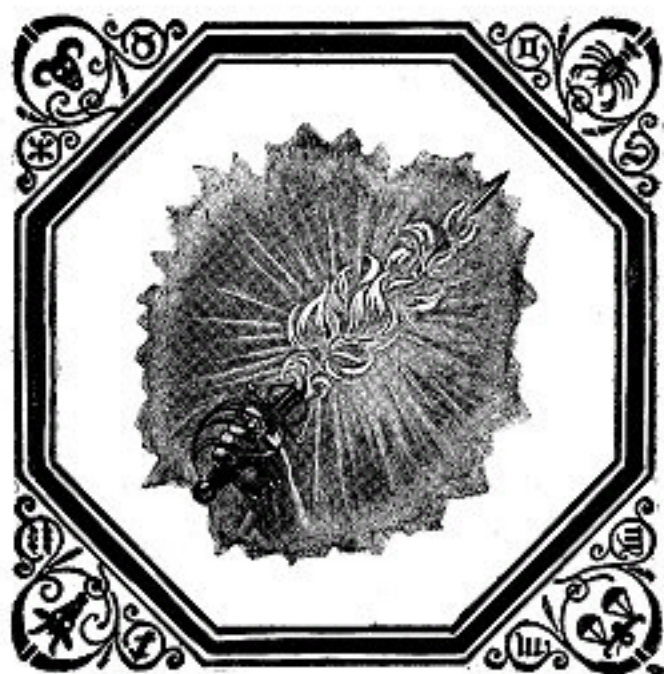
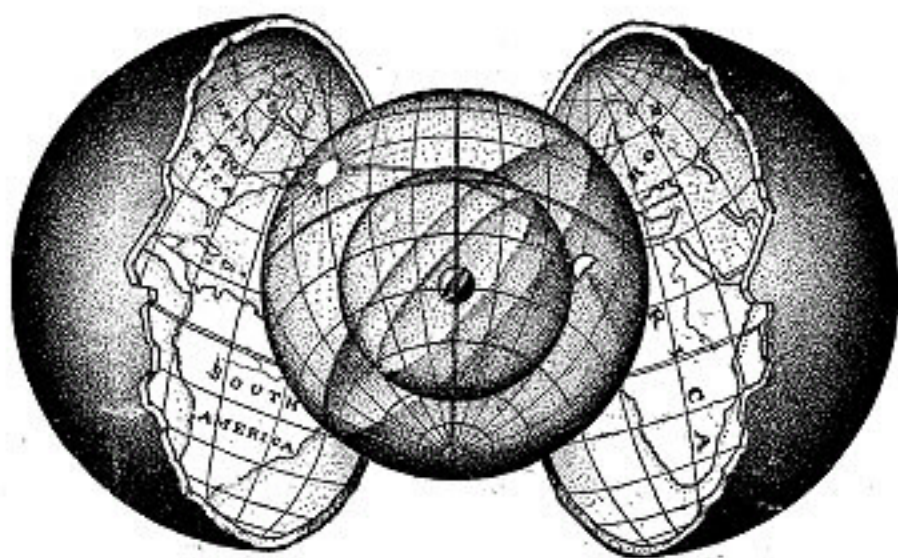


# The Flaming Sword



A. D. • JANUARY • 1912  
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# The Cellular Cosmogony



Discovered by Koresh  
In 1870

# The Flaming Sword

"And Be 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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## Knowledge Founded Upon Nature & Scripture\*

### Our Science Must Be Founded Upon the Bed-Rock of Reason

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

**T**HERE are three principal avenues through which knowledge enters the mind, which may be specially recognized;—belief on the testimony of others, observation, and intuition. Belief on testimony is more or less reliable, depending upon the character of the witnesses. Belief founded upon testimony is faith. This constitutes by far the greater proportion of direct knowledge, or whatsoever is called knowledge, now existing in the world.

Knowledge from the observation of facts and phenomena is comparatively limited. For instance, I may cite what are called scientific and religious knowledges. There are a few who investigate, calculate, and discover; then follows a larger class, who commit to the understanding the principles discovered, true or false, and they become teachers. The masses accept what they teach. This acceptance is through the exercise of faith. This is true of what is called science, and also of what is denominated theology. Faith may be divided, for our present purpose, into theological and scientific.

In Christendom there are two systems presented for our acceptance,—one by theologians, and the other by so called scientists. As a foundation for these two systems we have the Bible, derived from some source, and the physical universe, with its array of facts and phenomena, from the author of Nature. It is not my aim to bolster up any system of religious belief, simply because it takes the Bible for a foundation; neither do I accept or reject any system of scientific belief simply because it conflicts, or seems to, with the apparently revealed purpose of God through the Bible.

All inferences, explanations, and interpretations of the Bible, and also of Nature's manifestations, must pass for what they are worth. I am not bound by theological dogmas; and when my skepticism is awakened toward theological inferences, it extends beyond, into the domain of so called scientific deductions, and I am compelled, in justice, to reject so called scientific

dogmas. This is because the time has come to add to my faith, knowledge.

The uncertainty, contradictions, and impossibilities openly revealed in the position of the advocates of the theological and so called scientific systems have destroyed my faith in both, and I am now compelled to make my own deductions, through both channels of communication, that my knowledge may be founded upon the Rock, and my faith or belief subject to such knowledge. This reverses the order; gives knowledge the predominance, and subdominates belief. I believe because I know. This resolves the whole subject with the affirmative, to the Bible itself as one source of information; Nature and her revelations as another source.

The honesty of purpose of those who wrote the Bible I do not question, nor the honesty of purpose of those who collate facts and make scientific deductions. In this particular I place them on an equality. From these two sources I shall derive my argument in favor of the proposition—[that Jesus Christ is not only divine, but is the Lord God, Creator of heaven and earth]. The masses of Christendom only know of Jesus Christ through theological and Biblical channels. For our historical knowledge of Him, his character and mission, we can depend only upon the Bible.

#### The Author of Nature the Original and True Source of all Knowledge

What demand has the Bible upon the rational mind for a compliance with its teachings and a belief in its testimony? None at all, if it is in contradiction to the correct interpretation of Nature; because all men know that the author of Nature is the original and true source of all knowledge relating to the works of Nature, and that whatsoever is in conflict with truthful inferences and deductions, cannot be a revelation from the first great Cause. The source whence is derived crea-

\*This article is the beginning of a series which has never been printed in the Koreshan literature. It was written by KORESH many years ago, in a joint debate with the editor of a spiritistic and infidel paper.

tion, with its form and functions, may be called the first great Cause, or God. This cause is either abstract, structural without personality, or personal. It is either knowable or unknowable.

Nature is either in process of development or complete. If incomplete, and in process of unfoldment into higher organic form, its true interpretation depends largely upon its prophetic declarations—its predictions of itself from what it is, and has been, to what it will be. Have these predictions been correctly rendered? If so, then the whole question of destiny and origin is settled. The so called scientific world has not as yet reached a conclusion in regard to the ultimate of creation. Those who depend upon a scientific deduction to settle the question, await in suspense the scientific dictum.

If the cause of all things is not known in the world, it is no argument against the possibility of such knowledge in the future. All will admit that cause is adequate to the effect produced. If cause and effect are equal, no effect can be greater than the cause; neither can cause be greater than effect. Any other relation of cause and effect would unbalance the universe and the mind making the admission, and destroy all foundation for correct reasoning.

The physical universe is the result of operation. The potency capable of producing the physical universe must contain enough of function to equal all that it projects into being. Creation in its boundaries cannot exceed the confines of causation. If there is any process of reasoning by which these postulates can be refuted, I am anxious to see it developed.

Now, what are the teachings of the Bible in regard to cause and effect? It declares God, a personal being, to be the Creator of all things. It declares Him to be possessed of attributes, and states clearly the character of them. It declares that God has a form, and gives a clear statement of the kind of form. It says God is spirit; it also declares that he is body as well. Hence the character of the first Cause, and the origin and destiny of man are problems, the solutions of which are already reached. So far, then, the Bible has the advantage over so called science.

If these statements are true, and they can be proven, then the Bible differs from so called scientific claims, in that its conclusions are "past finding out"—that is, they are already reached in regard to the character of the first Cause and ultimate effect. It differs also from the claims of acknowledged science in this, that it is positive in its instruction concerning man's duty in acquiring a knowledge of the first great Cause. The Bible throughout emphasizes the importance of knowing God and man's destiny. So called science, in that phase or school the most largely relied on, invariably leads to the implication that the first Cause is "unknown and unknowable."

#### Positive Demonstration of the Relations of Nature and Scripture

That Jesus Christ is the Lord God, and Creator of heaven and earth, I claim on his own authority, confirmed by the entire Scriptures, and the revelations

made to us through the operations of law in the physical universe. (That the relations of Nature and Scripture are in perfect agreement I shall positively demonstrate, and also that these conclusions harmonize with the postulates previously stated.) As a final demonstration, added to the corroborative testimony of the Bible and the physical creation, deductions (physical in character) will be made as conclusive as the solution of a problem in mathematics, with the most absolute mathematical demonstration.

In the beginning, God created the heavens and the earth. In the beginning of whom, or what? Let the first Cause answer this question. To the mind belong three general concepts especially worthy of consideration—time, space, and quality. However indefinite the concept of duration or spacie immensity, we cannot eradicate from the thought the idea of a beginning and an ending as properties of duration, and the idea of center and circumference, or limitation, as properties of space. These ideas are constituent factors of thought.

Duration is marked by rhyme and rhythm—rhyme by duration itself, and rhythm denoting the end of one duration and the beginning of another. We say the sun is the center of the solar system; from this center or source are transmitted the energies generated in the sun, which are communicated to the remotest boundaries of its influence. We do not hesitate to say that the sun is the source or beginning, as to space, of the forces generated there, and communicated as active energy toward the limitation of such influence. Who shall say to which of these concepts belongs the thought expressed in the first words of Genesis,—whether to time, space, quality, or in fact, whether it does not belong to all three combined?

If the sun is the source or origin of a special kind or quality of power, it is the beginning of that kind or quality; not the time beginning, but the spacie and qualitative beginning or source. (Time, space, and quality are correlates.) We only know of time by its properties; duration, marked by events; space, by extension of substance; and quality, by variation of phenomena. The mind now begins to awake into an amplified concept of the beginning idea—a beginning or source as to time, as to space, and as to quality. In this the mind grows naturally and absolutely into a trine perception of creation, and it becomes an incorporated factor of man's entity.

What was the special object, according to Scripture, for which creation was instituted? Man. "And God said, let us make man *in our* image, after *our* likeness, and let *them* have dominion," etc. This dominion is universal. So God created man in his own image, in the image of God created he him; (this refers to man generically;) male and female created he them. *Them* refers to the individuals of the genus, not to men and women; because the man, male and female, in the image and likeness of God, had not yet been segregated. It is therefore shown that this series of operations had for its end or aim the creation of man, and his exaltation to universal dominion.

Man had his beginning, according to Scripture statement, in God—both in his image and after his likeness. We do not as yet find any date from which to reckon time. Let us inquire more definitely into the character of this source of man's being. "In the beginning was the Word, and the Word was with God, and the Word was God. \* \* \* And the Word was made flesh and dwelt among us." (John i: 1, 14). "I am Alpha and Omega, the beginning and the ending." (Rev. i: 8; xxi: 6.) "And he is before all things, and by him all things consist. And he is the head of the body, the church; who is the beginning, the firstborn from the dead." (Col. i: 17, 18.) "These things saith the Amen, the faithful and true witness, the beginning of the creation of God." (Rev. iii: 14.)

"And Thou, Lord, in the beginning hast laid the foundation of the earth." (Heb. i: 10).

According to the Bible, the beginning in which man was created is the Lord Jesus Christ; for he is declared to be the express image of God, and man is declared to be created in this image—not after it nor according to it, but *in* it. We will now examine the account of this creation as given in Genesis.

**The Presentment of Four Historic and Prophetic Series of Operations of Twenty-Four Thousand Years' Duration**

Genesis ii: 7, gives the account of the formation of the man. The name Adam does not yet occur. Then God planted a garden, and there he put the man whom he had formed, not to dress it and keep it, but he planted him there for the purpose of regenerating or reproducing man, to whom he would add, through the law of development, other attributes. "And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed." (Gen. ii: 8.)

We discover in the account that from this seed—the man that God put into the garden, there was caused "to grow every tree that is pleasant to the sight, and good for food; the Tree of Life also in the midst of the garden, and the tree of knowledge of good and evil." In the second chapter, fifteenth verse, we discover the product, the man whom God takes and places in the garden to dress and to keep it. This completes the second series.

"And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs and closed up the flesh instead thereof. And the rib, which the Lord God had taken from man, made he a woman and brought her unto the man." (Gen. ii: 21, 22.) This completes the third series.

"And the Lord God said, Behold, the man is become as one of us, to know good and evil." "So he drove out the man: and he placed at the East of the garden of Eden, cherubims, and a flaming sword which turned every way to keep the way of the tree of life." (Gen. iii: 24.) This completes the fourth series. Herein are presented four historic and prophetic series of operations, extending over a period of twenty-four thousand years,—as I shall hereafter prove from the Bible. This is a presentation of one cycle or grand year. I will simply suggest here, its coincidence with the cycle of the precession of the equinoxes as a physical phenomenon.

**Vital and Non-Vital Rudiments & Forces\***

[From the Writings of KORESH.]

**T**HE ethmoid develops by three centers, one for each of its lateral portions, and one for the vertical plate. In its development and use it has special relation to the olfactory center, or the center of smell, and this center is specifically the originating center of respiration. The olfactory bulbs, the expanded extremities of the olfactory nerves, or nerves of smell, lie upon and are supported by these cribriform surfaces. The nerve filaments through which the sense of smell is communicated from the nerves to the bulbs, and thence through the olfactory nerve to the cortical center of respiration, pass through the perforated plates of the *ethmoid*.

The central and vertical plate constitutes, as it were, a pillar and pole of the central axis of the entire osseous structure of the body, and corresponds, therefore, to the median and polar center of the cerebral spheres. The upper extremity of the vertical plate (*meso-ethmoid*) forms an angulated ridge or crest, and by anatomists is called *crista galli* (cock's crest). This is the center of attachment for the anterior pole of the great longitudinal fold of the *dura mater* (hard mother). The hard mother is the outer rind or membrane of the three coverings of the encephalon. It is also the inner lining of the skull, the internal periosteum. It is a fibrous membrane; the eff-erent determinations of its fibres flowing from the *occiput* (back or posterior part of the head) toward the *crista galli*,—the little crest of bone already mentioned as comprising the upper or superior extremity of the vertical plate of the *ethmoid* bone.

