado. While we were hunting bear, and deer, and large game, we were also prospecting a little for gold and silver. One day I went a little farther from camp than usual, and so I concluded I would not return at all that night, but rest and return the next day. I was looking for a good lodging place when I saw an Indian coming toward me. As all the Indians at that time were peaceable, I waited until he came up, and spoke to him. He seemed much surprised to see me there, but told me if I would go home with him, only a little ways, he would show me the next day where there was plenty of gold. This interested me, so I went to his camp and stayed over night.

Next day he took me up the canyon and showed me the entrance to a cave that he said was lined with gold. Having no lantern we tried to make a torch of dry wood, but the damp air coming out of the mouth of the cave seemed to hinder the burning so much that we were unable to go very far. I noticed, however, that my guide always wanted me in front, and seemed angry and disappointed when we could not proceed. Finally I gave it up and told him I would meet him there next day, prepared to explore the cave. He seemed very annoyed, and said all white men were cowards.

I went back to camp, but said nothing to my companions. Providing myself with plenty of matches, a good lantern, and other necessary things, I met Mr. Spootam, as he called himself, at the appointed place. He seemed surprised that I had not brought anybody with me. We prepared to enter the cave, he begging me to leave my rifle and ammunition outside. This with other little remarks he had made aroused my suspicions and, I decided to be on the watch of Mr. Spootam, as I began to think he meant me harm. While I had a revolver in my pocket, I took my rifle into the cave with me, although the tortuous passage made it very inconvenient. When we had proceeded only a short way, Spootam became alarmed, or pretended to be so, and beat a hasty retreat. I followed as best I could, not knowing what might be his intentions. Once outside he refused to re-enter, saying he had seen his father's shadow, and could not return again that day, but some other day he would go in.

I resolved I would go in a short distance, return, and watch him. I took everything I had with me into the entrance of the cave and hid it, when out of sight, then I returned and watched Spootam, who had declared he would wait for me. For at least an hour I sat within the entrance to the cave and watched the Indian, although he could not see me. He sat on a rock under a small tree, with the seeming stolid indifference of a tired ox, until I was convinced that he did not mean me harm, or else it was to be done after I came out, so I resolved to go on and explore the cave.

After going about one hundred feet the passage dwindled down in size to a hole so small that I was scarcely able to force my body through it. Pushing my lantern ahead of me, I finally made my way through and came into a large

room or cave some forty by seventy feet, with an irregularly vaulted roof from twenty to forty feet high. My lantern threw a poor light because of the murky dampness of the atmosphere, but I could discern the long stalactites that hung down from the ceiling. The floor was covered with a kind of dark brown substance that seemed rich in gold; on either side were walls of exquisite quartz, mingled with a bright metal that made a picture fit for a fairy castle.

I began to go around the room to explore it, and had reached the farthest end when I came to a hole like a well, from which came sounds of gurgling water; wishing to see how deep it was, I threw a small stone into it, but to my surprise I did not hear it strike anything. I thought this rather strange; I threw another, a longer piece of rock into the opening, listening intently to hear it strike bottom or water or something; to my amazement no sound did I hear; instead, the gurgling of water ceased and there was a silence that could almost be felt. To add to my fast rising fears, my lantern flickered and went out. I shook it and there was plenty of oil. So I tried to light it; match after match was struck, but to no purpose,—they only spluttered and died out. There seemed now to come a low moaning sound from where I thought the well was, and my fear began to augment, and an impulse to get away from there that was all powerful took hold of me. Had I had any idea of the direction of the place I had entered I would have gone without a light, but I might fall into that hole or another in the dark. Finally after many frantic and futile efforts I got my lamp lighted and started, as I supposed, toward the opening, but found myself facing a perpendicular stone wall. The wall seemed about three feet from me, and, turn as often as I would, in whatsoever direction, I was face to face with that gray stone wall. Meanwhile my fear had become almost a terror. I felt as though I was about to lose my mind. I felt, too, that something must be done, and I resolved that I would walk through that stone wall; there could be no stone wall there, and this was a psychological condition that must have been induced and made possible by my giving way to my fears. With this resolve firmly entrenched in my mind I walked toward the wall, which gradually receded until I came to the exit, when I made my escape. I saw nothing of Mr. Spootam.

I went to his camp next day, but it was deserted. I learned it was his habit to camp near the cave and induce hunters to go into it while he stayed outside; when they got to the large room, and threw stones in the well, which they invariably did, he would moan through another passageway that was obscured, but connected with the well, and they would then run away as fast as they could, generally leaving enough guns, ammunition, etc., to pay for his trouble."

"Was that before your hair was gray?" said Ned.

"My hair was not gray when I went into the cave, but it was when I came out; but I never told my companions what made it turn gray while I was gone. Now run along to bed and see if you can tell what *psyche* means, tomorrow."



The Bible is a column erected to the memory of transcendental literary genius.—*Koresh*.

Light on Current Events

John S. Sargent

THE TRUTH SEEKER BELIES ITS NAME

Professing to Be Agnostic, that is,
an Ignoramus, and Yet Knowing

AGAIN, the above named paper has given a practical denial of its cognomen. Instead of seeking the truth of Koreshanity, it has sought out a lie about its author, and is giving it wide publicity. This paper professes to be agnostic; that is, it doesn't know; but it is most dogmatically positive in what it thinks it knows, (but doesn't know,) about KORESH; in its denial of Scripture, and in its affirmation of the absolute truth of the popular theory of astronomy, though its author, Copernicus, made no such claim for it. It also makes loud professions of being guided by reason only in its determination of that which is true and that which is false, yet in about three years' reading of it, I have never known it to apply that test to the teachings of Koreshanity, or to the life of its people; instead, it goes with the common herd, to seek out lies and evil insinuations with which to prejudice its readers against the investigation of Koreshan literature.

The writer, living in this "doesn't know" periodical a rich field for intellectual exploitation, has picked up many a text from its positive asseverations, upon which to hang a discussion of religious and scientific subjects, and has given it and some of its contributors considerable attention. Instead of feeling this to be any disparagement, since it is in the field for a fight, it should esteem it as complimentary, according to the rule that the clubs about a tree indicate where the best apples grow; but upon the very first occasion that we ventured a criticism, it elicited only a short reply voicing a complaint, the gist of which was mainly that DR. TERD, having put his legs under the editor's table, would not have treated him so. We did not see it that way; his paper was in the field of disputation, giving everybody "lats" that did not accept agnostic negations, and ought not to expect a little hospitality or friendship, even, to bribe any one not to stand up for their belief.

The fight that the *Truth Seeker* is making against Christianity arouses no opposition here; we do not champion its cause. It has entirely degenerated from its first estate, and no longer exemplifies true religion. Having served its purpose and declined to a mere ragged pretense of its former integrity, it should be cast aside as a worn out and useless garment. But when this paper attacks the Bible, then it is our fight, and of course the writer always went in wherever there appeared an opportunity to score a point; but from that day to this, there has never been a reply to any of the issues raised, though we have scored deeply as we could, and rubbed salt in the raw, because we want all challengers of religion to know that THE FLAMING SWORD is in that struggle to win.

It did not seem quite courteous or manly to keep pegging away at one who did not strike back, but as it continued to throw down the gauntlet to every believer of the Bible, and as that meant us, we have no apologies to make for our belligerency. We have, we think, fought fair. Of

course, we have ridiculed the ideas and impugned the motives of those opposing the Scriptures, so far as the character and method of their opposition justified doing so. This we regard as legitimate, but we never have attempted (nor will we attempt) to discredit an argument, by going behind those arguments as they appear to us, to traduce the character of their author. The truth or fallacy of a statement is in the statement itself, and can be proven, if at all, by the application to it of reason and the facts. The good or bad reputation of the author neither proves nor disproves the truth of what is averred; and to make charges against him to weaken their statement, is sure to revert to the discredit of the one making them.

Now what shall we say of a paper like the *Truth Seeker*, that assumes to assail fallacy and to be the champion of truth, when it resorts to such a practice instead of meeting squarely the issues that KORESH has presented, and attempting to disprove them by evidence and logic? Never a word all these years on that line; but some months ago it took occasion to characterize KORESH as a fakir, and now again, while discussing Evelyn Arthur See, and his trial for abduction of a girl, and whom the trial judge called "a mild kind of a maniac," the editor of the *Truth Seeker* embraces the opportunity to besmirch the memory of DR. CYRUS R. TERD "as somewhat that kind of a man," who, he said, "professed to have overcome the weaknesses of the flesh."