The arteries of the brain flow in a general way toward the anterior region of the encephalic mass; the veins flow in a general way toward the posterior part of the brain, the principal sinuses terminating at the *torcular herophili*, or at the *occiput*. The *dura mater* is the extreme terminus of the arterial system, the beginning of the venous, and the membrane in which the eff-erent nerves extend to their minutest filamental distributions, and in which the afferent nerves proceed from their beginnings.

At the terminal and beginning points of the vessels and nerves throughout the entire membrane, there is a process of vito-chemical combustion (burning), as there is in every membrane and tissue of the body. This process of combustion transforms the lymph to nerve fluid, and the nerve fluid to lymph, at the same time the acetic and alkaline energies are generated and flow respectively toward their two poles; the acetic energy flowing to the *crista galli*, and the basic or alkaline flowing toward the *torcular herophili*.

\*The foregoing closes the series of articles under the above caption; however, a continuation of the same subject will be found in the February issue, under another heading.

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.—*Koresh*.

### First and Second Fruits to Be Gathered

(From the Writings of KORESH.)

ONE of the classifications of the Koreshan Unity is that which embraces the two general orders of the kingdom of righteousness,—the virginal and the marital. The virginal order is an attainment to be reached through the application of the principles of chastity and celibacy, through the restraints of which the processes of overcoming the lusts of the flesh are operative. The virginal order comprises a new genus, in which the two sex elements and forms are united and become one. By this, we mean that the two forms now denominated persons, blend in a new created unity and become one individual (undivided) person. This new genus or race of men will be the Sons of God, male and female, like Jesus; each person being the Bride and the Bridegroom.

The celibate state, in which males and females are separated, is but a preparatory and transitional condition, and does not constitute the perfect life toward which the desire to overcome leads the genuine seeker after the righteousness of God. The perfect attainment—the genuine life of the Sons of God, is that in which, "When he appears, we shall be like him." Jesus was the firstfruits of the virginal (biune) new order; he was male and female, Bride and Bridegroom, the married one, the express image of the person of God, who is male and female in one life,—that life having been wrought in Jesus, the Christ of God and Savior of men, for God was in him.

When the fruits of the perfect Sonship are matured, that is, when the Sons of the resurrection proceed from the now corruptible existence, neither males nor females will be known, for both these forms will have disappeared, and the product of their blending and unity will constitute the new genus which has been denominated the Order of Melchizedek. It is to this end that the passions are restrained, through the willing adoption of the chaste and celibate state. When this Christhood or Sonship is manifest, all those conditions essential to the insurance of classification and order in the substructure of society will obtain; nor can an absolutely normal condition of the marital order of life be reached until the manifest resurrection (creation) of the higher order. However, steps may be taken to direct society, and to some extent reduce it to order as an intermediate and preparatory effort. It is in the order of Providence to perpetuate the race of the divided form, through the laws of propagation belonging to that order; but this does not, neither can it, militate against the application of the principles which have ever operated, and forever will obtain, in the sphere of natural propagative life.

We are repeatedly asked: "Would not the universal application of the principle of celibacy annihilate the race?" We answer: "Yes; but such an application was never designed, nor is it understood within the scope of a true interpretation of the Koreshan doctrine." There is no system so broad as that of Koreshanity. "Of every tree of the garden thou mayest freely eat." One

tree only is forbidden, and that only to such as have grown beyond the necessity of its use. God is about to bring forth his Sons—the firstfruits of the Tree of Life. They are such, because they originally partook of the tree of the knowledge of good and evil, and by so doing fulfilled the commitment: "It is appointed unto man once to die." It was God's own, and he employed the devil, whom he had made, to accomplish his (God's) work of preparing the world for its redemption, without which (through regeneration) mankind could have no conception of the contrast of good and evil, and hence, having no powers of discrimination, could not distinguish one from the other, therefore they could not perform the good.

When the Tree of Life is ready to yield her fruit, the angel of death will go forth to kill the old man. He will do this with the sword of the Spirit, for, says the Lord: "The wicked is my sword." God cannot kill except through the instrumentality of the wicked, therefore he says, through his appointed mouthpiece, "I form the light, and create darkness. I make peace, and create evil: I the Lord do all these things." Through his present mouthpiece He says: "I do this through my voluntary and involuntary powers. I create the good voluntarily, but the evil comes as a concomitant of the good, through the office of my involuntary creative possibilities. Thus I work, creating and destroying whom I will. When I have created the evil ones through my involuntary power, I give them the fruit of the tree of the knowledge of good and evil, through the office of the tempter whom I have created by my involuntary power, and placed in the garden to perform my work of destruction."

There is to come a true marital order, which, when manifest, will be under divine jurisdiction and direction. It is a part of the province of the Koreshan System, in the hand of the Almighty God, to reduce to order the present propagative hells, and to restore to a normal state the marital relation. This will be accomplished on a line parallel with the gathering of the firstfruits, the virginal and immaculate ones—the Sons of the Eternal.

### The Herald of Peace

THE world awaits the consciousness of his advent. Many hundred years have flown, and the world's night still rests in gloom. A brilliant Star, the Harbinger of Day, appears and in glory shines, but few there be to note the Ensign and define its signal to the denizens of earth. It marks an epoch responsive to the acclamation of angels: "Peace on earth, good will to men." The hour is spent; the wheel of time its circle now completes. A new-born world in sunshine bursts resplendent forth, and illustrious men appear upon the scene of action, to subdue the Martian spirit, and bring us to our day of destiny and rest.—*Koresh*.

The salvation of man depends upon a restoration to the image and likeness whence he fell.—*Koresh*.

**Mnemonics, or the Science of Memory**

(From the Writings of KOZKUSU)

ONE OF THE most lamentable and common attendants of adult age coming within our observation, is that mental defect—loss of memory. Many causes conspire to deplete the power of the nerve corpuscle or cell and fibre, and to render impossible the supply of blood and nerve essence essential to active cerebral potency. Some of these causes are hereditary, but not necessarily beyond the influence of the will, and the conspiracy of factors which the will may subjugate for its purpose in the inauguration of organic classification—the law upon which a great memory depends.

Before entering upon a study of the principles upon which any given kind of memory is supported by the various and surrounding mental faculties which specifically coördinate the one you aim to strengthen, it is very important that the great and general law of nerve waste and supply be given at least a passing notice.

Any kind of dissipation which vitiates, weakens, or intoxicates (poisons) the blood, inevitably deteriorates the nerve fluids by either poisoning them or by diminishing the nerve supply, or both, thereby impoverishing the alchemical elaborations of the corpuscle of the gray matter of the brain, upon which all mentality depends. The law of the necessity for artificial stimulus actively resides in the defective and imperfect supply of the natural stimulus, which should come to the support of the brain from the resource of the physiological activities of the body, whence the brain derives its sustenance.

The greatest of all the causes of mental depletion, premature mental decay, and degeneracy, is sexual excess. This is the great and damnable source of physiological dissipation, and the resource of satan's power over the human mind. We know very well that the mere cessation from this kind of indulgence for gratification of the propensity, does not always and inevitably conserve the energy in question and prevent its dissipation. It requires the consociative effort of the will, directed by a well-disciplined intellectual force,—the powerful adjuvant and concomitant of a will submissive to intellectual sway.

All this consociation and augment of power may be immeasurably sustained by the laws of grouping as set forth and promoted in the efforts of the Koreshan System of communistic and coöperative colonization; for under these influences is aggregated and consociated that specific mental tendency which aims to rise supreme over the impulses and powers of the sensual animal life. The law of grouping is one of the forces of organic unity and perpetuation.

Mental and physical energies are derived largely from the spermal and germinal products of animal activity; and when these are dissipated through abnormal indulgence, the natural stimulus of the brain and body is wasted, and the supply is met by the artificial resources of tobacco, whisky, beer, opium, hasheesh, and the hundred other toxicants which, though they may seem to furnish temporary support and relief, only add to the causes of dissolution.

The first step toward a determination to conquer mental and physiological incapacity and tendency to decay, is the

conjoint, rational, and sensible view of this great question, to be taken by every husband and wife, if those who read are married. They should critically and analytically subject it to their most intense, candid, and crucial investigation and most rational consideration; and any husband or wife is justified in declaring: "I will not be responsible for children born under the damnable curse of either accident, lechery, or the mind stimulated by artificial toxicants. I will not be the voluntary channel through which the poisonous influences of debauchery shall be conveyed to innocent and unoffending offspring, whom I might be instrumental in visiting with the sins of the parent to the third and fourth generation. So far, I am individually free to exercise and enforce my moral obligation."

This is a just and righteous decision, and every man and woman reaching this conclusion, in view of its importance to personal life and liberty, and the perfection of future generations, should be sustained by the courts of justice—if there be any.

If those who read this are unmarried, whether they be male or female, they are untrammelled, and free to pursue the only course which leads to happiness and longevity.

Having premised the study of the science of Mnemonics with the general suggestion, to the effect that the race is degenerating through sensual gratification, and that any effort to repair the defects of memory must forestall this great and terrible avenue of physical decay and mental depletion, we will proceed to succinctly set forth the laws of mental coördination, for upon the power to coördinate must depend an active and responsive thought.

The faculties of the mind depend upon the encephalic organs. Sometimes one or more may be comparatively diminutive through defective development. In such case, the defective organ does not natively contain the power to voluntarily and intuitively respond to culture. The effort to strengthen the capacity of the organ is not the proper effort to make. The word 'strengthen' does not accurately portray the change in the character of the organ and its relations, that is essential to its proper use.

Let us suppose that the organ for the memory of names is the defective one, and we wish to increase the capacity of this organ for utilizing its powers. Remembering what has been said regarding the principal causes of artificial and inherited defects, we can, almost unconsciously, bring to the support of the deficient faculty the coördinating faculties of not only its own especial group, but all the other groups of the cortical area.

The memorizing powers of any faculty of the mind are better sustained through consociative effort than through its individual force. That is, it has the power of utilizing its capacity better by consociative effort with the other faculties and powers of the mind, than through its own consociate powers. Nomenclature, dependent upon the faculty of the memory of names, has certain consociative principles and possibilities of its own, and upon this phase of the law of memory has the science of Mnemonics been advanced.

Classification is the first important principle to consider. Classification is both general and particular. By general classification, we mean the placing of the names we desire

to memorize in general groups, beginning with the names of things, such as the names of countries, placing them in their alphabetical order, or, if preferred, in the order of their importance, and marking them mentally with an improvised order of signs of a specific and consecutive character; every sign always relating to the same country.

Then proceed in like manner with the names of the divisions of countries and their geographical characteristics. In the general classification, include every kingdom and department of life. The effort to make this classification will set the mind to thinking actively. It is better to make your own classification than to follow one perfected by some other thought, because it quickens all the faculties of your own mind, and lends support to the faculty you wish to aid.

The memory of the names of people should come at the last of the order. Here your nomenclature must conform to the alphabetical consecution and display. Call to mind all the people you know by name, taking those beginning with A, and ending with the last in the list, placing the surname first, following with the Christian or given name, or the initials. Arrange the order in such a manner as to place the second letter of the surname as nearly in alphabetical consecution as possible, and so on with the third, fourth, fifth, etc., throughout the name.

As the faculties are arranged in groups, in the order of individuality, form, size, weight, color, order, number, tune, time, eventuality, etc., it will be important to bring as many of these organs into active operation as possible, and as intuitively as the principles of coördination naturally provide. The undivided or aggregate order of this arrangement meets the natural demand of the organ and faculty of individualism or individuality, the highest function of which is to aggregate, not to divide. It knows individuals best in their relation to all things of the groupate character to which they naturally belong, whether to nations, parties, creations, authorships, etc., through which they are known to the world. Hence, individuality is thus unconsciously brought to the support of the weak organ, that of the memory of names, the one now under consideration in the illustration of our subject.

The mind takes a general observation of all names known to the faculty or person as a whole. It sees the form of arrangement through the organ of form. This delight, which is the impulse of the will of this organ, quickens into exhilaration the function of form, which imparts its stimulus to the organ of names. Size is also brought into requisition, for the name of the person brought to the memory, includes the size in its relation to other sizes which accompany the names.

This system of classification and nomenclature quickens the mind to at once observe the relative sizes, a law which alone determines the impression of any particular size upon the memory. Weight is brought also into requisition, because from the size the weight is determined. Color, order, and number are all compelled unconsciously to lend their support to the purpose of the weaker faculty.

Eventuality is one of the most important co-laborers with the organ of names, hence the time of the acquaintance—the time when formed, should be associated in the mind with the name of the acquaintance. So far, this is

theoretical. It is precisely like music, language, stenography, telegraphy, etc.; it is of use only as the principles are carried into practical operation.

The laws of organic grouping are herein set forth. The principles of coördination are only illustrated by one example. Examples might be multiplied without limit almost, but this would not serve to strengthen the mind. A stump cannot carry out the theory proposed, nor can a life devoid of purpose and desire to become great, augment as proposed by a knowledge and application of this science.

If the mind is intensely active, and the corpuscles of the brain elaborate the essences and energies of mental activity and force, the brain must be supplied with the pabulum essential for it to carry forward its elaborations. This is impossible where the sex energies are depleted through sex indulgence and dissipation. These principles undertaken with determination to make a practical application, will so shape themselves in the mind that the special analysis and synthesis of subjects will follow without any conscious effort, and the particular division of subjects will adjust themselves in proportion to the delight of the mind.

It must be remembered that no subject of development for the mind can be pursued with great possible progress, without the impulse of the delights which should always accompany the effort of the will to augment its powers and the growth of the intellect.

Specific classification should follow general classification; but this should be left more to the voluntary tendency of culture. By culture, we mean precisely what the word culture implies—the drawing forth of what the mind contains. Everything the mind observes through any organ, is impressed upon the cells of the cortical area. It is to draw forth what is in the mind, and to develop its powers, that cultivation is applied. The mind is not strengthened by adverse stuffing. Teach the mind to think, not to repeat automatically what other minds have thought, is a motto of the Koreshan System.

### The Type vs. the Antitype

(From the Writings of Koresh)

THE land of Palestine was employed literally as a type. Jerusalem was built literally as a type. As types or figures they have accomplished their purposes, and we now approximate the literal reality, not abstractions;—the Tabernacle, the humanity of the Father; the Temple, the humanity of the Son; the City of Jerusalem, the Church Triumphant, immortal and eternal; and Philistia, the new earth, comprised of its seven genera, at whose apexes stand the seven stars, in the neck of the constellation Taurus, at the sound of whose voices death and disease will be eradicated from the natural degree of the evolved humanity. Let us seek in America for that which is perfect, that we may do away with all that is in part. In the new world and not in the old, shall we put on the immortal and incorruptible flesh. In the new world and not in the old, shall be consummated the establishment of that glory, proceeding from the insanguinate Word, the blood of the new and everlasting covenant, which shall clothe the fittest to survive, with his perfected angelic house, not made with hands, eternal in the heavens.



## The Law of Optics or Vision

(From the Writings of ROSSINI)

**P**HYSICAL science is the foundation of all superior knowledge. As physical or material existence is the limitation and terminus, outwardly, of all celestial and spiritual existences and entities, so it is the rind, pediment, or footstool of these superior or interior domains, without which they could not exist. A physical or material existence constitutes the groundwork or substructure of the superstructure built thereon, so also the science of the forms, modes, laws, and relations of the alchemico-organic cosmos constitutes the groundwork of all superior sciences in the domains of spirit and soul life.

One of the first essentials to the successful study of alchemico-organic science is the correct apprehension of the principles of perception, as they pertain to and are manifest through the function of natural vision or sight. No extensive or accurate knowledge of optics can obtain without a general and specific knowledge of the anatomy and physiology of the brain; and especially of that part of the cerebral structure directly related to the visual organs.

The cortical center upon which vision depends is situated on either side of the head, a little in advance of the occiput, nearly on a line drawn from the point of individuality (just above the eye), to the external occipital protuberance. The nerves and forces which supply the organs of sight originate at this point. The spirit and the fluids which supply the eye are generated by the respiration of the cortical cells, and conveyed by the pulsation of the cells through the fibre to the eye. Every cell is an independent lung and heart; but while they are distinctly individualized, they synchronize in the performance of their separate offices.

The entire cortical substance of the brain undergoes a process of expansion and contraction, a movement corresponding to the respiratory movement of the lungs in the body, though independent of that respiratory act. It is the respiration of the brain. This action depends on the movement of the individual cell or corpuscle, in which the general expansion and contraction have their origin. The cause of the motion is the union of the two forces of thought residing in the soul itself, and flowing into the cell. The cells are the beginnings and the endings (inceptions and termini) of nerve fibres, both motory and sensory. Every cell is a motory and sensory center, and each one differs from every other in its pneumatic and psychic quality.

All motion has its primary origin in desire or love; and there are as many qualities of incitement to cortical activity as there are objects of desire; hence the necessity for so great variety in the centers of generation—the cells of the gray substance of the cerebrum. The desire to live, or the love of life, is the fundamental motory incitement to possess and maintain a natural existence in the unregenerate or animal man. This is the begetting center, and rules all other desires of the mind. The desire to know, which in the highest domain of this determination of the mind is the desire to know God, has its seat in the religious region or domain. The desire to see, which is one of the avenues by which mental acquisition obtains, is the special center now under consideration.

If the cortical area originating and governing the sense

of sight should be spread out or unfolded to take the form which its expanded surface actually and naturally possesses, it would occupy the space and assume the form of an amphitheater composed of concentric circles arranged in the form of a spiral or gyre, broken into segmentary departments, and separated by decided lines of demarkation. That the visual area may conform to the necessary convolutions of the cerebri structure, as arranged to suit its adaptations to the contour of the cranium, there is an apparent modification of the amphitheatrical conformation of the concentric segments.

Vision itself depends, first, upon a stimulus to the retina, applied through the pupil and focalized within the cavity of the orbit by means of the *cornea lucida*, and the double convex lens, situated behind the pupil in the anterior portion of the eyeball. The cornea is the protruding or bulging part through which sight is manifest. The stimulus is from the action of an objective force passing through the pupil. This force does not radiate directly from the posterior convex surface of the lens to the surface of the retina (an expansion of the optic nerve which lines the interior surface of the globe), but converges to a focal point between the lens and the posterior surface of the cavity, or posterior chamber. From this focal point, within the chamber and behind the double convex lens, lines of force diverge in every direction to the retina, stimulating every portion of the retinal surface. The impression thus made upon this delicate fibrile expansion is communicated to the *thalami optici*, thence to the visual area of cortical substance already described.

Vision depends, secondly, upon the respiratory and cardiac activity of the cells of the visual area. When the cells are excited by an external stimulus, they generate a substance differing in quality somewhat from the force generated when not so stimulated. This force is conveyed from the cells through the fibre of the brain to the *thalamus*, thence, by way of the optic nerve, to the expanded fibre covering the internal cavity of the globe, whence the force converges to the focal point behind the lens. From this focal point the force diverges to the lens, and, by means of the refracting power of the lens and the bulging or protruding *cornea lucida*, comes to a focus at a little distance in front of the eyeball.

From the focalization of the rays of force proceeding from the visual area through the organ of vision (the eye), there proceed in every direction divergent rays to every objective point of vision. (It must be remembered that the rays do not diverge directly from the pupil, but from a focus converged some little distance in front of the pupil. This focal point is the real center of vision.)

Vision depends, thirdly, upon the return rays. The return or reflected rays pass backward from every objective point touched by the diverging rays, they acting as so many telegraphic wires to return the impression to the point of focus anterior to the pupil. These returning rays pass backward through the pupil and the lens, to the focal point within the globe. From this point the return or reflected force passes to the retina, thence through the fibre to the visual area, and from that area to the zone of consciousness.

The excitement of the visual cortex from objective

stimulus through the organ of vision is not limited to the visual area, but is reflexed to the primary center of sensory activity, and from this center every cortical cell receives an exciting impulse through which the very extremities of the body itself are reached. The lungs are influenced in a reflex manner from the stimulus of vision, and, through the office of the lungs, every fibre of the body is made to respond to the demand for a resupply of the subtle forces, which are thus transmitted to the cortex, and there transformed to the substance by which the retina is constantly resupplied with its collodionoid plasma.

The visual force has a threefold attribute. The first tendency of diverging and converging lines is direct or straight. This determination is modified by many conspiring operations, which cause the lines to take the direction of spirals. This spiral tendency is continued to and from the cortex, not only of the visual area, but through all the successive areas of the cerebral cortex, and thence to the very extremities of the ultimate organism.

The retina is subject to an incessant succession of impressions and transpositions of scenery. This induces a very rapid, lightning-like repetition of the collodionoid emplacement upon the retina. Thus there is induced a coruscatory sending out and return of rays, breaking the continuity of the lines. This produces a constant and rapid repetition of flashes or coruscations, assuming in manifestation an oscillatory or vibratory movement. Radiation is therefore spiral and coruscatory. Thus the three movements become a unit in operation. This break in the continuity of the movement of the force called light, has its correspondent in all other movements. It is this which determines the formation of the cortical cell, and every modification of the corpuscle to the most tenuous elongation of which the fibre is made up.

When the "scientists" say that light is merely "a mode of motion," and that motion is undulatory or wave like, they declare one half or one third of the truth. Light is not merely a mode of motion, but a substance in motion. It is not merely undulatory or wave like, but the undulations are the product of an interruption at two extremities of a divergence and a convergence which, but for obstruction to its motion, would move in direct lines. It is the outflowing force generated in the cerebral cortex in response to the impression made from without, which determines all motions of force from objective points to the pupil of the eye, and thence to the sensorium of the brain.

The organs of vision are the result of the soul's desire to see, and therefore to know. This desire of the soul flows down into the cell. It has been said in the foregoing, that every cell is an independent heart and lung. We will here add that every cell is not dominantly lung and subdominantly heart; but one or the other may dominate in any given cortical cell, according to its situation in the cerebral cortex. The dominancy and subdominancy here mentioned are merely those of relative activity and passivity.

The cell is composed of a nearly central nucleus, a lateral nucleus, cortex or rind, and *perenchyma*. The lateral nucleus is on the orbit or zone of pulsation, and is the heart center. The central nucleus is the respiratory center. This statement is true viewed from without, but when viewed from within, the reverse is true. When,

therefore, we say that one cell is dominantly respiratory or sensory, and another is dominantly pulsatory or motic, we mean that the one cell is positively polarized in the central nucleus, and another, in the lateral nucleus. The central nucleus is the dominant seat of desire; the lateral nucleus is the dominant seat of wisdom.

Every cell in the brain has a distinct quality of desire and also of wisdom. The cells in the brain are arranged in groups according to their genus. All the *genera* of a given order are collected according to the qualities of the genus, and the orders are arranged in general groups, and located in the cerebral cortex according to their kind. Every region and general group of cells in the entire cerebral cortex, as well as every individual cell, aids in the function of sight, but not all in a direct manner. The cells of the visual area respond immediately to the impulse of the visual center. The transmission from the visual center is a throb or pulsation; the response is the respiratory act, primarily, and the pulsating throb, secondarily, of so much of the visual surface as is called directly into action by the retinal impression.

The surface of the retina is touched by innumerable terminal points of the lines of force, which may be coarse or fine, according to the circumstances which conspire to influence the quality and texture of the lines, and therefore the function, of sight. The finer the texture of the lines, the greater the number of points touched upon the retinal surface; hence the more numerous the nerve fibers employed to convey the impression to the cortical area assigned to the special function of optical perception. It also follows that the number of cells brought into immediate requisition agree in proportion to the points impressed, and the nerve filaments employed to convey the impressions.

The focal point, a few lines anterior to the protruding cornea, is just now the point of special interest. It is the center of inductive subjectivity, or the point from which objects are perceived. From this focus the rays shoot out, radiating in every conceivable direction, passing out into space and returning to the point in question. So many of the rays as move in a posterior direction and are limited to the area of the bulging cornea, strike upon this surface, are refracted between the posterior surface of the cornea and the anterior convexity of the lens, and, through the lens, are brought again to a focus within the cavity of the eyeball. The radiations passing outwardly into space are unfractured into innumerable windings, diverted in every possible direction by the atoms and molecules of invisible substance, against which they impinge in their passage.

It will be borne in mind that vision does not depend merely upon the entrance of light from an objective source through the pupil of the eye,—an impression being thus made upon the retina, and thence conveyed to the brain,—but upon a force generated by such impression in the cells of the brain and transmitted to the objects seen. It is the touch or pincement of these outflowing lines against the objective points, that makes it possible for return flows from such pincement or touch to transmit to the brain the impression from the object seen.

The least attenuate or most gross lines are influenced by the most gross or outermost atmosphere, and come in

contact with the most material substance of the objects seen. The most tenuous lines are influenced by the subtler dimensions of space, being diverted by the refraction and reflection of the alchemico-organic forces in space, through which the lines are forced to pass, and by the force or spirit of the objects. Every object of vision is perceived to be not necessarily where it actually is, but where the curve of the lines of visual force connects it with the visual cortex. (The lines of visual force through space are never straight.)

In the foregoing paragraph, we have intimated the reason for the curves of such lines. The curves mentioned are produced by the influence of the matter and the force substance occupying the interspace—the space between the object and the eye, acting upon the line of vision and diverting the direction of the visual force. Radiations curve both upward and downward. The upward is the longer, the downward is the shorter curve. These shorter curves are absorbed, or if any object is within their range, its impression is also conveyed to the retinal surface. As the visual force passes through the *cornea lucida*, the rays are not only refracted and turned, but at every point where there is a refraction convergent toward the projected focus, there is also a refraction divergent from the surface of the cornea.

The rays diverging from the cornea obstruct and divert the finer rays generated at the projected focus, which diverge from that center, anfractuosing them so to cause them to describe not only a curve forward, but a spiral winding forward. The lines of visual force outside the brain are, therefore, by the very laws of optics, compelled in their gyres, anfractuosities, and points of rest, or broken poles, to correspond to the arrangements within the eyeball and the brain itself. The reticulated (net-work like) ramifications of the lines of visual force in space, in their decussations or crossings, diversions, interlacings, and anfractuosings, resemble (to the open vision) the arrangement of the fibres in the brain as they extend from the cortical areas of the two hemispheres of the cerebrum, forming the white substance of fibre of that complex organ.

Our knowledge of the structure and the form of the alchemico-organic cosmos must depend upon our knowledge of the laws of optics, and the application of vision to the objective world. There are two universal forces in Nature, which pervade and permeate all space. These constitute what the "scientists" have denominated the "attenuated ether" of space, but which we have named gravic and levic forces. One of these—the gravic, is constantly flowing downward; the other—the levic, is constantly flowing upward. These two forces are the material or matter substances of Nature, metamorphosed to their attenuate force-substance; in other words, it is the transformation of matter to such a condition of rarification and refinement as to destroy its atomic properties.

It will be remembered that vision depends upon a force-substance generated in the brain and flowing out from the visual organ, radiating and striking objects; there generating a reflecting force which passes back over the same lines to the eye and the brain. This visual force is acted upon by the gravic and the levic forces, and, to a lesser degree, by the atmosphere through which vision is manifest. The

levic force is the most rare or refined of the two forces of space; the outflowing visual force is the most refined of the two visual forces. This last is bent upward as it passes outward from the eye, by the influence of the levic force against which it impinges.

The return visual force is deflected downward by the influence of the gravic force against which it impinges. The return visual force forms, as it were, a sheath around the outflowing visual force, which bends a little more the outflowing visual substance. The sheath is an actual insulator of the outflowing visual force, and the friction of the two generates a visual magnetic force which forms, as it were, a third covering of the line of substance reaching from the eye to every object of vision. This last covering is touched by the atmosphere.

It is an admitted scientific fact that common air or atmosphere is more dense near the surface of the earth than at any given distance from such surface, and that as the distance upward increases, the density of the air diminishes. It is also an admitted scientific fact, that objects can be seen at farther distances in a rare than in a dense atmosphere. The more dense the atmosphere, the less extended the vision; the rarer the atmosphere, the more extended the vision. It logically follows from these two facts, that the curve of vision is upward. Neither of the visual forces can come in direct contact with the atmosphere; but the magnetism generated by the insulation, and the friction incident to the relations of the outflowing and the inflowing visual forces, does come directly in touch with the air.