As a matter of fact, DR. TERD never made any such profession as the above. He did teach the necessity of overcoming the desires of the flesh, to attain unto immortality; but that such desire could not nor would not be finally and completely overcome until the transformation of mortal to the immortal had been effected. The Doctor was not, nor did he claim to be, other than mortal, or that he had progressed beyond the effort and struggle to overcome the inherent mortal tendency. But this stickler for the absolute proof, before he can believe; this advocate of incredulity, who demands ocular demonstration of a first great cause of all things, that is of a God, can set down DR. TERD as a vain pretender, not even practising the virtue he preaches, upon the mere suspicion of some one, who perhaps himself is no better than he should be, therefore can credit nothing better in others. It is hardly possible to overthrow a lie by a denial, especially where the charge is no more specific than a vague suspicion; but suspicion will assassinate character, and any evilly disposed person can suggest that, against the most exemplary deportment.

But we would like to ask, does the editor speak from personal observation, or the observation of some one else upon whom he can rely? And so, were they sufficiently conversant with the facts, and also well enough acquainted with the people to render them competent to judge? There should be a reasonable cause for suspicion, you know, to induce a reasonable man to credit it. This we do not believe the editor has obtained, do not believe he has sought to do so; but in his anxiety to discredit that which he is unable to meet in a square and honorable discussion, he has

resorted to this dastardly attempt to assassinate character by the circulation of a vicious and unauthenticated story, the very thing that is so unhesitatingly condemned by him when employed by the Christians to discredit the teachings of the freethinkers' heroes—Ingersoll, Paine, and others.

Now there are some of us here who have been in very close association with KORESH for twenty or twenty-five years; some fathers and mothers of families, who brought their children with them, girls and boys who have grown up in almost daily association with DR. TED. These parents, for intelligence, and for virtuous and honorable manhood and womanhood, are the peers of any in the land. Now then this being true, and hundreds of reputable citizens here knowing us will support the statement, I wish to ask this seeker after untruths, if it is reasonable to suppose that these parents would stay here and keep their children in evil and dangerous association, when there was no power except their own free wills to compel them to do so? Now we invite this man who is so willing to do as he would not be done by, just to come down here to look us over, and judge for himself whether or not we are constructed after the pattern of such fools or knaves, as the case may be.

There is an opportunity to retaliate in kind; we might gather up and publish all the discreditable stories circulated by a jealous Christian opposition, to defame the characters of Ingersoll and Paine, but that is not our way. However much we disagree with them on revealed religion, they are willingly accorded credit as good and exemplary citizens, honestly striving for the good of mankind as they saw it. Yea, more than this, we are anxious that they should be given all the honor that their services, especially the heroic and generous services of Tom Paine to this country in its greatest need so eminently deserves. Knowing for what ulterior purpose these stories have been so industriously pushed to the front, they are given no credit whatever; and sincerely do we wish that the *Truth Seeker* would be equally considerate of others struggling for recognition of their convictions of truth, by abandoning the part of a character assassin, and come out in the open to fight Koreshanity squarely upon the merits of its science.

The writer has always desired to take this paper's class of thinkers at their own estimate of themselves, as honorable and fair-minded men and women, who would live up to their professions by relying upon reason and the facts, even if it upset their own pet theories; but to be candid, must state that he has not found it so. An actual demonstration that they do in reality rely upon reason and the facts rather than prejudice for their guide, would be a pleasant find indeed.

Shrewd Inconsistency

THE big interests having gotten the large part of the business and industries of the country so organized and merged as to practically eliminate competition between themselves, are exceedingly well satisfied with the arrangement. That is, they are satisfied with it for themselves, but they are hostile to any attempt to reorganize our social conditions in a way to admit the whole people to the same benefits. In fact, it is not impossible that they would not precipitate an internecine war to prevent such a consumma-

tion. But this selfish attitude of the money getters is to be expected of such persons, because they are professedly striving for self-interest alone. But what shall we say of the priesthood of the Catholic church assuming practically the same attitude? This church hierarchy, following the example set by the primitive Christians, has eliminated competition from within its own order, but is determined to maintain it among the laity. They are all valiantly arrayed against any attempt of the common people to throw off the yoke of competition, and to adopt socialism.

The early Christians made no such distinction; they had all things in common,—both preacher and layman, but the priesthood now-a-days, claiming to be that same church, have established a different order. It looks as if they had some selfish end to serve; as if they were enjoying some good in which their people might not share. Competition is of pagan not Christian origin; and from their professed love for humanity, we have a right to expect anything else than that the Catholic clergy should wish to continue their people under the curse of pagan competition.

The New Evolution

WE ARE having in these days an assorted series of scientific wisdom imported and peddled out in this country by the *New York American*. A case in point, to which I now refer, is by Professor H. Von Buttel-Reepen, Oldenburg, Germany, on the descent of the monkey from man. All this foreign made science comes in duty free, which really is a great imposition upon our home manufactures in the same line. For our colleges and learned men are quite as capable, no doubt, of turning out new and ingenious scientific theories, as are any of the foreign experts, and should be encouraged by adequate protection from the cheap learning of Europe. The sample now submitted for inspection by the gentleman with the compound name, originated in Germany, where a young man with a few kreutzers and a good sword thrust is expected to carve his way to scholastic distinction.

The article is a highly finished, double page product, illustrated by a racial tree, pendant with heads and skulls, illuminating the ascending and descending races of men and monkeys. The whole of it is set off by a central full form figure of Gabys Deslys in dishabille. This young lady is the beautiful French adventuress, who is said to have turned the head of King Manuel of Portugal, and to have cost him his throne. Her picture is given to represent the European type of human ascent, which the Professor says is cousin (he doesn't say how many times removed) to the chimpanzee, while the orang outang is an offshoot from the Asiatics, and the gorilla from the Negro.

If it should ever transpire that such over-seas ideas should come to be taxed admission to this country, there should be specific and not ad valorem duties levied on such as the above, for the value is nil, unless it should give comfort to some silly people who are fastidious about their lineage.

Darwin believed that man was only a developed ape; Huxley had his doubts about this; and Haeckel taught that man and monkeys sprang from common ancestors. Some

years ago, when the bones of the pithecanthropus, or the man ape, were discovered in Java, most of the scientists agreed that at last the ancestors of man, the being that had emerged from the ape, had been found. But alas for scientific aspirations; just as they thought the missing link had been discovered, and Darwinian evolutionists would be invincible, here comes into the field another school of scientists, headed by Adolph Klaatsch, of Berlin, who gives another guess. These new scientists declare that man never came from the monkey, nor even an ape-like creature. The monkey, they say, is degraded man. So that even the pithe-can't-throw-at-us the claim that he is the origin of man.

In reality, Professor Klaatsch teaches that this man-ape is a descendant of what he calls the propithecanthropus, or fore-man for short. So sure is he of this, that although not personally acquainted with this great grandsire of so many races of men and monkeys, and with not even a traditional bone to guide him, he has figured out exactly, by comparative anatomy, just how the "old gent" looked; not how he looked in his patriarchal aspect, but in the pristine vigor of early manhood. He gives him a head like a prize-fighter, a neck like the swell butt of a cyprus tree, and a face—well, there are few animals but that look less stolidly brutish.

It is well perhaps that the professor does not go back further and look up the progenitor of this propithe-what's-his-name, for he would have to borrow the thousand lettered Chinese alphabet to spell the name; if it continued to lengthen in even ratio with the extension of time, ours would hardly hold out. It is, or doubtless will be, some consolation to those who want to believe such wild speculations, not to have to blush at mention of their grandfather ape; and although we may not admire our poor relations (the monkeys), still if Dr. Garner succeeds in teaching them our language and the ways of civilization, with the help of the missionaries, they may yet be redeemed. And, too, while we may not feel so exceedingly proud of our most ancient progenitor, as represented by the Klaatsch school, still we can feel some little complacency in the thought that he was "sorter" human at least.

This very remote inhabitant of the globe is supposed to have lived and flourished on the hypothetically sunken continent of Lemuria, of which the only supposed remains are Java, New Guinea, Australia, Tasmania, and the South Pacific Islands. It may seem a little unfortunate that both the existence as well as the abode of this remotest parent of ours should be so entirely conjectural. However, it is just as good as any other hypothesis that has neither reason nor the facts to sustain it; and as we prefer a poor human to a good monkey origin, we vote for "Gran'pop" Propithecanthropus every time.