The visual forces are modifications of electric currents. The magnetic visual force is the specific magnetism generated from the friction of the two visual currents, and is the real medium of contact or touch. It is the last or outmost thing between the soul, which actually receives the impression, and the thing cognized by the sense of sight.

Any object seen, appears in a straight line with the ray as proceeding from and entering the eye. From this, it follows that any object perceived must appear in a straight line, and not where it actually exists. A curved line, therefore, describes the actual line of vision, and the straight line is the apparent direction of the object.

### The Antitypical Bondage

The financial policy of the United States Government has been shaped by the bankers of the world in their own interests, and the bondage under which the people groan, through the bad financial policies of the two great parties having in charge the interests of the people, is tenfold greater than was the bondage of the Israelites to the Egyptians; and the tyrannical money power is tenfold more brutal in its oppression than that of the Pharaohs. Ours is the antitypical bondage; and the day hastens when an obligation forced upon the masses through the treachery of subtle manipulators of the wealth of the people will be repudiated. As the Israelites canceled their ignominious, enforced, and unjust obligations, so will the enlightened masses arise in their might and throw off their yoke.—*Koresh.*

# The Indicia of Human Progress

BERTHALDINE, MATRONA

## THE NEED OF A NEW WOMAN

The Motherhood of Deity, Reflected as the Lunar Luminary

**T**HE anti-suffragists are becoming more active in their methods. Horror is freezing their sensitive vitals as they apprehend all the evils that will follow the voting of women. The house of woman is divided against itself. It cannot stand. We require a new woman, neither anti nor militant. How shall we get her? She must be born from above. The Lord will have to do what he said he would—"create a new thing in the earth." A *virgine* being is a man-woman, or a woman-man.

The Lord Jesus is the author of human faith for the recreation of a new genus of beings, such as the Adamic race was said to be, male and female in one form. That form had the veritable image of God, the "Beginning" of the creation of the many Sons, to be brought into a like glory of impersonating Deity in his resurrection. Prior to the birth of these beings, there comes the raw material of their make-up—the mortal viduals who, in anticipation of having part in the resurrection and the life of the Sons of Jehovah, are ready to obey his gospel.

The Lord Jesus appeared in earth, to serve the universe as the seed of its highest product,—the order of the Sons, men who become the Sons of God. We learn from that most reliable of scientific works, the Bible, that the Lord Jesus preached the gospel of his particular kingdom or species of men. Those who received it and accepted Him as the head of their new order of citizenship, were declared to be in their social and industrial relationships as neither Jew nor Greek, bond nor free. They were promised a part in the first resurrection or reproduction of his kind, and were to be as the angels who neither marry nor give in marriage. They go about doing good, not to swine, but to those receptive of truth and good. The Father's new house (a divine kingdom of men) must be filled, even if his agents have to ignore his house made desolate by thieves and hypocrites, and turn to the highways and byways of life to fill it.

The militant suffragists haven't time to talk about the appearing and kingdom of the Lord Christ. They are too busy shouting for "votes for women," in the old political parties; too busy hustling for money to make the mafe go, on which they may ride to victory. They are not making a business of the true religion of Jesus, but a religion of their business of getting votes for women. When they get them, there will be a lot of votes bought and sold just as there have been in the past. They will have party ambitions to rule or ruin, just like men. As a whole, the men and the women of the competitive system are tarred with the same stick.

Of course, we want the women to get the vote; otherwise they will never get into party politics deep enough to smell the moral rot of the money power

which controls the Federal Government, as well as the governed industrials. Women's noses, like the rest of their highly-organized beings, are peculiarly sensitive, and they may be keen enough to scent the cents that make the dimes, and the "almighty dollar" that rules the world through its worshipers, in unrighteousness. Taking more kindly, perhaps, than men to hero worship, they may take the lead in all constructive efforts, that draw upon the old for the basic material life of the new and better order of things.

Woman is the natural body builder of the race. Constructive effort is primarily her portion, when once vitalized for it. Could women be induced to really listen to the actual Bible teaching concerning her origin and destiny as the glory of God, the man Christ, she might become less belligerent and more scientific and diplomatic in her methods of getting where she should be, as the world's municipal home-maker. "To obey," the good Book says, "is better than sacrifice;" and "to hearken, than the fat of rams."

A great multitude of women are taking great delight in making sacrifices and vain oblations for their suffrage cause. If they would but rise up as one woman, to obey the laws of life and immortality, tackling the sex question right in the vitals, they would make short work of becoming identified with the Divine Motherhood of a new nation, to be born in the imminent great and dreadful day of the Lord.

## War and Peace

**T**HE hope grows in the hearts of many, that the ever-increasing possible horrors of war will prevent it, and firmly establish arbitration. A recent peace makers' meeting held in Carnegie hall, New York, ended in a riot of disorderly proceedings. An anti-arbitrationist pronounced the methods of the peace makers (?) war breeders. Preparations for war daily multiply, and wars are daily precipitated. It will not be long ere the cry of "peace! peace!" will be drowned out by the roar of material carnage.

Edgar Lucien Larkin reports in a recent article on the various late discoveries which permit of wholesale destruction of much of the so called modern engineering of war. The increase of the application of wireless mechanism admits of boats being steered to right or left, stopped, started, controlled in every way; boats run by storage batteries, wireless performing the services of an engineer. When power to run the boat can also be transmitted, still more startling things will be accomplished. Wireless has caused a gun on a distant boat to fire a signal shot, to fire rockets, turn on lights, reverse the motor, change the rudder to port, starboard, and midship.

The use of antennæ, a system of wires whose office it is to select waves from space and transmit them to

the receiver in the hold of the vessel, makes it possible to have vessels patrol harbors and send boats anywhere from ship to ship. Distant light-houses may be lighted, mines fired, dynamite detonated, signal guns fired, and storm bells rung. Torpedo boats may be directed and fired from an invisible point, and with unerring accuracy discharge annihilation for the largest of dreadnaughts.

Prof. Larkin says million dollar forts and batteries of colossal guns are now obsolete, for a few wirelessly-directed torpedo boats and aeroplanes can simply annihilate them at short order and little expense. Lyddite exploding from sea and sky by wireless, will soon be, with the horrors attendant, the latest form of appeal to reason for the learning of war no more. Thinking on the part of the lovers of the competitive financial system that they may preserve peace, or rather the fear of war, by multiplying agencies for new horrors, does not make it so. The war spirit of competism is bound to vent itself, equipped for the worst that can be done to secure to some one nation the commercial supremacy which will make it imperial in omnipotence to all others forced to bow down to it.

The Prophet, the Prime Counselor of wisdom's ways, is foretold to appear amid the roar of material carnage. A time of trouble such as was not since there was a nation, is the just due of every nation that would satisfy its greed for commercial dominance, at the price of its fellow nation's devastation. Dominance is the due of that nation which shall lead all others in the establishment of commercial equity, that righteousness of Christ which exalteth a nation to that form of divine Motherhood which provides for each and all according to need, not greed.

A Niobe of nations is to rise up from the chaos prepared by the downfall of competism, and from it construct a grand Man in the image and likeness of God, a living temple of living stone, harvest of the stone rejected by competitive builders of nations. His name shall be in the forehead of each living Stone. Nations formulated thus in a unity of national grandeur will learn war no more. During the great Sabbath of rest that remaineth for these people of God, all their energies will be devoted to the sublime arts of peace. Cities beautiful will spring up all over the world like flowers on a battle-field; and the life that fled in battle shall find newness of self-expression that will require no protection but the smile of God and the face of a little child.

#### The Growing Interest in Eugenics

ONE of the most widely known physicians the United States has produced, Dr. Woods Hutchinson, defines Eugenics as the art of being well born. A course in Eugenics has been instituted by the New York West Side Y. M. C. A., W. 57th St. This act is in response to a demand from clergymen, social workers, and others who are working for the uplift of the masses. Noted scientists, among whom are Dr. Stanley G. Hall, Dr. C. B. Davenport, Director of the Station for experimental evolution of the Carnegie Institute, Dr. Frank W. Ban-

croft, Associate Director at the Rockefeller Institute, and Willet M. Hays will assist Dr. Hutchinson in delivering lectures.

Dr. Hutchinson stated to his *Herald* reporter, that a general interest in Eugenics is awakening everywhere. They have established a chair on this subject in the University of London. He declares the American people superior to those of all other nations physically, and states that they lead the world in all matters pertaining to hygiene.

Dr. Hutchinson teaches that Eugenics involves all the interests of the race. Could he but discover how much the involution of the perfect fruit of the tree of human life has to do with the evolution of the race and its environment, he would have to begin his course of lectures with a scientific exposition of the true cross of Christ,—the Man, who is the beginning of the creation or re-creation of all things, from grand cycle to grand cycle. As it is, a general study of heredity will be made, and convictions revived that the sins of the fathers are visited upon the children unto the third and fourth generation, as the most scientific of all books declares.

Dr. Hutchinson says there is always the question of the relative importance of heredity and environment, of Nature or nurture. Scientifically, he says this question will never be determined. He has not had the most fundamental questions relating to form and function settled scientifically for himself yet. He swallowed the Copernican guess system early in life, for the prevention of their settlement, hence the feet of his understanding are not planted on the rock basis of true Universology, a demonstrated premise.

He says the question of Eugenics, for the present generation, is very largely a question of environment. We think it most largely a question of human origin and destiny. We think children born at the expense of mortal agony to the mother, and born to die, *en masse*, as the result of disease, ending in revolting corruptible dissolution, are not well born. Yet the able Doctor estimates that 95 per cent of the race are well born. What we need is to give the child at least a certain minimum necessary allowance of good surroundings to allow him to liberate the forces of heredity. This, he declares, cannot be done on an allowance of \$10 per week for a family of five children. Yet this is expected to be done for three fifths of our children.

The most reliable statistics show that sixty per cent of the heads of families in the United States are making less than \$50 per month. Dr. Hutchinson finds the cities of the United States better places to live in than the average country home of the poor, the cities having the advantage of purer water, better drainage, and more varied food. The mixture of races, represented in the pronounced American stock, makes it the most energetic and progressive of human production. Now he thinks it is our duty to the stock produced, to improve it and keep it free from all unfit and undesirable strains.

With this end in view, he recommends that every community should have in the future, "a biological register, a sort of record of scandal which will con-

tain all the medical and biological history of everyone in it. It should be begun by the school physicians, and continued by the Board of Health. Anyone contemplating marriage should then be required to furnish from these sources, certificates of freedom from disease.

It is a well-known fact, says Dr. Hutchinson, that the less desirable members of society are reproducing their kind at the greatest rate, and he thinks that the really defective should be put beyond the power of so doing. He recommends that we worship the race of the future by being proud of ourselves as its ancestors, and seeing to it that we provide for it a strong, pure heredity.

There are nations existing today, boasting of their descent from a race called the Gods. As the line of evolution from beneath the mineral kingdom produces the vegetable; the vegetable, the human; the human, the God; the God kingdom perpetuates its eternal life by producing its highest fruit, its sacrificer, who gives his flesh for the life of the universe by voluntarily dissolving it to Holy Spirit. By so doing, the mental consciousness of Deity impregnates with a living hope of the attainment of Deific form and functions, the most progressed of the common humanity. To this end, such keep the commandments of their Deity, Jesus, to do them, that they may attain immortality, and have the eternal life to which it is a stepping-stone.

The keeping of the commandments requires the observance of celibacy in the final mortal embodiment, a likeness unto the angels or messengers of the covenants of life, who as such neither marry nor are given in marriage, but become eunuchs for the kingdom of heaven's sake. To the eunuchs of this class, the Lord promised "a name better than that of sons and of daughters, even an everlasting name which shall not be cut off."

#### Perfecting the Race

THE fresh air school for the benefit of health is doing a great "kill or cure" work, said to be mostly cure. The zeal for the fair start of childhood is great and active, still it is not courageous enough yet to begin with the marriage question. When a man enters the army that he may win battles, and, if necessary, stand up and be shot, he must undergo physical examination, be drilled into as near physical perfection as possible, and if he then so far violates the laws of health as to become diseased, he is discharged from the ranks of fighting men. When humanity becomes humane enough, through enlightenment and change of heart, to so care for the race that, in its national organizations, it will provide that no child shall be born without the fairest chance of being well born; it may then call itself highly civilized, but not till then.

Woman's fundamental right is that of a perfect maternity. This (as men are born of women) men should be her sovereign protectors in possessing. A perfect maternity is impossible to the woman lacking industrial freedom, political rights, and the highest type of moral and intellectual enlightenment. Her primary moral

and most self and racial protective right is to refuse maternity till her required rights are fully recognized. Should population reach, through this stand on the part of woman, its numerical minimum, its maximum of moral, intellectual, and physical quality might stand forth in the God race.

It is written that it was the Elohim—the Gods, who said, "let us make man in our image and likeness;" and the image and likeness of the Gods was the Lord Jesus Christ, finally created, and pronounced by the inspired Apostle Paul to be the beginning of the creation of God. God is manifest in the flesh periodically, that he may give his flesh for the life of the world which depends on it, and the produced harvest of its kind, the many Sons—brought by its planting, to glory.

When the law of seed-time and harvest is mastered by the understanding of all its applications, the resurrection of God's life in men will be generally comprehended, and the laws of life and immortality joyfully applied. The joy of obedience to law is the highest joy known, when once the law is written upon the heart. The Mater Dolorosa will disappear when law-abiding humanity has a womankind which gladly exercises the right she ever has, to refuse a corrupt and corrupting maternity.

#### Mother William

BY DOROTHY F. EATON.

"You are old, Mother William," the young man said,  
 "And you never could learn how to fight,  
 And yet you insist upon having the vote;  
 Do you think, at your age, it is right?"

"In my youth," Mother William replied to her son,  
 "I went with the Hospital Corps,  
 And cared for the soldiers—the wounded and slain,  
 On the fields of our great Civil War."

"You are old," said the youth, "and a woman besides,  
 And ought to be kept in your sphere;  
 The Government has to be run by us men.  
 Why, I've voted for over a year!"