What seems passing strange is that those manipulators of the inexact sciences, after so loudly proclaiming their strict adherence to the proven facts and demonstrated premises, for all they profess to know and to teach, are continually exploiting the field of speculative research, for sensational theories. Nothing with them is absolutely established. Without a demonstrated premise to start from, their world of thought is as formless and void as that condition of which the Almighty said, "Let there be light." But of course in this instance light cannot be invoked by these people, for they do not know, nor do they acknowledge that they are in darkness.

Christianizing China

HAVING failed to stir up the fears of Congress to sufficient apprehension of the "yellow peril," to make hostile preparation against it, Capt. Richard Pearson Hobson, of Santiago Harbor fame, has shifted his campaign to the churches, and is trying to arouse them to take the initiative against the Mongolian hordes. It is not the Japanese now that he is trying to alarm them about, it is the Chinese; and it is not Krupp guns and dreadnaught ships that he wishes to send after them, but it is big ordinance preachers and "dreadnaught" missionaries that he wants to send over there to convert them to Christianity. He is telling the church people that "If the world does not Christianize the Chinese within the next fifty years, the Chinese will scourge the world." If the gospel of peace," he said, "is not carried throughout the Chinese empire, either the yellow or the white race will be exterminated."

He rather thinks that it will be the white race that will go down, for the reason that the Chinese can, in a decade, put 30,000,000 armed men in the field, who with proper drill and leadership would make the best soldiers in the world. For in addition to stoicism, tenacity of purpose, and vitality, the Chinaman's ability to subsist on rats and other refuse of civilization, would make it impossible almost to starve out such an army, even by devastating the whole country before it. But what does it matter? "The earth is the Lord's, and the fulness thereof." If he has grown tired of the white man's iniquities, and wishes to give the land to a more tractable and honest people, even if they do eat rats, can we blame him? What is there in us, other than a perfunctory and sham pretense of being followers of the lowly Nazarene, that would commend us to the Almighty, more than the "heathen Chinese?"

However, the thing that I wished to call in question, was the fallacious expectation that the teaching of the gospel of peace is going to disarm the Chinese against the Christian nations. It never had that effect among the Christian peoples themselves. On the contrary, it has had the opposite tendency; it has set nation against nation, and even plunged some of them into internecine warfare among themselves. That too, is the prediction of the Saviour—he came to set people at variance with one another. The only possible chance of such effort helping us, would not be in the allaying of any warlike spirit, or of winning the friendship of the Chinese; but if we succeeded in making any considerable headway, it would have the effect of setting them at war with one another, thus giving them enough troubles of their own, to keep them busy.

But it is much more likely that any very serious effort to convert the Chinese to a religion which they can readily see has made us no better, practically, than they are themselves, if as good morally, would arouse resentment, long before the Christian influence had become sufficiently formidable to stay their hand. Hence the most probable result of such an effort would be to precipitate the very peril from which we were seeking to protect ourselves. If, instead, this effort were put forth among our own people, to induce them to such an observance of the precepts of the gospel of peace that we would no longer offend other people with our greed and rapacity, nor abuse the people that come among us, it would be much more likely to preserve us from the "yellow," as well as several other kinds of peril.

Literary Review & Comment

Rollin W. Gray

THE MATERIALISM OF MODERN SCIENCE

Transmutation Has Two Parts
of the Wonderful Operation

THE GREAT majority of our modern scientists are what might be denominated pure materialists. On the other hand, we have a large part of the world's population who are the exact opposite of the materialists, and may be denominated spiritists or spiritualists. A materialist is one who believes there is nothing but matter; a spiritist or spiritualist is one who believes there is nothing real but spirit. It would seem to be absurd to say that there were any who would declare there was no such thing as matter, but there are, and no matter how often you hit them with a club, they will contend for their belief of no matter. It is just as absurd to contend that there is no spirit; and there are as many who contend for the non-existence of matter, as for the absence of spirit.

It is quite difficult for the practical mind of today to grasp the correct idea of spirit, or even a thoroughly correct idea of matter. It may be stated that matter and spirit are two general conditions, in which we find the substances of the universe. All substances are either in the condition of matter or spirit; there is no other condition in which they can be found, or into which they can be changed. Matter may be destroyed as matter, and when it is destroyed it is immediately changed into spirit; likewise spirit, when it is destroyed as spirit, is immediately converted to matter.

There are as many kinds of matter as there are of spirit, and as many kinds of spirit as there are of matter. Matter has bulk, is made up of atoms, molecules, electrons, ions, occupies space, and has relation to time, weight, color, etc. Spirit is not related to time, weight, or color, has no bulk, atoms, molecules, electrons, nor ions, and does not occupy space. It is not a very difficult thing to grasp a clear conception of matter, whether in its solid, liquid, or gaseous form; but to understand what spirit is, and to grasp a clear conception of its properties and characteristics, is seemingly impossible to some minds, and is quite difficult to many.

Matter may be reduced by friction to its smallest possible size, beyond which it is impossible to reduce it and have it still remain matter; any friction beyond this point destroys it as material substance, and it immediately assumes its spiritual condition or becomes spirit. It having been reduced to fluid so attenuated as to not occupy space, cannot be said to contain atoms, electrons, or ions. Heat and cold, light and darkness, electricity and magnetism, are familiar kinds of spirit. As there are as many kinds of spirit as of matter, there must be a differentiation between the purely physical spirit, such as is generated by the destruction of wood or air or any non-vital substance, and that which belongs to the animal domain. The light, heat, electricity, and magnetism generated by the burning of a piece of wood are not the same in quality as the light, heat, electricity, and magnetism of the human brain, generally denominated the mind. There is a correspondence however,

light and electricity corresponding to the intellect or reason; heat and magnetism corresponding to the affection or love. There is no matter that cannot be destroyed and converted to the spirit of its kind. There is no kind of spirit that, when it is destroyed as spirit, cannot be converted to matter of its kind. This law, which has been and is ignored by chemists, physicists, and all the materialistic scientists of today, must and will be recognized by them before they can know the truth about the world we live in and its phenomena.

The *Woman's Home Companion* for August has as usual many interesting features. It is a Summer Story number, but its suggestions for summer wear, for both women and children, novelties of various kinds, seasonable menus, hints for entertainments, etc., are all opportune and practical. There is an interesting article about Mary Garden, the celebrated prima donna; also, the fifth of a series on art in America, by George Alfred Williams, illustrated with reproductions of pictures by celebrated Americans. There is an invitation to readers to tell what they have been doing in fighting the "fly nuisance," which is worthy of consideration. Altogether very good value for fifteen cents. Issued by Crowell Publishing Company, 381 Fourth Ave., N. Y.

The *Review of Reviews* for August has a character sketch of Admiral Togo, who is soon to be the guest of the United States, by Adachi Kinoshuke; a profusely illustrated article on "The Aeroplane—a year's Marvelous Progress," by William Menkell; illustrated articles on "Doing away with Blindness," by Oliver Howard Dunbar. "New Science Highways in the Southwest," by Agnes C. Laut, and "Our Public Schools as Social Centers," by Mary Josephine Mayer. Also article by W. T. Stead on world peace movement from a British point of view. The frontispiece is a fine portrait of Dr. Wiley, the Government's pure food expert. There are many other interesting articles. Review of Reviews Co., 13 Astor Place, N. Y.

The *Truth Seeker* devotes its energies and its pages to the annihilation of the book called the "Bible," which it hates with an unwholy hatred, and considers demolished by its ponderous blows. Some other less important matters, such as marriage, socialism, etc., also claim the editor's attention. Published in New York.

The *Aquarian New Age* has articles on "The Myths of the Church;" "Socialism in its True Light," by J. Stitt Wilson; "Gospel of Matthew," by Levi; also on Astrology and other occult subjects. Published in Los Angeles, Cal.

The *Vegetarian Magazine* is true to its title, giving us side of the diet question, cooked and uncooked, with and without seasoning, etc.

Topics of Interest & Importance

FALLACY OF ECONOMIC DETERMINISM

Present Social Hells the Product
Of a Fallacious Mental Attitude

BY MADISON WARDER

THE IMPRESSION seems to be gaining ground in sociological circles that man, so long regarded as lord of creation, is after all, a mere creature of environment; his career being determined by the inexorable operation of mysterious—but material—cosmic forces. This has long been a fundamental tenet of the socialist philosophy; and it is a significant indication of the growing strength of that movement, and of the prime importance of the part it is to play in the coming social transformation, that the doctrine is being accepted so eagerly in other schools of social thought.