"In my youth," said his mother, "I taught in the  
 schools,  
 And the girls and the boys learned from me  
 Their United States History, and the customs and laws  
 That make this a land of the free."

"You are old," said the youth, "and your place is the  
 home;  
 There are plenty of socks you can mend.  
 You should never neglect such great duties as these,  
 Nor from your high station descend."

"My dear boy," said his mother, "you've talked quite  
 enough.  
 Who taught you to put on such airs?  
 Do you think I can listen all day to such stuff?  
 Now, go—and don't tumble downstairs!"

—Santa Barbara Press.

**THE NEW YEAR: 1912**

*The Teachings of Koreshan  
Universology Confirmed*

**T**HE NEW YEAR is largely determined by the achievements of the old. The New caters upon its course, blessed by its heritage from the past. The most important conquests made by man during 1911, are made the especial subject of review and comment in these opening days.

The greatest human achievement would be the Panama Canal to be opened next year, were it possible. It presented the greatest harvest of difficulties. The second is the confirmation of aviation. It is now an assured fact; and from the status of a mere invention tentatively displayed to advertise human ingenuity, it has acquired, during the hours of the year now closing, the footing of an art. The third may be quoted entirely in the language of Dr. Paul Ehrlich, of Frankfort-on-Main: "I consider the greatest achievement of the past decade, the knowledge that has been gained incidental to the discovery of radium with regard to the transformation of matter."

The transformation of radium emanation into helium gas is meant. This puts a new front on alchemy, which, some might say, will obscure and overshadow chemistry. It confirms the teachings of Koresh relative to the interconvertibility of matter, as well as the transformation of matter from one kind or quality of energy to another.

Carmen Sylva, the queen of Roumania, says that during the year 1911 there has been no soul progress, owing to no abatement of man's cruelty to man. The brotherhood of man has unquestionably failed to relieve present conditions. There is no cessation in war or high prices. The cost of living has not perceptibly diminished owing to any master strokes of statesmanship. No legislation restrictive of the trusts has accomplished it as yet.

The exhibition of ironclads in the Hudson river, as reviewed by the President, has been one of our American achievements. It presents a solid front against invasion. It is the bulwark of our commerce. The peace party may resent the multiplication of the implements of war, but nothing else can put the United States on a footing with the best equipped nations of Europe.

As to statecraft, the most notable acts of the year, ratified by the verdict of public opinion, are to be found in the solution of the Franco-German dispute, over the Moroccan question, by Ambassador Cambon. The abrogation of the Russian treaty is another practical demonstration of the power of scientific adjustment in matters of state. It had to be done; the issue arose suddenly, and it was done. Some consider the limitation of power in the House of Lords a very important measure. It tends directly toward the curtailment of the Senate, and is an index to popular feeling.

May the New Year be a happy one. May the soothsayers, the diviners, and the oracles who have promised disaster or foreboded ruin, be put to shame in their prognostications of evil. May health reign, and peace reign, and goodwill look down from heaven and illumine every face.

"I am fading from you,  
But one draweth near,  
Called the angel guardian  
Of the coming year.

"If I brought contention,  
Let sin die away  
Into boundless pity  
For those that stray.

"If I brought you sorrow,  
If I brought you care,  
Let Him make one patience  
and the other prayer.

"May you hold this angel  
Dearer than the last,  
So I'll bless his future  
While He crowns my past."

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*The Work of Koresh*

**T**O LOOK into the deep things of Nature, to show the stability of the universe, to fix its bounds, and to brand as cowardly and illogical the (supposedly) grandiose notion of an "infinite system"—this has been in a supreme sense the work performed by the Discoverer of Koreshan Universology. The superiority of his system should be apparent to those who are particularly devoting themselves to the elimination of fear; namely, the "new thought" people.

A large proportion of fear is removed from childhood, by teaching the indivisibility of the planetary system. The planets are not cooling bodies, thrown off by centrifugal force from an already diminishing centre. They are not to be an object of terror, even in innocent youth. Fear of the destructibility of the planets is one of the earliest thoughts tendered to the infant mind. The existing universe of things is perfect, as it emanated from the thought of God. It is in the form and after the pattern of the perfect sphere; it is indestructible and perpetual. It cannot be destroyed, because it is in the form of the perfect man, and the perfect man is after the similitude of the universe.

The plumb-bob, the Foucault experiment, eclipses, and the familiar phenomenon of the disappearance of the ship, "hull down," the Pole Star, and the earth's alleged shadow on the moon, as a round disc,—these evidences of the senses, which Copernican cosmogonists use to support their prophet's hypothetical basis, (as Koresh puts it,) are explainable in the new system by a unique and original method. The writings of Koresh contain clear, forcible, and cogent reasoning, making evident these points. There is no shifting of his ground. From first to last he maintains the same premise, deducing from it the same results. His work should be in every library in the country.

### How to Know God

**T**HE MOST stupendous expression of the mind of God and of the character of God is to be found in the character of the physical universe, rightfully comprehended and explained. The character of God is supposed to be explained in the Bible. Are the Christian denominations at ease about Him? Is the Catholic church at ease about Him? Are there just as many ways of understanding Him as there are sects? What is He to the Jew? Not quite the same that He is to one of the Buddhist faith. Despite the Bible and its wonderful contents, the multiplication of sects shows no unanimity in regard to the Godhead.

What better idea does one gain from a study of the physical universe? One sees, first, that the central star is the true governor of the world and its life,—that it has a light and a dark side. What does this show of the origin of evil? That it is inherent in Deity. Consequently, there is a reality and not a nothingness in evil. It is the resultant of God's involuntary power.

Next, one sees that the central star is surrounded by three atmospheres, which correspond to three degrees of force. By virtue of this, the corollary is deduced that the central sun is forever invisible to mortal eyes. "No man hath seen God at any time." The varying degrees of density in the atmospheres explain the fact that we see only the projected sun. Then the projected sun is the correspondent of the Lord, the man. It is projected upon the physical heavens, as He is upon the biologic. He is visible as it is visible, by the interior projection of the life forces of Deity. He is visible in the three degrees,—celestial, spiritual, and natural.

Again, one learns from a close inspection of the physical universe, that the central sun has apparently no source of supply, but when rightfully understood, it is seen that it has a reciprocal activity with the circumference of the cell. In like manner God is renewed by his people, who form his environment or circumference.

The Bible is not the Word of God. Christ was the Word, and is the Word. As it is written: "In the beginning was the Word, and the Word was with God, and the Word was God." The higher critics have torn the Bible to pieces, yet it stands. It is nobler and grander than they ever were. It is the best written expression of the mind of God; but the universe shows his character in clear-cut lines.

### Initiative, Referendum, And Recall

**T**HE "Woman's Political League" of New York City, Mrs. Richard Bent, President, convened for its December meeting, to devote an afternoon to the consideration of the "Initiative, Referendum, and Recall."

The interest in political research was testified by the members present. A friend not in favor of woman's suffrage, remarked the day before the meeting, that women were not qualified for enfranchisement since they had no time to study the laws of governing bodies. On the contrary, they devote time and the deepest study to this branch of knowledge. There are many

clubs for the purpose of gaining legislative information in New York City. There is a republican club of several hundred members.

The speaker of the afternoon on Thursday at the Political League was a distinguished lawyer, Mrs. Harriette Johnston Wood, a fine speaker, with clear, forcible enunciation. Mrs. Wood has the charm of being essentially feminine in voice and personality. There is no suggestion of masculinity about her. She does not wear divided skirts. She was gowned in brown chiffon, becomingly draped.

The Initiative, Referendum, and Recall (as everybody knows) was adopted by the Swiss in 1869. The three methods of direct legislation are very easily understood. The Initiative gives the people a right to propose needed laws without recourse to their law-givers as already chosen. The Referendum is a reference directly to the voice of the people, in regard to any abuse that threatens an infringement upon citizens' rights. The Recall comprises the right to impeach and oust any official in authority, who may exceed the prerogatives of his office.

The case of the mayor of Seattle, a man who was identifying himself with the most nefarious practice of modern times, the white slave trade, was cited to prove the efficiency and need of this expedient for obtaining justice. The recall of the judges was the damaging point that called out the President's veto, over the constitution as drafted by the people in a Western territory.

California has voted three to one in favor of these provisions for direct legislation. Other states that possess them are South Dakota, Oregon, Missouri, Maine, Montana, Arkansas, and Colorado. They are also in effect in Oklahoma. It is said that in Switzerland, recourse to direct legislation has been seldom used. It seems to be an effectual means of averting trouble.

Mrs. Wood, the speaker, is the author of an imaginary Congressional Bill, making marriage a civil contract. As drafted by her, it has specific and radical features laying it open to recent comment.

A rather peculiar proposition was made at this meeting. One of the members suggested it would be better to elect the President of the United States every year. Heaven save the mark! The demoralization of business did not seem to offset the dear enthusiast's dread of plunging her country into monarchy.

### Twenty Greatest Women in History

**F**OR some time past, lists have been compiled to denominate the most celebrated women of the world. For the most part these lists are exclusive of Bible characters, though some begin with Eve. It seems, doubtless, an unimportant matter, yet interest attaches thereto. So, for the sake of meeting the desires of the reading public, one more, founded upon comparative criticism of events, may be accepted from the hands of the donor. I would suggest that it include the following, chosen, perhaps, without chronological accuracy, but inclusive of the best names. It begins with a poetess said to equal Homer. Though only fragments of her work remain, its excellence attests the finger of time powerless to remove it: Sappho, Helen of Troy, Cleopatra, Hypatia, Joan of Arc, Beatrice, Queen Isabella of Spain, Queen Elizabeth of England, Queen Elinor, Elizabeth Barrett Browning, George Eliot, Harriet Beecher Stowe, Queen Victoria, Rosa Bonheur, Florence Nightingale, Clara Barton, Madame de Sévigné, Julia Ward Howe, Marie Antoinette, Josephine.



*The Mystery of Loyal Discipleship*

[Republished from THE FLAMING SWORD of Nov. 19, 1897.]

WHAT profound pathos breathes from the simple words of the gospel narrative! The heart melts, and tears well from the eyes at the thought of Him, the destined object of adoration to coming ages, the future centre of devotion to an admiring world, alone and deserted in the hour of his utmost need.

"They all forsook him and fled." No, surely not *all*; of the little band of Disciples whom the Master himself chose, whom he loved and admitted to closest fellowship, surely some were faithful to the last. There was John, the well-beloved, with his deep spiritual nature and philosophic intellect; there was Peter, noble, impulsive, affectionate, who above all others had vowed to be true; and James, earnest and zealous,—these three who stood nearest to the Lord, could they forsake him in the hands of his enemies? Alas! yes, for thus it is written; not a single exception relieves this sad portrayal of the weakness of human nature. Is it not strange, when to the clear eyes of divine intuition the hearts of men were as an open book, that Jesus did not choose men of very different calibre, who would have followed him fearlessly into the presence chamber of Pilate?

There was, indeed, much excuse for them. Jesus at that time was apparently only a man among men; he had accomplished nothing beyond working a few miracles, which might be explained on some other principle than his Divinity; he had signally failed to inaugurate any popular and successful movement; in the eyes of the world he was a dangerous and seditious fellow; how could the Disciples feel sure that, after all, he might not turn out an impostor?

Well, suppose he had; suppose Jesus of Nazareth to figure in history only as an exposed and convicted anarchist! There is something in the human heart that admires loyalty, and cries out that these men ought to have followed their Leader to the death. He had made certain predictions, very wild and extravagant, it is true, but were they not bound to stand firm until the issue proved whether such predictions were verified? Although, contrary to human experience, history records that Jesus did rise again after three days, just as he had foretold.

So it cannot be denied that the Disciples were weak in the hour of trial; but some one has said that man's greatest glory is not in never falling, but in rising every time he falls. In the light of subsequent history, it is plain that His choice of followers, which might at first thought seem an error of judgment on the part of Jesus, was a forcible illustration of the fact that "God hath chosen the weak things of the world to confound the mighty." These same men who forsook him and fled were the only ones then, sufficiently receptive to the new gospel to be its channel of communication to the world. No doubt they had great faults, but Jesus took them *as they were*; he saw what the world could not see, what they could not see in each other,—wonderful possibilities of attainment when the Spirit of Truth

should thrill them. "As the sculptor looks at the stone and sees the angel in it, so the soul that is filled with divinity, looks at humanity and sees in it the divine."

It is easy in historical retrospect to trace the line of conduct demanded by loyalty and truth—not so easy in real life to cling to a despised and persecuted cause. Would it be possible, in the face of the warning contained in this familiar narrative, for the same incident to repeat itself today, with the same sad record: "they all forsook him and fled"?

"How blest is he to whom is given  
The instinct that can tell,  
That God is on the field  
When he is most invisible."

*The Foreign Imbrolio*

THE Russian Ambassador declared very quietly, that should the Sulzer resolution be passed and ratified, Russia would consider it an insult. Quick measures were then resorted to by the President to abrogate the treaty of 1832.

Discrimination against passports issued by the United States, permitting its Jewish citizens to travel in Russia under safe conduct, were too frequent of late, and difficulties arose. The Sulzer resolution received the endorsement of the Senate, and the reinforcement of carrying public sentiment with it from Boston and from all parts of the country. Umbrage taken now by Russia, in the person of her Ambassador, reveals more than he is willing to say of the future.

Russia is of course the one to decide who shall travel through her borders; but in excluding passports issued by the United States to Jewish citizens, she is violating the terms of an agreement made in good faith. It is a discrimination on a religious basis. These Jews come to the United States in consequence of the atrocities committed against them in Russia. As soon as the Jewish citizens of Russia become prosperous, an edict of some sort goes into effect against them, to deprive them of their fortunes.

It is loot that the Russian soldiery seizes, and it is loot that it desires. After plundering and exploiting their own citizens, after subjecting them to every kind of outrage that plunder lust can devise, the Slavs send them adrift. To the United States, that refuge for the oppressed, they hie, here to be rehabilitated. After becoming wealthy and prosperous, after putting on the United States flag, so to speak, they rejoin their families, many of them, traveling under special protection from this Government. This paternal protection refused recognition by Russia, is another example of how the United States deals with her immigrants,—confidence and protection when they come to our shores, confidence and protection when they wish to travel abroad.

In California women have achieved a notable victory. They have won equal suffrage at the polls. This settles it, that chivalry begins in the West.

# For the Younger Minds

Bertha M. Boomer

## VISIT TO A U. S. BATTLE SHIP

Uncle Sam's Little Dogs of War;  
More Peace, More War Dogs

**T**HERE are many accurate statistical accounts written about our battle-ships and navy, perhaps better adapted to convey a correct picture of naval affairs and the great engines of war that guard our country, near and far, than the mere impressions received by one uninformed upon the subject, in visiting but one navy yard and one battle-ship. However, to those who have seen the sight from the same view-point, or to one who has never looked upon Uncle Sam's little dogs of war at all, an account of a visit to the "New Hampshire" in the Brooklyn Navy Yard may prove of some interest.

In approaching the yard, which is said to be one of the largest in the world, and the most extensive on the coast, from Manhattan Borough, the East River must be crossed. This may be accomplished in several ways. There are tunnels under the river, boats that cross it, and bridges over it. By way of the bridge, a fair view of the unique sky-line of America's most populous city presents itself. Here again a choice of crossing is left to the traveler, either by the numerous lines of surface and elevated cars, or by foot. A stranger to the sight will choose the latter if he is a good walker, for the scene is undeniably one of interest and wonder, though the way is long, and one is often exposed to a strong Atlantic gale.

New York is certainly a well-appointed gateway or mouth to the continent; for not only has it a wide, deep opening in the way of harbor waters, but it is provided with a tongue of land on which rests a cluster of those curious structures called sky-scrapers; and as one passes up Manhattan Isle, row upon row of structures for men in every stratification of life are discerned. Foolish indeed is the emigrant who enters the mouth of the river graced with the magnificent statue of "Liberty Enlightening the World," and steps upon the tongue of land where officiate in those elevated piles of stone and steel, the representatives of a land of wage slavery, expecting to find freedom!

On either side the banks are fringed with docks, where craft of every description are moored. Boats large and small ply up and down the river, with goods entering or leaving the port. This is a brief glance at the scenes passed, on the way to where the United States war-ships are located, a little up stream, near the dry docks and various shops of the navy yard.

At the end of the bridge a car may be had that stops at an eagle-topped gate a few blocks from the bridge. Visitors are obliged to obtain passes, and by questioning the police at various turns, one's way may be easily made through the navy yard to any point. Near the entrance also, a bulletin board, giving the names of the ships in port, and the direction of their moorage, helps materially in finding the particular vessel one wishes to visit.

In summer, the portion of the yard unoccupied by the red brick shops is platted and ornamented with the graceful

weeping willow and other trees. No wonder something droops its head in sorrow, where so many devices for the destruction of human life are created. In the midwinter holidays, when all is barren, Uncle Sam does not let his blue-bloused Jackies forget to make the scene a festive one, for they festoon the decks and masts with evergreen.

While in port a ship that guards the nation is guarded by a man. On the wharf, where each great gray hull is secured, a little "blue coat" marches up and down with gun in hand. You mention the name of a party you wish to see on board, or the disclosure of your yellow pass renders it easy to walk upon the deck of one of Uncle Sam's little war craft. A few steps from the gang plank, and you are standing in front of 8 inch guns, gazing upon 12 inch guns pointing seaward. What would that mean in a time of war? And what do so many war-ships mean in time of peace? More peace, more war-ships. There were probably some very able remarks on the subject at the Waldorf-Astoria, by the President and others during the "Peace" dinner. That will not prevent, however, the completion of the "Arkansas," with its battery of 12 inch rifles, and a battery of smaller guns capable of throwing 11,000 pounds of metal at one discharge. It is the largest battle-ship in the world at present; but from recent history we know it will not long remain so.

Besides the huge guns, there are the life-boats on the deck, to be inspected by the visitor. It requires in the neighborhood of eight hundred men to operate one of these floating forts; and then the individual sailor feels he has all he can possibly do. This number provides for three relays on the duties to be performed. Each one understands what his additional services are, in case the life of another is taken. The life-boats are of sufficient capacity to rescue the entire crew from the sinking ship, with the captain, if he prefers defeat to a watery grave.

Cleanliness on the "New Hampshire" is the rule, from stem to stern. Let us observe the mast with its flexible steel supports, which give rather than break, when struck. Following the mast upward, the eye perceives the forks that tell of the wonderful wireless system of communication. Electricity is the magical word throughout the ship. A dynamo is placed well down in the ship's hull to supply the power. The vessel is lighted by it, orders are given with its aid, doors are instantly closed or opened, as the requirement may be. It does the cooking, hoists and lowers the life-boats, and in some recent models it fires the guns. Man only can sight the mark, and through his own invention he is able to view distant objects, and also determine their distances.

It requires two men to operate a gun. One has control of the adjustment of the gun in sighting horizontally, and the other, vertically. It requires but one hand to let fly the villainous body of steel that succeeds or fails in its murderous mission. Tanks of compressed air are utilized in instantly clearing away the smoke for another discharge. The care of these guns is very great. It is all one man can

do to attend to one gun properly. There are long swabs or brushes for the purpose, neatly fastened to the walls near the delicate but murderous instrument which must be kept in such perfect condition.

The powder room is carefully guarded against fire, and if such an accident should occur, the closing of doors with rubber linings, and an instantaneous flooding of that room protect the remainder of the ship from disaster. The same kind of doors is seen throughout the ship, for use in case of being fired into, and leakage resulting. The closing of the doors would prevent the entire ship from being flooded.

The slight glimpses of the life of the sailor that may be had at one visit are fascinating. At night, in the cabin, his hammock is hung from a hook in the ceiling. In the waking hours, canvas bags bearing a number, contain his bed and clothing. He is also permitted to have a small numbered wooden box for toilet articles, and a locker for any little treasures or articles he may wish to carry with him during his three years on the sea. The sailor does his own washing. All that is necessary is to don a pair of rubber boots, lay out the garment to be cleansed, apply some soap, and then turn on the hose on deck. Nothing easier.

The evaporators on board create from the salty sea, as fresh drinking water as one could wish. There is also an ice-plant. A large kitchen, brick oven, numbered dishes, and folding tables, dispose of the matter of feeding the eight hundred hungry boys very comfortably. Many are very young, but nearly all are Uncle Sam's own boys. There is much class distinction on board ship, for while the officers will not associate with the sailors, who are composed of deckmen and engineers, the latter are quite too fine for association with the former.

A machine shop is naturally an essential feature of the ship, as is the hospital for the sick men. During rest hours, card playing, magazine reading, and pugilistic contests are indulged in. Be it known that these boys, whether in port or at sea, keep close watch of the sporting news. Five days from land does not prevent them from knowing whether the "Giants" or "Athletes" won, with wireless at command. There are entertainments, given by minstrel troops and musicians among the men, and a press to print the programs. If these boys are not all contented, and no doubt some are not, many of them will admit that a term in the service is at least a beneficial experience.

When the color bugle is blown, and the "Star Spangled Banner" is played while the American flag is lowered and saluted, it is time for the visitor to say farewell.

### Koreshan Cosmogony for Juniors

#### The Heavens

THERE is an apparent motion of the heavens, with which all systems of astronomy must comport. Because the heavens appear to surround the earth, most systems of astronomy assume that such is the case. The fact is, the earth surrounds the heavens. We do not look upward and outward to the stars, but upward and inward. It is due to the illusory effects of perspective foreshortening, that the heavens appear like the inside of a dome.

From the basis of the Copernican system the earth requires twenty-four hours to complete one revolution; and from the basis of the Koreshan System, the heavens revolve once in twenty-four hours. In both systems, twenty-four hours' time is completed by rotations. One system answers as well as the other in explaining the phenomenon of the motion of the heavens. But to really know the form of the heavens, we must know the form of the earth. This may be accomplished by a study of the earth. Its surface must be measured, and the direction of its curvature determined.

All the divisions of the heavens are as applicable to one system as the other. The convex heavens have a north and a south pole, meridians, equator, ecliptic, and colures, as well as the concave heavens.

There is nothing to mark the exact point of the northern extremity of the heavens; but Polaris, the Pole Star, is about  $1\frac{1}{2}^{\circ}$  from it. Imaginary lines, called meridians, extend from pole to pole. These, in connection with the lines running parallel to the equator, aid in locating various points in the starry realm.

The colures are the two great circles of the celestial sphere, which pass from pole to pole; one through the equinoxes, where the ecliptic, the sun's path, crosses the equator; and the other, through the solstices, the point where the ecliptic is furthest removed from the equator.

The circumpolar stars never rise nor set. The stars revolving immediately around the northern pole, visible north of the equator, do not move in a sufficiently large orbit to dip below the horizon, therefore they never rise nor set.

The stars surrounding the southern pole are visible only from the equator, and south of it. From the northern hemisphere, the southern circumpolar stars are below the horizon, or in reality, they are above and beyond our vision in the south.

It would be impossible to traverse the seas without a knowledge of the apparent motions and altitudes of the sun, moon, and stars. Practical astronomy is most essential to navigators. All extensive surveys, or the location of latitude and longitude of places on the earth, are dependent upon a knowledge and application of it.

Astronomy, therefore, has its lines of practical use to humanity. But a more definite knowledge of the earth's form and functions would be of still greater value. Man would be able to pattern, from the natural and eternal principles of cosmic life, a perfect social fabric.

#### His Wealth

Dey tell me I's unlucky  
'Cause I hasn't got a cent,  
'Ceptin now an' den a little  
Foh a payment on de rent;  
But de road is long an' shady,  
An' de leafy woods is free,  
An' I somehow can't help feelin'  
Dat dey all belongs to me!

De blossoms in de summer  
An' de gold leaf in de fall—  
I doesn't ax permission,  
An' I shore enjoys 'em all!  
An' de singing in de branches  
An' de sunshine on de sea—  
I coulda' hardly notice  
Dat day don' belong to me!

—Washington Star.

# Light on Current Events

John S. Sargent

## DID JESUS FAIL IN PRACTICE?

**"My House Shall Be Called the House of Prayer, but Ye Have Made it a Den of Thieves"**

**I**N A FRIENDLY discussion in *Everybody's*, growing out of opposing views of "free speech vs. censorship," between Lincoln Steffens and the editor, Mr. Ridgway, the controversy (unlike those that have a habit of drifting into politics) has merged into a religious or theological difference of opinion, as to whether or not Jesus approved the use of force in correcting evil. Mr. Steffens maintains that doctrinally, He did not, but that in a few instances of great provocation, he did resort to it in the coercion of flagrant wrong-doers; citing as notable examples, the scourging of the money-changers out of the Temple, and his denunciation of the Pharisees as vipers and hypocrites. These were examples of force and coercion, asserts Mr. Steffens, which, although claiming to believe thoroughly in the teachings of Jesus, he brands as acts inconsistent with the doctrines of love taught by the lowly Nazarene. In other words, he means to say that Jesus did not, at all times and under all circumstances, practise what he taught. To quote: "He lost his temper. He forgot his theory, brought face to face with business men and righteous people [self-righteous he must mean]. He threw charity to the winds and took up the big stick. He used force."

Mr. Steffens sees plainly that these money-changers were business men, rightly comparable to the business men of today, "who mistake their own sins for virtues; those who call it good business to work little children, water stocks, charge usury, poison the food of the people; and church members, who lay grievous burdens upon men's shoulders, and take the best seats in the synagogue." "Even Jesus, he said could not stand these hypocrites." "He didn't turn the other cheek to them."

Much as we are pleased with the many good things this talented writer says in this connection, we cannot coincide with him in the assertion that Jesus in any way violated his own doctrine of love; or that he was angry in the same sense in which men indulge in anger. Anger, with the ordinary mortal, has in it the desire to do injury, to annihilate the object of it. In reality, anger in its last analysis is the desire to commit murder; but the divine wrath has for its purpose the desire to correct the evil doer, which, accomplished, ceases to punish, and begins to reward. But while admitting the coercion, we are not going to admit the anger; rather, it was zeal for the purification of His Father's house, that actuated this onslaught upon these polluters of religious life. In confirmation of this idea, the context shows (John ii: 17) that His Disciples were immediately reminded of that passage (Psalms ixix: 9) which says, "The zeal of thine house hath eaten me up."

There is practically no difference between the manifestation of zeal and anger; a man under the influence of either is equally apt to talk and act like a madman,—which Jesus undoubtedly appeared to be, to those staid old reli-

gionists and solid business men of Jerusalem. Nor do we for a moment think that His zeal was inspired solely to preserve the dead walls of a material structure from the desecration of the money power, but that it was an object lesson, a kind of dramatic representation in embryo, and outward form, of the great task and struggle that were before him, not only in purifying his then immediate followers, the primitive Christians, of the love of money, but also of that tremendous struggle he should have to make down at the end of the Christian age, when he should come to set up his great kingdom in earth, with this same class of religious pretenders, backed up by the greatest money oligarchy the world ever knew. It was to purge the living walls, the structural mass of humanity that was to constitute His future kingdom in earth, of this idolatrous love, and the power of its oppression, that so much concerned him. Knowing as we do, and as the people are beginning to learn, of the diabolic power and heartless tyranny of these usurpers of the high seats in the synagogues, it is not to be wondered at that their puny representatives at Jerusalem excited the zealous wrath of Jesus, to the point of giving them a foretaste of what was coming to their ilk, in the end of the age.

Mr. Steffens is apparently laboring under a mistake as to what is the true application of love. Love undirected by wisdom becomes pernicious, and works evil rather than good. These two, love and wisdom, or charity and faith, as it is with man, must go hand in hand with the regenerate man. Faith without charity is cold, cruel, and vindictive; while charity without faith to guide it, runs into all kinds of extravagance and folly. The mother whose love is too tender to discipline her children, if that becomes necessary to render them obedient, is her children's worst enemy. Her indulgence to them is more dangerous than the serpent's bite, starting them, as it usually does, on the way to a useless and perhaps criminal life. On account of this short-sighted love, many mothers (and fathers too) are entirely unfit to have the raising of their own children.