It is becoming quite the fashion to discover all social errors rooted in the world's natural economic development. Striking evidence of the increasing popularity of the materialistic belief is seen in the distinctly favorable impression created, not only in Congress, but throughout the country, by the maiden speech of Representative Berger, socialist, wherein was enunciated the theory that the ills of society are but the inevitable result of natural economic conditions. That there is a powerful reason for this sudden, widespread approval of the basic principle of modern socialism, cannot be gainsaid; and one does not have to go far to find it.

The fact is, humanity is beginning to realize to some extent the depth and depravity of its sinfulness, and is naturally somewhat averse to acknowledging its responsibility. In the doctrine of economic determinism we find an opportunity to unload the blame, to the immense relief of the racial conscience. If we can persuade ourselves that the natural order of "evolution" is responsible for all the social and other crimes we have committed, we can pat ourselves on the back and take the next "evolutionary step" without fear of being held accountable for past misdeeds. For we are assured by the wise men who have conjured up the materialist conception of history, that we are but incidents in the onward and upward march of cosmic progress, and that no amount of intellectual activity can effect social regeneration until the powers of destiny have brought the proper material environment into being.

It is strange that rational minds can hold to such a belief in the face of the fact that the cohorts of reform are continually bombarding the intellectual domain in the effort to bring about the transformation. If a mental conception of the coming industrial system is necessary ere that system can be established, then surely the industrial system now prevailing must have existed in the mental realm prior to its materialization in the natural domain. Mind, therefore, leads in all social changes, and the influence of the spiritual or mental side of life dominates the activities of the material side.

It thus becomes clear that the present social hell is not the result of blind physical forces, but is the direct product of a fallacious mental attitude on the part of humanity.

Probably some of the eminent sociologists who have been pluming themselves upon the extent of their familiarity with the theoretical "science" of the day, would be surprised to learn that the race is now in a very degenerate state, when compared with its condition in ages of the past. Yet such is to be their privilege in the near future.

Just now they are occupied pleasantly in the game of tracing the theoretical ascent of man from the cave and the tree top to the complex civilization of the present, and are too much engrossed to appreciate the significance of the fact that the traditions of all the older peoples, as well as recent discoveries in various fields of research, point unmistakably to human attainments in the remote past, far surpassing the glories of present achievement. Even socialist literature contains records of the history of peoples now extinct, who were morally and intellectually on a much higher plane than is reached by the mentality of today. It is evident, when all things are considered, that the race has suffered an intellectual and moral decline from previous standards, and that this mental deterioration has found expression, in the material domain, in the vicious social system now prevailing.

The fact is, that the truth and good of life have been withdrawn from the body of humanity and gathered into that personality who constitutes the door from the old age into the new; even as the vitality of the stalk of wheat is gathered into the seed for transmission to the succeeding generation. Therefore the civilization of the future will be determined, not by the evolutionary development of the competitive system, but by the mental activities of the man who holds in spiritual solution the vitality of the closing age.

Significant Signs of the Times

BY O. FREELAND

THERE have been epochs in history when the nations of Europe expected the end of the world, and many thousands waited for it with fear and trembling. There were times of wars and famine and widespread misery, which frequently left the masses oppressed by the aristocracy and in abject poverty. A great fear fell upon the people when the black death (the plague) stalked through the land, leaving its trail of death in the cities and country. The Thirty-Years war, caused by religious intolerance, devastated a third part of the continent, and produced unsettled conditions in church and state for years after the peace of Westphalia, 1648.

Man's innate wickedness, as manifest in religious bigotry, the ambition of a family, or a man of the people, was responsible for almost every war, from the fall of man down to the present day. There are exceptions, however, for we know that people have fought for popular government, as when the patriots of our own country under Washington fought, bled, and died that this Nation might be born. The North not only fought the South in defense of the principle that no states may secede from the Union, but that slavery should not exist on this continent.

There is no remission of sin without the shedding of blood. I believe I am safe in saying that the final consequences of all wars were beneficial; they were unavoidable and needed factors in the world's progress. God promised the Jews the land of Canaan, but he knew that the possessors of that land of milk and honey would not peaceably surrender their ancient homes to the strange wanderers from Egypt. Hence God ordained the war of conquest which the Jewish people were compelled to wage to gain the land of promise. This example is evidence to show that the Almighty determines the issue of battles, and is more than passively interested in human affairs. God employs men to do his will, even though they are unconscious of the fact.

Alexander the Great conquered the whole known world, except the far East. His career was predicted by Daniel the prophet. Let us here note but one of the important results of Alexander's conquests. He was a Greek, with all his army, and beside Latin, the Greek was the speech of philosophy and the learned at that period, and this language spread into all the great cities and the countries surrounding the Mediterranean. When three hundred years later our Lord taught in Judea he used the Greek language (or a form of Greek, the Aramaic); and later all but one of the Apostles wrote the Gospels and epistles in Greek, thus promoting the spread of Christianity during the first two centuries.

None of the foregoing events may be quoted as signs, in the sense that such events indicate the end of this dispensation, that of Pisces, which began with the birth of Jesus Christ. KORESH has made it clear that the end is near, even at our doors, and the signs are multiplying. The trend of the world's affairs is toward the time of "great trouble." In Europe they are whispering their fear and expectation of a war in the near future, which will involve the continent and the British Isles. Such a war might by some unforeseen incident include the United States. The "yellow peril" is not a dream, but will be a dread reality at the appointed time. The time is ripe, nearly, for a world-wide conflict. In the fulness of time, when the planetary movements and positions are favorable, when invention shall have perfected the aeroplane, the telephone, telegraph, submarine boats, and other instruments of warfare and destruction, then the last and most fearful war of the ages will come to pass. At the same time capital and labor will clash, and socialism will struggle to acquire by force that which obstinate capital and unwilling legislators have refused to grant. Both will go down to destruction, and out of the chaos there will arise the new social order, the kingdom of God in earth.

We read much of arbitration between nations, and their possible disarmament. It is an indication that many able men of authority desire universal and permanent peace. The great question is, which nation shall disarm first? Not one is willing to take the risk of being unprepared for war or for self-defense. Germany's chancellor declares there will be cause for war so long as men are men; that is, so long as human nature is as it is now. And he is right. Of all great empires Germany should be the last to disarm, since her enemies are always willing to pounce upon her. Fearing for her vast over-sea possessions, Great Britain continues to build dreadnaughts. The cry is peace, peace,

when there can be no peace, nor a chance for peace so long as one great nation is envious of the other.

The nations of the Orient despise Christianity, and from the so called Christian nations, the Japanese and the Chinese demand their share of the world's commerce. Japan is giving us many and repeated assurances of its eternal friendship, but let us beware of the deceitful, Oriental mind. Japan is resting only; yet it is building up its army and increasing its navy. It is friendly with China, educating her army officers and drilling her regiments. There are about four hundred millions of Chinese, one hundred millions of them fighting men. Remember the dragon on the Chinese national flag. Japan claims title as the people of the Rising Sun. It is a rising nation, eager to grasp world commerce. KORESH, in his prophetic book, "The Great Red Dragon," explains the significance of the peculiar names of these two nations. 'Tis well to be in the truth, to wait and observe the signs of the times.

Evil and Its Remedy

(From the Published Writings of KORESH)

We are coerced, not served, by the arbitrary power of two great political parties, the leaders of which are soaked by the pollutions of rum and nicotine. These two inveterate poisons saturate every atom, molecule, and corpuscle of the so called statesmen who, politically originating in the dens of prostitution, make our laws. The tenure of political authority depends upon the balance of power vested somewhere, in some corporations or bodies of men which should be brought to accountability for their exercise of the rights of franchise. Where and upon what body can be made to rest the responsibility of the degradation under which the populace groans? The rum and tobacco curses, while constituting evils of great magnitude, crimes against humanity and humanity's God, and sins for the commission of which there will come a day of reckoning, do not comprise the primary sources of our degradation. There are evils greater than these, and from which they have their origin. We mention them first because they constitute popular evils, regarding which there is no question. If there resides or rests a responsibility, we wish to place it where it belongs, and, if possible, compel the guilty to confess and amend the wrong.

There looms up before my mental vision an extensive power, claiming for its origin the throne of God. In asserting its authority it lays claim to divine inspiration, and there is no reason why a body making the claims that it does should not be held to a commensurate accountability. The declaration has been made that there is no schism in the body of Christ. The claim of the church is, that it is the body of Christ. Then with the body of Christ—if so be it were a united body—acting in concert to resist or destroy the wrong, there would be no power on earth that could stay the progress of the revolution that would sweep the land against the tyranny of the rum and tobacco traffic. The political parties, upheld in their authority to pervert and degrade the morals of our populace, are sustained by the power and authority of the so called church of Christ, and by a public press equally derelict. But these are only factors in, and concomitants and sequences of, our sources

of moral pollution. There lies a deeper cause for the moral and social leprosy contaminating the body politic. A deep and abiding curse rests heavily upon a groaning and agonizing people, and the time has come for the resurrecting power of righteousness to lay its hand upon the degrading corruptions of the age.

Behind and under the rum and tobacco curse lies the love of money, which is the root of all evil, and, comprising the root of evil, was essentially the incentive to the original declension of man. The love of money impels the activities of mind and body to the commission of every crime. The love of money induces over exertion of the brain functions, and this in turn forces the inordinate and overwrought exertion of muscle, enslaved to intellect and the power of money. Brain and muscle are thrown out of balance; the nervous energies, being exhausted, demand artificial stimulus in the forms of narcotics and other toxicants, and, to supply these calls for recuperative force, resort is had to artificial potions destructive to mind and body. The degrading influence of overwrought muscular energy, in the form of labor (drudgery), is a criminal violation of the law of God. The original curse upon the man (who declined from the image and likeness of God) was, "In the sweat of thy face shalt thou eat bread."

Amel is a Hebrew word signifying labor, and upon *Amelek*, king of labor, God hath sworn vengeance, and through its destruction the great day of rest—wherein the curse of labor, with every other curse, will be lifted—will be ushered. Overwrought muscular exercise—in the form of labor, wherein men are held in bondage sixteen and eighteen hours a day, and, through physical exhaustion, hasten into the stomach an overplus of indigestible substance to ferment, vitiate, and inflame the blood and nervous spirit—creates a demand for artificial stimulus, and rum and tobacco are made to add to the impulses that set the blood on fire and create inordinate sexual desire; thus men become libertines while they profess Christianity, and licensed prostitution in the form of marriage covers the licentiousness, lust, and sexual excess of a degenerating humanity.

WHAT IS THE REMEDY?

Equitable distribution of the products of nature, industry governed by economy in distribution, the adjustment of uses so that labor shall be transformed to recreation, which may be accomplished through the equal ownership, by all men and women, of that which they, by their industry, have produced. The destruction of fictitious valuations in all things, especially in that which the world calls money, is one of the first steps toward the restoration of human rights and the return of the race to its original glory in the likeness of the Creator. If the love of money is the root of all evil, destroy the necessity for its use and the evil is annihilated. The great obstacle in the way of the restoration of righteousness is the modern church. It is the abetter of every abominable thing on the face of the earth today. It upholds, by its authority, the most crying and degrading wrongs. Were it a united Christian body, without schism, marching as a mighty phalanx against the corruptions of the age, they would be swept by the besom of its destruction, and with one withering blast of the Almighty vengeance, sensuality, with all its train of concomitants, would be hurled to the dust, to be blown away by the renovating breath of the Omnipotent.

The Koreshan Literature

BY J. MILTON MCCLINTOCK.

DESPITE the fact that Koreshanity had its inception two score years ago, and that the report of the Naples Survey made on the Gulf of Mexico for the purpose of determining the true contour of the earth's surface went around the world through the leading representatives of the press, there are many people who know nothing of the Koreshan System of Cosmogony. With those to whom the Koreshan literature is first presented, the natural inquiry is, Of what does Koreshanity treat, or, what is it?

Answering the last question first, we would say, it is primitive Christianity revived; also, the philosophical teachings of Jesus the Christ, evolved in their scientific degree. It is a system of Universology, embracing every department of knowledge. In short it is, as the broad term universology implies, a discourse on the universe.

There has been no subject of general interest, or worthy of scientific attention, during many years past, that Koreshan literature has not in its profundity touched upon. *Koresh*, through his publications, "*The Guiding Star*" and *THE FLAMING SWORD*, has scientifically expounded the hitherto hidden mysteries and problems that have baffled men of erudition. Where "scientists" have built their superstructure to conform in every particular to the original "working hypothesis" upon which their predications are based, the Founder of Koreshanity has reared a structure of knowledge that stands firmly upon a demonstrated premise or basis,—a foundation that has been proven beyond all doubt, and one that is irrefutable. Of all men he is worthy of the title scientist; for science means *to know* (knowledge); therefore the genuine scientist is he who *knows*.

The following are a few of the many subjects treated comprehensively in Koreshan literary productions: The origin and destiny of man; transmutation; the fourth dimension; alchemy and chemistry; physics; sociology; astronomy; biology and astro-biology; astrology; history; mathematics; Biblical subjects, including the lost ten tribes; chronology, etc. And besides, there are profound articles treating on the wonderful structure and function of the human brain; and on the resurrection of the dead. As the system of Koreshanity is Universology, it is unnecessary to further enumerate the subjects on which extensive writings may be found. A glance at past issues of this Magazine will suffice to show the vast range of thought, and the startling and comprehensive headings under which the subject matter is grouped.

Some say they cannot comprehend Koreshanity; that it is too complex. In its fundamentals it is as simple as the rule of subtraction and addition is to the advanced mathematician; in its intricacies it *is* complex,—as complex as the universe itself. The great value of Koreshan Science consists in the fact that it is science, that which will not have to be abandoned; and with this truth cognized, the advanced mind should peruse with joy the words coming from the divinely illuminated intellect. *Koresh* has written not only for this generation, but for posterity; his writings will stand as an everlasting monument of genius, to be studied by the countless generations of the Golden Age.

The Lineage of Jesus

BY N. C. CRITCHER

THE striking contrast between the ignorance of the Christian church and the absolute knowledge of the Koreshan teaching, could scarcely be made more apparent than it is in an article by the well-known and very highly appreciated divine, Dr. Lyman Abbott, in the *Outlook* of June 17. He is writing of "The Master Builder," and commences the series by a reference to the lineage of Jesus as "given in the two gospels of Matthew and Luke. He does not know which is accurate, or whether either is accurate, but in neither do we find the name of any one of the great prophets of Israel, or of any one of the great reforming king."

Dr. Abbott evidently does not consider Abraham, Jacob, Isaac, David, or Solomon worth mentioning, of the record in Matthew; while in Luke iii, the unbroken chain from "Adam, which was the Son of God," might be considered quite a distinguished ancestry for one born a "peasant." His father, Joseph, according to Dr. Abbott, was a "God-fearing peasant, a carpenter in an age when mechanical pursuits required little more for success than purely mechanical skill; a timid man, with apparently no impressive personality." Mary, His mother, he thinks "was a woman of rare courage, and of considerable literary culture for one in her position." This is shown by the Psalm of praise recorded in Luke i: 46-55. Her steadfast devotion to her Son through His martyrdom and death on the cross, shows her to be worthy of the reverence humanity has bestowed upon her.

But why these two peasants, of all the people in Judea, many, no doubt of exalted piety and purity of life, should have been chosen to fulfil the great destiny of bringing to humanity the greatest gift of the ages, is to Dr. Abbott one of the mysteries he does not attempt to unravel, but, rather tamely, it appears, draws the moral that "every man, however inadequate his education, however poverty-stricken his environment, can still be great * * * in all that makes true character,—the divineness of his life." Previously he says: "Jesus was not produced by his age, but was himself the producer of the ages; strong because he was strong in spirit, and because he was obedient to the divine calling."

What is the Koreshan explanation of the "book of the generation of Jesus Christ, the son of David, the son of Abraham," etc.? It is the record of the transmission of spiritual force through the whole life of the Jewish race, the summing up in those two personalities, of the desires and aspirations of that race for a Messiah who should be their Savior and King.

Heaped up by successive generations of ardent believers in the mission of Judaism, the volume of force cannot be overestimated, and is only revealed by the event consummated in the virginal conception and birth of Jesus; a condition of absolute purity of mind and body in both Mary and Joseph, alone making it possible.

Unless one has some comprehension of the processes perpetually operative in the brain of humanity, the copulation continually existing between the individual conarium and glandula vitæ, as explained in the series on the "Func-

tions of the Human Brain," by KORESH, it is difficult for the mind to conceive of the possibility of parthenogenesis, or virginal conception, without what is commonly called a miracle. Like all so called miracles, this is not the violation of a law, but the effect of one hitherto unknown.