The application of a wise love is to serve the object of that love in the way most conducive to its good. To do this requires careful discrimination as to the character or condition of the recipient. The evil disposed cannot be treated the same as the well disposed; yet the desire for their well-being may be equally strong. To let wrong-doers go unrebuked or unchastised is not always the greatest kindness to them. The writer cherishes the memory of an almost Spartan mother, whose long hours of incessant toil and self-sacrifice for her children abundantly testified to her love for them; but she did not spare the rod when she deemed it necessary to their correction. When with tears stealing down her cheeks, she laid on the stinging peach or apple sprout, protesting that it was because of her love, and for our good, she did it, we were inclined then to think it was a cruel kind of affection; but as the memory of the smarting fades with the maturer years, it enables us to see the result of evils we were thus severely admonished to

avoid; and the realization comes most forcefully that it was perhaps the greatest kindness she could have bestowed.

No one can help but observe that while the sunshine is alike to all Nature, the effect is very different upon the different objects that are the recipients of those self-same rays. Some spring into joyous life and growth, while others wither and decay. One is blessed, the other is cursed by the same identical power. The difference is not in the different character of the sun's light and heat bestowed upon either, but in the varied character and condition of the objects themselves. Can we not then reasonably expect that, correspondingly, the loving beams from the glorious Sun of Righteousness will have similar effect upon the varied character of humanity? Will not those who are tending toward reformation, joyously respond to the inspiring radiance, while those who are determined the other way, will pervert this life-giving influence to their own hurt and punishment? Then is it not also reasonable to still further conclude, that when the Sun of Righteousness, the Lord himself, shall bow the heavens and come down to be with us in the flesh, he will necessarily, in the very nature of things, assume to each of these two classes a character most consonant with their own state and condition? That is, to the one he will be the tender, loving Jesus; while the other will feel him only as an antagonism and a terror.

If it is true that the fear of the Lord is the beginning of wisdom, what greater kindness could Jesus do to these arrant knaves, than to instill a little wholesome fear of him, even if he had personally to apply the "big stick" to effect it? Jesus went in and out among these saintly (?) ones, teaching the words of wisdom; all the while blessing and healing those who came to him in a contrite spirit. But the hypocrites in the temple neither heeded the one nor appreciated the other. They were too much engrossed with the love of money, and too content with their own sauctimonious self-righteousness. They were "ticketed through" by the priesthood, and needed no new-fangled religion. Of all the sinners upon earth, (and all of us are sinners,) the class that think they are already saved are the hardest to reach. For His teaching they gave revilings; for his love they returned hatred.

If, then, it is true that if you will send up your tithes (love) to the Lord's storehouse, he will pour you out a blessing, then would not the contrary ensue if you sent up hatred instead of love? Would He not then pour you out a curse? He could not help it, it is the law of being; and those who suffer from it have themselves to blame, for their perversion of that which was intended to bless. They have the remedy in their own freedom of will; when they have had enough of it, and cause their hatred to cease, then the curse will be transformed to a blessing; for every man is destined some time to be saved to heaven.

Mr. Steffens certainly can appreciate the fact that the application of love to the devils in hell, (and these men were devils,) must be very different from the application of that same love to the angels in heaven. Hell is a state of evil, and obtains right here among us, with every one whose loves are evil. Such a man is in hell, consequently is a devil until redeemed. His whole nature is inverted from that of the righteous man; so also the divine love in

them is inverted and becomes a scourge, not only to drive out the money-changers from the church, but also to purify the vidual members of the love of money. This was accomplished in the primitive Christians, causing them, through that most powerful scourging of the Spirit, to abjure the love of money, and to contribute their wealth to the common good. There were no money-changers among them; they did not seek gain of those who came to worship at their shrine, as did the Jews, and as do the Christians today.

The early Christians had all things common; this was the real scourging, the purification of His temple in humanity, of which his operations in the temple of wood and stone were only typical or symbolic. It was even more than that; it pointed down to what the Lord should do in the "last days," when he should raise up those who ate his flesh and drank his blood; those who, being baptized with his Spirit, really ate (appropriated) his transformed flesh and blood. Then it is that the Lord will set up his everlasting kingdom in earth, for which he taught us to pray, and in which there shall be no money-changers nor anything that maketh a lie.

Mr. Steffens thinks that this departure of Jesus from the practice of love to the use of force was a flat failure, in that these bankers are back again, securely ensconced in the church, with only the muckrakers to disturb their self-satisfied aggrandizement. But it was predicted that there should come a falling away of the church. (See II Thes. ii: 3.) What He did 1900 years ago was only to plant the seed of the coming kingdom, of which the harvest is not yet. What Jesus accomplished then, was only an epitome of what should be when he comes again with power and great glory; just as the acorn is the epitome of the oak tree that is to come from it. The seed planted then in the race, like all seeds planted, had to die to reproduce; and it has been gestating in the race down through the age. Only now is it beginning to awaken to the first blade.

Already the whip of small cords—the muckrakers of which Mr. Steffens is one, under the providence of God, is scourging these money-changers with the sting of public execration, and the thing they so much delighted in, honor among men, is being denied them; instead, they are made to suffer the shame of almost universal anathema and contumely. If the sting should reach deep enough to awaken their consciences to the iniquity of the love of "the root of all evil," then they may be purified and come to dwell in the Lord's new Temple, which he is soon to set up. For the Christian church, like the Jewish church of nineteen hundred years ago, no longer possesses the elements of its reformation; it too will be torn down, like the temple at Jerusalem, that not one stone (truth) be left upon another.

The failure of modern Christianity to give to the world the pure gospel of life, is breeding the scepticism which is rapidly augmenting and overwhelming the church, fostering anarchy, anti-christian spiritualism, and anti-christian socialism.—*Koresh*.

Koreshanity, like primitive Christianity, will meet its opposition and its achievement.

### Deterioration of the Race

"Except those days should be shortened, there should no flesh be saved." (Matt. xxiv: 22.)

THE casual, optimistic observers tell us that the world is growing better. That increasing intelligence and morality, coupled with the great benefits of applied science to human needs, are redeeming man from sinful degeneracy and physical decay. They picture in glowing colors the wonderful stride in scientific knowledge, particularly in therapeutics and kindred branches for the cure and prevention of disease, and the great efforts toward moral reformation, and also point to the decreasing death rate, adding years to the average duration of human life, as proof of their expectations.

This statement looks well on paper, and will do to con-jure with, so long as we are willing to be deceived by rose-tinted optimism; but a careful analysis of existing human conditions shows that the improvement is more apparent than real. Such analysis will convince us that the race is deteriorating so very rapidly, that scientists will be compelled to admit that unless some means are found to prevent it, the utter extinction of the human race may be assured to occur in a comparatively short period.

Dr. J. H. Kellogg, of the Michigan State Board of Health, has lately contributed a paper to the *New York Medical Journal*, showing an appalling increase in many of the serious ills to which the human flesh is heir. According to his statement, the rapidly-diminishing birth rate in all civilized countries will of itself, in a few centuries, if unchecked, wipe out whole nations that now regard themselves the pride of the earth. Mothers, he says, are becoming increasingly incompetent; citing in proof, the report of an eminent physician of England, who states that only one in eight children born in Sheffield is brought up at the breast; while the enormous increase in the manufacture of infant foods in this country, attests similar defects, or else a shameful disinclination of the mothers of America to nurture their own children.

In many large centers in England it has become impossible to find men big enough for policemen. In 1845 the standard height for a British soldier was 5 feet 6 inches; now it is reduced to 5 feet, and it is equally difficult to find suitable recruits. Civilized peoples are also becoming toothless. German authorities find 90 per cent of school children with defective teeth; and in England, only one per cent of children of 11 years of age have sound teeth. In Scotland, 70 per cent of the school children are abnormal; and in this country it is little, if any, better. In an examination of 1,500 children in three New York City schools, 93 per cent were found to be defective.

In the last thirty years, the death rate from chronic diseases has doubled, the number of centenarians is lessened. There are changes in the anatomical structure of the human body; some bones and muscles have disappeared, while others have been modified. New and abnormal varieties of human beings are being produced,—such as deaf mutes and criminal classes; also degenerative changes from the use of alcohol, tobacco, opium, and other drugs.

The increase of insanity, idiocy, and imbecility on both sides of the Atlantic is becoming alarming. A leading

specialist on mental diseases in London, is of the opinion that the entire world is destined to become insane. The superintendent of the Texas state insane asylum states that insanity is growing so rapidly that unless checked, the insane will out-number the sane, and adds the lugubrious suggestion that they may break out of the asylums and put us in. Other states show a worse decadence. In New York state, and in New England, since 1867, the number of insane has increased from 1 in 1,600, to 1 in 273, or six times as many.

Cancer is rapidly spreading in both man and animals; three times as many die of arterio-sclerosis, disease of the blood vessels, as did ten years ago. Deaths from diabetes and heart disease have each increased 50 per cent, and Bright's disease 131 per cent in the last ten years. A glimpse at the moral maladies with which we are afflicted, shows a darker picture still. We are developing a criminal type, of large numbers, among which law-breaking is the rule and not the exception. Ten thousand murders, and 16,000 suicides display an appalling disregard of human life.

Much more could be recited, but this is enough to show how fast the race is drifting to destruction. The science of medicine and sanitation have apparently succeeded in decreasing mortality from acute diseases, but so far it has utterly failed to stay the increasing ravages of chronic ailments. These are increasing by leaps and bounds, and it is more than probable that the means employed to cure and prevent the former afflictions, i.e., vaccine virus, serum cultures, anti-toxins, drugs, etc., are by no means the least of the causes that have aggravated and multiplied the latter complaints.

Such results can only be expected of a system that neutralizes one poison with another, or creates a new disease to counteract the former. It smacks too much of patching an old garment, instead of making it all new. It is all futile, and will never save the race. No diagnosis of the case by any of the world's doctors, scientists, or reformers, goes to the root of the trouble; consequently, no specific nor universal panacea has been offered, or can be devised by them. They might just as well attempt to dam the Niagara with straws, as to expect to stay the extinction of the race by any method they can invent or employ. All upon which they have to rely is so called science, and the power of an effete and falsified religion, which will utterly fail to turn the world from the tide so rapidly setting toward its destruction.

The race little realizes that it has reached the sere and yellow leaf; that it is dying to the harvest, and that its ripening product is now awaiting the reaper. Despite the predictions of the Bible; despite the signs in the earth and the heavens, the world's wise ones do not realize that the time is shortening to the end, when old things shall pass away, and of which the Lord said: "Behold, I make all things new," and also in which John saw a new heaven and a new earth.

Yes, it is worth while to be a Koreshan, that we may know and really believe in these statements of Scripture, and understand their scientific application to human affairs, so that our hearts shall not fail us as we see these dreadful things come to pass, by which the end of the old is effected, and the new is made to replace it.

# Literary Review & Comment

N. C. Critcher

## BOOKS AND MAGAZINES

"Some books are to be tasted, some swallowed, others to be digested.—Lord Bacon

**A** CHARMING little book called the "Soul of Socialism" has been sent us for notice. It is a picture of the kind of socialism that Koreshanity inculcates, with the teachings of Jesus the Christ as the inspiration. If all socialism were built upon this foundation, and its teachings carried out in the daily life of men and government, this earth would indeed be the paradise the author depicts. Let us hope that more and more of those naming themselves socialists, will realize the beauty and necessity of so doing, and swell the number of those who are to rejoice in the results thereby achieved. The little book can be secured by sending 20 cents to David Irving Dobson, P. O. Box 213, Chicago, Ill.

The January issue of the *Review of Reviews* contains the usual varied and valuable articles. Among the leading articles may be mentioned "Chinese Missions and the Chinese Revolution;" "Yuan Shih-Kai, the Last Hope of the Manchus," and other articles on the Chinese question; "Philippine Trade Today," by Charles B. Elliott; "Egypt in New York," by Ernest Knauft; "Persia, Russia, and Schuster," with portrait of Schuster and map of Persia; "What the British Have Done for India," by Saint Nihal Singh; Progress of the World, thirty-four pages of most interesting matter; the usual Cartoon Pages, Book Reviews, etc. 13 Astor Place, New York.

The *Scientific American* of Dec. 23, gives portrait and synopsis of work of Sir Joseph John Thomson, "Originator of the Corpuscular Theory of Matter," by P. Phillips, D. Sc., B. A. of London; description of the oldest Liquor Distillery, the Chertreuse, dating back to 1684 A. D.; a two page article on the "Destruction of the Maine," with many other items of interest. New York City.

The *Nautilus* for January has one sentence that is worth the price of its subscription: "If all the time, money, and effort that have been spent upon regulating one's diet, were given over to purifying the heart and filling it with noble, generous, holy thoughts, disease of the stomach would totally disappear." Holyoke, Mass.

*Our Dumb Animals* is out in a fine new dress for the New Year. It contains its usual interesting and instructive articles on the care and treatment of animals, and is beautifully illustrated. Issued by the Mass. Society for the Prevention of Cruelty to Animals, Boston, Mass.

The *Emmanuelist Herald* for January has many helpful and suggestive articles, and several fine poems; "Every Day," by Susan Coolidge, is especially good. Buffalo, N. Y.

The *Astrological Bulletin* is a monthly magazine devoted to the dissemination of useful and interesting facts relating to celestial phenomenon and its influence on human life. Issued by Portland School of Astrology and Publishing Co., I. Hulery Fletcher, Director and instructor, Portland, Ore.

The Crane Co. of Chicago, with branches all over the United States, sends us an interesting publication called *The Value World*, containing an account of their munificent Christmas gifts to employees of a half-million dollars, a certain per cent of their earnings, continued since 1899.

The *Hesperian*, a Western Quarterly Magazine published in St. Louis, Mo., has an exhaustive article on "Provincialisms," by Prof. Kneeland, M. A.; "Dickens in New York," and Book Criticisms.

The *Naturopath* has an interesting account of its specialty, the "Nature Cure;" also article by Alfred Russel Wallace on "Vaccination," and its usual Phrenological and German sections. New York City.

The *Prophetic Age* is devoted to the study of Bible prophecy. Ashland, O.

*Phrenological Era* treats of many subjects of interest aside from its specialty. Bowerston, O.

The *Theosophical Quarterly* contains much matter of interest to that cult. Published in New York City.

*Health Culture* for January pays its usual attention to diet and sanitary conditions, with other matter of general interest. New York City.