That there are super-natural laws regulating the relations of extra-natural life, is not yet known outside the teachings of KORESH. This will explain many apparently incomprehensible things when it becomes a part of human knowledge by recognition of the results. The "lineage of Jesus," then, is the record of his "generation" from the race into which he "fell" at the time of his crucifixion, having previous to the time of his birth been brought up through the race to the condition whereby he could be the Savior of humanity.

The knowledge given by Koreshanity, that God is the product of humanity by successive embodiments, each one accruing good and eliminating evil, until perfection (wholeness or holiness) is reached, is probably one of the most difficult of its teachings to be accepted by the believers in an unknown and unknowable God, with a corresponding illimitable universe (the Copernican system); one the inevitable concomitant of the other, both the outcome of the absurd theory built on a "working hypothesis," instead of a proven premise. The reverse of this is the concave universe, with center and circumference; a biological universe with a corresponding center and circumference,—God and humanity.

With the established premise of Koreshan Cosmogony, the difficulties all fall away, and the mind can be focalized on the God center, the very first essential to obedience of the Decalogue. How can one love and obey an unknown being, with no hope of attaining that knowledge? It is one of the mysteries, it is said, but this is the time when all mysteries are to be revealed, as may be seen by the discoveries in physical science, and by the persistent efforts being made to force the secrets of the so called subjective existence, another name for the spiritual world, which KORESH teaches is always in humanity, not extrinsic to it. Another revealed mystery!

The lineage of Jesus, accurate beyond contradiction, commenced with "Adam, which was the Son of God," and culminated in Joseph and Mary, prepared vessels for the virginal birth of Jesus.

¶

The first law of form is gravity; especially specific gravity. The law of gravity is the law which determines the motion of substance downward, and which ascribes to things the character of being weighty or heavy. The word gravity is but the modification of the Latin word *gravis*, heavy. By specific gravity is meant the weight of any given substance of a given bulk, which distinguishes it from the same bulk of every other kind of substance.—*Koresh*.

¶

The Lord came twice in the beginning of the Christian age, therefore he came the second time. It is declared of Him that he will come again the second time. If He comes *again* the second time, the inference is that he came *once* the second time.—*Koresh*.

The Open Court of Inquiry

Dr. J. Augustus Weimar

PRO AND CON OF FOOD SUBSTANCES

Equilibrium of Mind as Essential as The Most Wholesome Food Articles

Question 60. "What kind of food substance best aids the digestive, assimilating, and excretory functions?"

ALL unadulterated, non-poisonous food products tend toward the desired end; providing the mentality is normally equilibrated. Digestion, assimilation, and excrementation depend as much on poise of mind as on food. True, some food products produce more ash and cinders, and less vital substance than others. This necessitates classification and differentiation of food products. Every vidual should learn to know which food products best aid these functions in his own case.

These are certain fundamental truths and facts which must be recognized: 1. Proper food products, well selected and proportioned, with a rightly elevated mind, produce the best effects. 2. Poor food products give a deficient output of vital force, and consequently less power to digest, assimilate, and eliminate. 3. Under-feeding lowers the vito-humo-electro-magnetism. 4. Over-feeding gorges the vital organs and functions, and, self-evidently, lessens nutrition and excretion. 5. The most proper food, without aeration of the blood, normal mental activity, and physical exercise of the muscles and nerves, will not produce equilibrium of mind and body. 6. Freedom from worry is a prerequisite to the proper performance of the bodily functions.

The consumption of food, in body and brain, corresponds somewhat to the burning of various kinds of fuel in stoves and furnaces; some burn rapidly, and produce little vital and lasting heat and steam; other kinds burn slowly but steadily, with excellent results, such as anthracite coal, hickory, buttonwood, and black mangrove wood; while some make considerable smoke, ash, and cinders, which do more harm than good.

The foregoing comparison is not a perfect one, because a stove has no brain for re-elaboration. The vito-human brain acts as a wonderful laboratory in the process of digestion, assimilation, and excrementation. According to the tenets of Koreshan pneumo-psychic therapeutics, the brain is able, when properly equilibrated, to manufacture out of one food product, all the various elements of which the body and the brain are composed, and by which their functions are maintained. We are of the opinion that the foregoing has reference to the perfect man, who is able to control voluntarily at all times, every organ and function of his being.

Almost all of the multitudinous books, pamphlets, and magazines that attempt to teach along the line of dietetics, omit, more or less, the operation and re-elaboration of the food juices in the vital laboratory of the brain, considering the brain as if it had nothing to do with the digestive process, while in reality it is the most vital factor. The significant term, *pneumogastric* (from *pneuma*, spirit, *puco*,

to breathe, and *gaster*, stomach), should teach the dietetists that the brain not only re-elaborates the food substances in the brain, but that it also assists the bodily organs and functions. This great pneumogastric functionator, which originates in the brain, and spreads with its many branches over the entire brain-mass, with efferent or outgoing, and afferent or incoming impulses, controls, more or less, as it passes down into the body, the following organs and functions: 1, the pharynx (musculo-membranous sac behind the mouth), 2, the larynx (organ and function of voice), 3, the esophagus (canal from the pharynx to the stomach), 4-9, the lungs, heart, liver, spleen, stomach, and intestines.

This greatest of all nerves performs the most vital and varied offices. Its name implies a favorable mission, when the brain and the body are harmoniously equipoised. If a vidual is in a state of elevation of thought, this wonderful nerve aids the process of digestion, assimilation, and excrementation; but a condition of worry, discomfort, etc., poisons the process. Thus, a meal with wholesome food, freedom from worry, proper aeration of the blood, normal mental activity, and proper physical exercise, tends to good health and happiness of life.

"What are wholesome food substances?" As before, we answer: All unadulterated, non-poisonous food products. But as some of these foods are better cooked and others raw, they necessarily require analysis and synthesis, as well as classification and differentiation.

Some years ago a Miss Sophie Leppel (of German-English extraction) established a "Philosophy of Feeding." This diet system consisted in combining and proportioning the various classes of foods, so as to maintain stable proportions of the various classes of foods to the mental and physical requirements of the vidual. She wisely differentiated between food for brain-workers and food for manual laborers, also, between vital and non-vital food products. Or, in other words, she discriminated between brain or nerve foods, muscle or force foods, and heating or fattening foods. All edible and drinkable food substances she classified into twenty categories. These categories contain primary and collateral names of food articles, and her comprehensive description appears to be without flaw; yet, in vidual cases, they do not hold good. Collectively they may apply, but personally we did not find them applicable. We gave them two and a half years' trial, while practising in a western city.

We believe, however, that there must be a science of dietetics, just as there is a science to all other things of vital importance. The Battle Creek Diet System seems, in our judgment, to come a step nearer to the solution of the subject under consideration, than any other system of dietetics we have studied. But as we have not had the opportunity to give this diet system a fair trial, we withhold our opinion as to the actual results it may produce, collectively and vidually. Intellectually, this system appeals to us, with the exception of some few vital and non-vital points.

In this Science of Feeding, we are pleased to note that

it gives due credit to the Biblical truth that the life resides in the blood, the motory force in the muscles, and the sensory impulses in the nerves of the brain and body. This Diet System condemns the use of alcoholic beverages, stating they are the cause of many diseases of the brain, heart, lungs, liver, stomach, and kidneys. It discourages the free use of condiments, as being the cause of catarrh of the stomach and bowels, and producing unfavorable effects upon the liver and kidneys, and a direct cause of constipation. It considers it an error to eat hastily, as well as to drink copiously of fluids at meal time, because both habits prevent thorough mastication. The promoters of this Diet System claim that overeating, or the excess of food above bodily requirements, not only involves loss of energy, but loads the body with waste and unused substances. The unused surplus is converted, by putrefaction and other processes, into deadly poisons which produce gout, rheumatism, Bright's disease, premature old age, and other maladies.

We most heartily agree with this Diet System, that eating heartily at supper, or taking dinner at 6 o'clock, are responsible for many serious diseases, as this practice is productive of insomnia or sleeplessness, indigestion, and many other grievous ailments. We agree, also, that it is wiser to partake of breakfast and omit supper, if one prefers only two meals daily, for Nature teaches such a law in all its manifestations: the morning is full of its activities, while we observe the reverse in the afternoon and evening.

Perhaps the following will be news to many of the readers, for this Diet System claims that the free use of cane-sugar is injurious, causing catarrh of the stomach and bowels, acid dyspepsia, diabetes (a disease of the kidneys), and liver trouble. It further claims that a free use of meats leads to intestinal auto-intoxication, through the decomposition or decay of undigested food remnants in the colon, with the production of germ poisons, and often intestinal catarrh and ulceration. The use of baking powders, soda, etc., is tabooed as a most potent cause of indigestion and disease. Also half-cooked, pasty masses, such as the free use of mushes, is claimed to be a common cause of indigestion and constipation. True, common sense tells us that any preponderance of food that does not require the use of the teeth must lead to the two common forms of disease mentioned. The free use of animal fats, in the long run, leads to biliousness, which nowadays is termed "intestinal auto-intoxication."

Whatever the vidual finding may be, concerning this Diet System, one thing speaks well for it; that is, it does not recommend or condemn any article of food that has not been thoroughly tested and tried at its Sanitarium, where many hundreds of patients are fed the entire year around. No other institution feeds so many, consequently it has the best opportunity to observe the merits and demerits of food substances.

One thing we deeply regret is, that this System does not give due credit to the part the brain performs in these important functions, although the necessity of peace of mind and freedom from worry, with elevating thoughts and pleasant companionship, surroundings, music, etc., at meal times are recognized.

The Use of Tea and Coffee

Question 61. "What is your opinion, from a medical viewpoint, of the free use of tea and coffee?"

THE late A. F. Reinhold, Ph. M. D., says: "Mild stimulants, such as tea and coffee, are injurious. Tea possesses an active principle called *theine*, which contains *tannin*, which, if the tea is strong, coagulates the albumen of the food, actually tans it, and thus delays digestion. From considerable observation, people have come to view tea as the most efficacious cure for that terrible suffering called sick headache. People say: 'Why, Doctor, when I have headache, nothing gives me so much relief as a good, strong cup of tea.' Now this statement is the very best evidence that it injures them. It is only the temporary relief, afforded by a more powerful re-stimulation; while the next paroxysm must come so much sooner and in greater severity as a result of the renewed attack upon the nervous forces. In fact, though not so disreputable in sound, it is only the old cry of the inebriate in his cravings: 'Give me my drinks; they are all that relieve me.' There are also reasons that seem to indicate that a number of the cases of paralysis, delirium, severe head troubles, and insanity are due to the free use of strong tea.

"Coffee, too, is but a stimulant, and does not nourish in the least. It brings on nervousness, poverty of blood, nose bleed, and especially affections of the heart, and headache. It destroys sleep, and is a poison which causes evil effects of the bowels. * * * A free coffee drinker almost invariably complains of biliousness and headache, and has a cadaverous appearance; such a one always fails to attribute it to the coffee. After the acquisition of unnatural tastes and habits, people come to regard them as necessities, whereas only plain water is a necessity so far as fluid is concerned."

Geo. Dutton, A. B., M. D., gives as his opinion, that "Coffee and tea should not be boiled, if one must use them, because the boiling extracts more of the *tannin* (a strong astringent, which constricts the bowels and colon). The best coffee is made by pouring boiling water upon the freshly ground coffee and allowing it to percolate through the coffee grounds. This is called 'drip coffee.'

"Tea and coffee, even when pure, are not suitable for a common beverage. It is better to reserve them for certain exhausted conditions of the system. * * * The leading symptoms of tea and coffee are: profound depression of spirits, headaches, insomnia, great debility with nervousness, palpitation of the heart, constipation and piles. While a strong dose of coffee relieves these maladies for a time, yet they return again, prolonging the maladies. * * * Excessive users of coffee are always more difficult to treat medically, and are less able to endure an operation.

"As a medicine or antiseptic, coffee may be sometimes useful. Professor Heim has demonstrated by experiment the powerful antiseptic properties of the coffee bean. * * * To the same degree, however, that coffee has antiseptic properties, it is poisonous. The *caffeine* (identical with *theine* in tea) which it contains is a cerebral stimulant; *i. e.*, it tends to produce to some extent congestion of the upper brain, and for this reason it is called 'a restorative.' In addition to this stimulating property, tea and coffee both

contain an astringent substance that more or less interferes with digestion, and tends to produce constipation, which often is accompanied by piles.

"The *tannin* (tannic acid) of tea and coffee used as a beverage soon or later tans the skin to a dingy, sallow color, and produces, in the course of time, obstinate constipation and piles; while the effect of the stimulating property (*theine*) is to induce headache and general debility, with nervousness, insomnia, and palpitation of the heart.

"If coffee and tea be used at all, let them be carefully prepared as stated, and taken only in limited quantities. A small cup of tea or coffee, taken occasionally in certain exhausted conditions of the system, may be admissible, but not as a common beverage. For fasting, watching, or in exposure to damp, cold weather, a cup of warm tea or coffee may be useful.

"Tea taken as a beverage is much worse than coffee, for several reasons. Tea contains more *tannin* (25 per cent), and also more of the intoxicating substance known as *theine*. Still another reason that tea should not be used is, that it is largely adulterated and colored with various injurious leaves and poisonous mineral matter.

"No person can drink tea or coffee habitually, especially the ordinary imported tea of commerce, and preserve his health. The chronic effect of tea and coffee upon the human system is now well known by its effect upon 'tea tasters,' a class of persons employed by importers. Let me repeat them: Congestion of the front brain, cold feet, vertigo, dyspepsia, headache, mental depression, constipation, piles, and insomnia.

"Let young people especially be warned and protected from these evils. A peculiar headache, discovered by the author and traced invariably to the use of tea as a beverage, may be known as 'tea headache.' It affects the *frontal lobes* of the brain, and may be described as a radiating or *stellated* pain, like a star in the forehead, not continuous, but sharp and shooting."

The Battle Creek Diet System (at the head of which stands the world-renowned Dr. Kellogg, with some thirty medical assistants, and over two hundred qualified nurses) claims: "The use of tea and coffee causes neurasthenia or nervous prostration, nervousness, headache, indigestion, neuralgia, constipation, and as a consequence, piles, disease of the liver and kidneys, and arteriosclerosis or hardening of the arteries, which externally causes many facial wrinkles."

A good substitute beverage, we have found in so called cambric tea; that is, a cup of hot water with an appropriate amount of milk and sugar.

The Effect of Cow's Milk

Question 62. "Why does the use of cow's milk produce biliousness, flatulence, and rapid and irregular palpitation of the heart in some people?"

IN our own practice we have observed, again and again, that cow's milk prolongs fever cases, whether intermittent, remittent, typhoid, or any other kind. In such patients we observed that the milk, in any form, produced constipation, flatulence, and, in addition, in stout persons, heart affection. It is also a fact that some apparently healthy infants do not thrive on cow's milk. Perhaps this

is not due to the milk alone, but rather to uncleanness and other conditions while the milk is being handled.

There is a disease called "casein dyspepsia," or chronic milk poisoning, for which no definite cause has been discovered so far, except that milk is an excellent breeding place for flies, gnats, and other insects. Milk should be kept in a cool place, and where flies and other insects will not harbor around or in it. Again and again we have read that persons engaged in dairy farms and subject to fever, will spread the fever, especially typhoid, all along the route over which the milk is distributed. We know that this is accomplished by means of the transference of typhoid or fever aura, even where those who received the milk knew nothing of there being any fever at the dairy farm.

The symptoms of "casein dyspepsia," or milk poisoning, aside from the three mentioned in the question, are: Sick and dull headache, constipation, alternated with diarrhea, coated tongue, bad taste in the mouth, drowsiness after meals, sour stomach, intestinal auto-intoxication, putrid stools, membranous colitis, or inflammation of the colon, acne or pustular skin eruption, and dingy complexion.

If cow's milk produces such symptoms in any one, try a milk-like product known as Malted Nuts, Almond Cream, and Cashew Cream, which resembles milk in appearance, and, in taste and nutrition, satisfactorily fills the place of cow's milk. Another product is known as Lactac, which is especially designed for children; it has saved hundreds who could not assimilate cow's milk.

In reading such hints as given in the foregoing, we must not be controlled by fear, for "fear hath torment." It is always well to assume the attitude of health, and continually substitute good, healthy thoughts for unhealthy ones; that is, never aggravate or exaggerate a feeling of ill health, else the imps of disease will surely take hold of one. A cheerful disposition will go a great ways in maintaining an equilibrium of mind and body.

The Three Raw Vegetables

Question 63. "Do raw cabbage, cucumbers, lettuce, and tomatoes have a wholesome effect upon brain and body? And are spinach and rhubarb wholesome foods?"

THE Battle Creek Diet System, as well as the dietist, Miss Sophie Leppel, declares that lettuce, cucumbers, and cabbage are the three vegetables which can be eaten in a raw state if well chewed, and are digested more easily in the raw than in the cooked state. They claim that we ought to eat some raw food at every meal. If we cannot have juicy fruits, then by all means partake of any one of the three vegetables mentioned.

It was formerly supposed that the acid of tomatoes was oxalic acid, the same that we find in the lemon, only associated with different collateral flavors. Tomatoes are wholesome both in the raw and the cooked state.

Rhubarb is claimed by the same Diet System to contain oxalic acid, which stamps it a poison and not a food. Rhubarb should be absolutely prohibited from the human diet; being unfit to go into the system. It is a fact that it makes an excellent bleaching agent, but is a deadly poison.

Spinach also contains a considerable amount of oxalic acid. The heads of the Battle Creek Diet System say that spinach is not allowed to be served upon their tables, until it has been first parboiled, when the oxalic acid, being very soluble, is dissolved. The same could be done with rhubarb; but who would want to eat it after being parboiled?

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

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Interesting Reading and Announcements

THE following clipping was sent to us by a SWORD reader. It was originally sent as a special message, by cable, to the Chicago *Tribune*. It contains truth mixed with fallacy; this should not surprise us, when the source of it is considered. There are two sources of information; the thetical and the antithetical, or the exoteric (scientific) and the esoteric (dubious, unreliable). Mrs. Besant, the so called "Prophetess" of the theosophical cult, says:

"Everything tends to show that the time is at hand for the great world Teacher. Physical and social changes throughout the world tell that the age of militarism is closing, and that fraternity is to be the watchword.

"The future Anglo-American peace treaty is one sign, but the world's peace is unachievable politically. It will result in a vast spiritual movement unifying all warring creeds. This will be the task of the coming Teacher, prefigured in the Christian dogma as the second coming of Christ. It is not far distant. Then our season will close and a new age will open."

The first statement agrees with Ko-

reshan Universology, where the thought is iterated and reiterated. The second sentence, however, is a fallacy, or at best, a guess; physical and social changes throughout the world *do not* tell that the age of militarism is closing and that fraternity is to be the watchword. Mrs. Besant lacks the true spirit of a prophetess, else she would have discriminated fallacy from truth. If we apply her second statement, to the end of the great time of tribulation, such as has not been within the present great Mazzarothic cycle, then it is true; but according to the great clock of the ages, the present physical and social changes throughout the world tell that the gigantic preparation of militarism is at hand; and that fraternity will be a scarce article, and the watchword will be an abjuration or forswearing of fraternity.

The third statement of her prediction is another fallacy, a colossal one; for the future Anglo-American peace treaty is *not* a sign of universal peace: the opposite is the truth. Sacred Scripture says: "When they [the children of the world, including the members of present churches] say: 'Peace and safety,' then sudden destruction impends over them, just as labor-pangs on her who is pregnant, and they shall by no means escape." This prediction corroborates the teaching of Koreshan Universology. Koreshans know what is coming. They are not looking for universal peace *before due time*. They are not so foolish, for their Great World Teacher taught them that the impending time of trouble (tribulation) was the first act of the universal drama, and thereafter, when the restless, uncontrollable mass of humanity, the rich, the middle class, and the poor, have been humiliated in their very heart of hearts (minds), and have experienced a true conversion, then, and not before, will peace reign throughout the world.

The fourth statement of her prophecy, that the peace treaty will result in a vast

spiritual movement, unifying all warring creeds, is another fallacy. A "treaty" is a formal agreement or compact, duly concluded and ratified, between two or more nations. Such formal treaties, without a true change of heart, are only upheld by the military power of each of the nations. And when the clock of the ages strikes the exact hour of the great time of tribulation, then the military powers of all nations will show why they have armed themselves to their teeth, with the most deadly weapons of war.

Let us cite a true prophecy concerning this great time of trouble: "Alas for the [of that] day! For the day of the Lord is at hand, and as a destruction from the Almighty shall it come. * * * Sound an alarm in my holy mountain. Let all the inhabitants of the land tremble; for the day of the Lord cometh, it is nigh at hand: A day of darkness and of gloominess, a day of clouds and of thick darkness. * * * The heavens [churches] shall tremble: the sun and the moon shall be dark [no love will be in operation among them, and no knowledge of the truth will the world and churches possess], and the stars [those who once were in possession of knowledges] shall withdraw their shining [having lost the power of radiation]: And the Lord shall utter his voice before his army. For his camp is very great: For he is strong that executeth his word; for the day of the Lord is great and terrible; who can abide it?"

The Psalmist gives the answer to the foregoing, searching question. "He that hath clean hands, and a pure heart (mind)." This, however, means something radically different from that which churchianity teaches and practices. A clean hand and a pure mind mean a complete change of spirit, soul, and body; a resurrection from among the dead, not the dead in the graveyard, however.

Is the King James Version of the Bible Infallible?

A clipping has been sent to us for consideration, according to which the Rev. A. W. Bond, of Vancouver, declared from the pulpit of the Alki Congregational church, that the King James version of the Bible could not be considered infallible. Here is what he said:

"I believe that thousands of Christians have been changed into infidels through an effort to take the whole of the Bible as it stands in this version, or none of it at

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all. Going to the Bible for help is exactly like eating fish—we must take the meat and let the bones lie. One should not try to eat the bones—and yet that is exactly what a great many persons are trying to do.

"There is no book in the world so profitable to a man for study as this same old Bible, and if we could lay out a course of reading, and point helpful texts for the man who is beginning to read it, it would do a world of good. But the effort to swallow the letter entire accounts to a great extent for the oversight of the spirit—and it is the spirit of the revelation in the Bible that we need. The old saying: 'It's true because it's in the Bible,' has been a stumbling block for enlightened thought.

"Just as no church is infallible, so the Bible as a mechanical device cannot be said to be infallible. The final authority is not in a book, it is in the Spirit which speaks in our hearts. Listen, therefore, so that when the voice of the Spirit speaks you shall not be deaf to what it says. God is revealing himself in different ways to different people throughout all ages—and the things that were written or interpreted for one people at a distant time, cannot reasonably be expected to be the full and perfect revelation for all people at all times."

The clipping contains a mixture of fallacy and truth, which can easily be discerned by Koreshan readers of THE SWORD. To merely say that "the King James version is not infallible, just as no church is infallible," is not sound doctrine, unless the Rev. Bond's sermon contained a full elucidation of discrimination. For we know that the expression of Deity himself, and the words spoken through his ancient Prophets, and later through his Apostles, are unerring in doctrine; but as to the conduct (life, practice) of the Prophets and the Apostles, they confess themselves as not being perfect, unerring, or infallible.

In a much greater degree, the imperfection of the various renderings and versions must be acknowledged. If this is done, mentally, by every teacher and reader of the Bible, he will have no cause to complain of the fallibility of the King James' version; for when one has a knowledge of the time and the conditions under which this version was made, one must confess that it is a most remarkable rendering as to language, if not always as to accuracy. What a blessing of consolation the King James version has been to mankind since the year 1611!

Other books printed about the same time are wholly forgotten, but the King James version stands as if immortal. It

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No one need to be much surprised at the present time being the great day of exposure and separation, when all "hidden things of darkness" will be brought to light; for God will "make manifest the counsels of the hearts" (minds). "So then," says one of the Apostles, "every one of us shall give account of himself to

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God." Again: "For if we examine ourselves, we shall not be judged. (Literal Rendering.) And again: "Do you not know that the saints [select or elect] shall judge the world?"

Interesting Letters From Our Friends

Dear Friends:—Enclosed is my copy for the August SWORD. Am late this month: combination of harvest and the hot spell. Thermometer was at 106½° July 5. It was above 100° for five consecutive days, and at the same time the weather map gave South Florida at 90° or under. You are to be congratulated. The drouth is still unbroken here. Prospects excellent for a crop failure. Trust you are all in good health and spirits. With best wishes, I am, Fraternally yours,—M. W., Iowa.

Dear Friends:—Just a few lines to let you know that some of us have come through the "hot wave" and can answer "present" to the roll call, for which we are thankful. The July SWORD has come, and contains so much of interest. I would like to have you send me an extra copy, also one of January 1917, so I can lend them to those who care to read them. So many questions come up, just as the one did in the boarding school, "Which was first, the chick or the egg?" * * * How it thrills us through and through as we read and think about the transformed body! It makes one desire intensely to have the perfect work done. May we be kept in patience to the end, whatsoever may be our part in the work. With best wishes, as ever,—M. G. R., Mash.

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