## Prayer

"Pray the largest prayers. You cannot think a prayer so large that God, in answering it, will not wish you had made it larger. Pray not for crutches but for wings. Oh! do not pray just that God will keep you from breaking down, and somehow, anyhow, help you to stagger and stumble through; pray for His life and light to come and fill you that you may live like Him; that you may tread temptation under foot, and walk across it, into holiness; that you may be enthusiastically good; that you may shine forth with His life into other lives; that, whatever comes,—and He alone knows what is to come,—whatever comes of trial and doubt, perplexity, failure, as well as of success and faith, and hope and joy, it may all work together to make your soul fit, first to receive, and then to shine forth with the light of God."—*Phillips Brooks*.

## Topics of Interest & Importance

### THE THREE PHASES OF DOMINANCE

Performance of Use to the Neighbor the Criterion of the New Age

BY MADISON WARDER

**I**T WILL be conceded by practically all intelligent Americans that our country is controlled, politically and industrially, by the wealthy classes. Few will attempt to deny that the influence of the masses in the direction of our national destinies is mostly negative in character. As a people we have been absorbed so long in the pursuit of wealth, and the love of money has been regarded so universally as a legitimate impulse of human endeavor, that the most successful in the accumulation of the products of toil have been considered as best fitted to direct social activities; hence the way has been kept clear for the captains of industry to secure control of every factor in the equation of social power. Naturally, they have been prompt in taking advantage of the opportunities offered, and in using them to the utmost. We now find that our own chances to accumulate wealth have been declining proportionally as the opportunities of the masters of industry have increased; until the great majority of the workers of the nation can hope for not even a decent living, while a coterie of millionaires appropriate the bulk of the social product, and exercise most of the social power.

To the superficial observer it might seem that the oligarchy of wealth is so firmly entrenched in our institutions as to render difficult, if not hopeless, our efforts to dislodge it. But factors are arising that, to the initiated, not only bode no good to the tenure of the class now dominant, but presage the speedy overthrow of the entire capitalistic system. These factors originate in the desire of the dispossessed to recover, in some measure, the wealth massed in the control of the few by the operation of the principle of greed.

The opposition to the dominance of the capitalist is manifest in three general phases,—two destructive and one constructive. The first is labor-unionism, operating exclusively in the industrial field, and limiting its activities to the increase of the wage rate, and the monopolization of production, as far as possible, by its own membership. Alone it can accomplish little toward the overthrow of the capitalist regime, for it is merely a phase of the fruition of capitalist development, and belongs to the competitive system.

The second is the socialist movement, operating exclusively in the political field, and limiting its activities to the capture of the powers of government by the working class. It frankly admits that it does not know what may happen when it secures that power; but, acting in harmony with the labor movement, it is capable of destroying every financial and industrial potentate, and reducing competitive industrial organization to chaos. It, too, belongs to the system of competition, in the capacity of the culminating principle of disintegration of that system.

The third factor is the co-operative movement, operating in the industrial field, and creating its own political

function. Unlike the two preceding, this movement is purely constructive, in that it seeks to unite its members in the economical production and distribution of wealth for use instead of profit, and for the mutual benefit of all. While the labor and socialist movements employ methods of direct resistance to the encroachments of organized wealth, thereby engendering counter resistance, the co-operative movement employs the natural law of substitution of more rational industrial methods.

In the last few years co-operation has enjoyed a phenomenal growth. Agricultural communities in particular are taking it up with astonishing rapidity, considering how they have clung to conservatism in the past. Moreover, among the farmers, the newly awakened co-operative spirit seems to extend to the betterment of social life in general, and not to be limited to class lines, as in some other phases of the movement. United effort is becoming very popular, and is penetrating many unexpected places. However much the lords of big business and their parasitic retainers may vociferate about the blessings of the "return to competition," it is evident that their doom is sealed, and the future holds no place for them.

It now appears that, in the manifestation of the relative functions of these three factors in social change, the co-operative movement will so weaken the capitalist system that it will fall an easy prey to the destructive potency of labor-unionism and political socialism; at the same time building up within its own sphere an industrial organization capable of holding the social elements intact, while the destined Architect of the new age is constructing the scientific social system. However effective may seem the co-operative efforts of the present, as judged by the accomplishments of the old order, they are mere crudities when compared with the achievements to come through the operation of Koreshan Social Science.

Co-operation in social production for social use is to be the dominant note in the coming society, and every constructive effort now being put forth to secure that end is laudable; but to be assured of age-lasting success, such efforts must be scientifically directed from the intellectual center of the race. Koreshan Science will make all virtuous performers of social use, and reward them with the full product of their toil, thus securing every good thing the labor-unions want, without resorting to their obstructive and vengeful tactics; and it will substitute, by mutual process of social growth, a scientific system of social co-operation for the age-worn competitive regime, thus securing every good thing the political socialists want, without either leaping in the dark, or waiting indeterminately until "evolution" merges into revolution, and changes competition to socialism over night in the ballot box.

The men and the women that are lifting the world upward and onward are those that encourage more than criticize.—*Elizabeth Harrison.*



### Topical Excerpts Concerning the Organo-Vital (Human) World, From the Writings of Koresh

(Gleaned and Compiled by Dr. J. Augustus Weimar.)

1. Within man (*anthropos*) is the subjective, mental or spiritual world (*cosmos*), corresponding to the objective or physical universe or world without.

2. The conviction of an exact relationship and likeness of the subjective world to the outer or physical, has lost its hold upon the mind, by reason of declension from the knowledge possessed by the ancients. There is, therefore, a new scientific development and statement required, through which alone the human mind can again come into possession of this supreme knowledge.

3. The ancients, who were in possession of the law of correspondential analogy, denominated the anthropos, man or little universe, the *microcosm*.

4. It was believed by the ancients that the personal or individual (the undivided man, male and female in one structure, the biune or two-in-one) organism of the man, embraced within it all the corresponding harmonies of form and function existing in the great universe, the universe without.

5. The vidual or divided organism as now existing, either male or female, cannot be said to be or to comprise that subjective domain originally denominated the microcosm or little universe.

6. The male and female (since the fall or division) are in their segregate form and state, the two halves of one whole, being disunited, imperfect, incomplete in their relations.

7. The integral (the whole, entire or undivided) structure or form, which as a unity comprises the microcosm, is a combination of the two forms with the coördinate principles and functions of that form in one functional organism.

8. The integral structure is as complete in its wholeness (integralism) as the great universe itself. It is not only the product of the entire system called the *macrocosm*, but it is its generator, projector, and therefore its creator.

9. In the segregated or divided structure of man there are two cerebral centers or poles of the brain, marking the limits of its longitudinal axis, that together comprise the measure of the base and cone of the inner court of the temple of life. They are respectively the glandula vita or pituitary body, and the conarium or pineal gland.

10. The undivided (individual) complex organism, the perfect man, being a separate and complete universe in itself, must necessarily possess, as a part of its harmonic system, a universal rind, pediment or shell, which must constitute the outermost limitation of its form and function.

11. Within the organo-vital shell, the human, there exist dimensions which correspond to the spacic dimensions described as properties of the macrocosm, the great universe.

12. The three general regions or degrees of the atmospheric strata in the great universe correspond to the superior, middle, and inferior region of the brain-mass, and these rest upon their base, the liquid and solid superfiice of the complex crust, the organo-vital shell or pediment.

13. The human cosmos or little world, as now seen, does not unite the two forms in one system and structure, as does the great universe; consequently, the disjoined parts are to be subjoined, and the divided forms, the male and the female, must be studied as united forms, and the functions of the two considered as co-operative functions.

### Charge of Drunkenness Against Students

BY G. F. L'AMOREAUX

MR. R. T. Crane, a Chicago millionaire manufacturer, in his publication, *The Value World*, claims to have made investigation at great expense, concerning the above subject. The investigator says: "I was never so struck in my life, as when I found New Haven the dissolute, debauched, and whisky town that it is. At Cornell the conditions are somewhat the same, although I believe that Cornell students do not carry their excesses so far as they do at Princeton, Yale, and Cambridge. At Columbia, I believe there exists more debauchery than at any other college, on account of the proximity to the famous resorts of the city.

The *Advance*, the Chicago organ of the Congregationalists, in an editorial from which these facts are taken, well remarks that some of the replies to these charges are remarkable for their admissions. Thus it is said in behalf of Yale, that "In the class of 1908, out of 304, only 176 drank,—a little over 50 per cent. In the class of 1909, out of 283, there were 115 who did not use intoxicants. The class of 1910 furnished 142 drinkers out of 311 members. In the class of 1911, out of 305, there were 125 non-drinkers. According to these figures, the college body at Yale is much more given to drink than the average community."

As to Columbia, Professor Waters is quoted as saying, regarding the Crane charges: "I think there is nothing very astonishing about them. I think it is a good thing for Mr. Crane to present these figures. Whether they are accurate or not, they will do no harm, and they may do some good. But let me tell you, that if college boys drink, it is not necessarily a sign that they are decadent. There is such a thing as gentlemanly drinking, and there is no use to try to wink it out of sight. I mean that thousands of men in universities may drink a little, and they are still gentlemen, and know how to frown down drunkenness, and do so."

The *Advance* editor characterizes this as "peculiar, to say the least." The writer has long had a general idea of the state of affairs revealed in these charges, and also of another fact; that a great and growing number of parents prefer to have their children grow up in ignorance of the benefits to be obtained in these universities, rather than to subject them to the moral contamination of the student, of whom the investigator says: "The open manner in which the college student flaunts his depravity in the face of his fellows, lowers the ideals and blinds the moral sense until they find themselves ready, first, to tolerate it, then to condone it, and eventually to follow his example."

When the vices and crimes which are the accessories of drink are taken into consideration, and that to so great an extent the men who will become leaders in church and state are trained up in them, one has not far to go to find the causes of the moral depravity and crime that disgrace the civilization of this time.

### Communism the Solution of Problems

BY O. FREELAND

**I**N the writings of KORESH, we find here and there vigorous denunciations of the rich who ignore the laws and despise the poor,—referring to that powerful class which stands together as the "plunderbund." He further adds the prophecy of the wrath to come upon them when capital and labor shall clash in the final struggle, the time of great trouble at the end of the age. The "plunderbund" is a German word, neatly describing the money power as a class organized to plunder the people, sometimes under the forms of law, but more often in defiance of it. They have accumulated colossal fortunes by a system of monopolized industry, which controls almost wholly the raw materials,—the natural resources which form the basis of our manufactures.

I am tempted to discuss this threadbare subject, because it is a fact that corporate selfishness is the worst development of the competitive system; and no question is more deserving of critical study, than that involving the causes of our national perils. It is a case of those who have, and the great masses who have not; the latter barely existing, many of them always on the verge of poverty and despair. A political and economic system responsible for such injustice and misery is not according to the Gospel of Christ; but the churches of Christendom, while professing to be the followers of Jesus, are utterly indifferent to any radical remedy which would destroy the causes of economic injustice and oppression, hence they denounce socialism. There are many among the wealthy church members who would rather continue to pass the plate at the church with one hand, and rob their neighbor in the down town office with the other.

As successful business men they are cold-blooded, the personification of avarice; as church members they are the embodiment of hypocrisy. Take note of the recent movement organized by very rich men to preach Christianity throughout the land. The wonder is that the people addressed by those "eminent missionaries" do not rise in open meeting, and point the finger of scorn at the "successful" multimillionaires who finance this wholesale conversion scheme. How can these emissaries of the high and mighty financiers preach the real doctrines of Jesus, and still be true to the aforesaid captains of industry who provide the money? They will probably preach to thousands of young men who are unable to find steady employment, though they seek it with the energy of despair; and to hundreds of men beyond the "dead line" of age, when no man or corporation is willing to employ them.

Why do not these moneyed evangelists devise methods whereby prosperity might be in all the land, and the thousands who are willing to work, could find work at living wages? A man is not a good fighter when his stomach is empty and his family miserable from want; nor can such a man be persuaded that Christianity, as preached by the millionaire's servants, is the truth which makes him free and happy. The very people who need uplifting through the power of the Gospel, are the last to accept as true that which is promoted and prompted by hypocrites, the possessors of wealth wrung from the masses by ways and means that the Christ condemned with all his divine wrath and vehemence.

The question is, can a man own a million dollars and be an honest Christian? It is asked by every intelligent wage-worker, and by all the farmers and small merchants who suffer from the commercial tyranny of the "plunderbund." Can they have faith in church doctrines which support a system that gave rise to such inequalities? Will they not rise in angry protest (and worse) when the limit of human endurance has been reached?

Men have lost faith, not only in the modern church, and are drifting toward infidelity; they have also shown an awakening distrust of old party obligations. The recent elections gave the socialists control of several towns and cities, and they elected many officials; hence the "stand-pat" democrats and republicans have cause to look about them in dismay. If the socialists, as I know them, have not the true philosophy and principles of the coming desired commonwealth, they at least possess the imperfect germ. We believe in the Divine Communism which Jesus proclaimed and practised. It is the very essence of Christianity. It is possible of realization, because it rests on just and eternal principles; and these principles are just and eternal because they are of God, hence divine.

The Almighty performs nothing that is not possible; and as the rise and fall of nations and systems are parts of the great cosmic laws which embrace death in order that life, new and far better, may result, so the Scriptural prophecies spring from God's own knowledge and prescience; therefore they will be fulfilled. Not only do they foretell the doom of the heartless and Godless rich, but a turning over of the affairs of men, that is, human systems; and out of the resulting chaos will arise the Divine Theocracy, the kingdom of God in earth. Why did Jesus teach us to pray for this, if he meant a kingdom in the sky, or some other place, of which no man can know? Being himself God, having all knowledge and power in heaven and earth, Jesus knew whereof he spake,—that in due time the kingdom of God, a divine Communism, would be established in this earth.

¶

### The Verity of the Resurrection

(From the Writings of KORESH.)

The central star around which clusters the great galaxy of luminaries (centering in the sun of the angelic heavens) is this truth; namely, immortality through the resurrection of the dead. The verity of the resurrection to come is established by the resurrection of the Lord as the firstfruits of immortality, the first-born from the dead.

Doubt and uncertainty mark the footsteps of all professed Christian progress. If the mind be impelled by doubt, and the fact of the resurrection be questioned, then infidelity perturbs the walk and the career is unsteady.

"Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: And if Christ be not risen, then is our preaching vain, and your faith is also vain." (1. Cor. xv: 12-14.)

Those who seek for the true resurrection will do so by a recognition of the Messianic center solely, and will direct all their desires for genuine divine phenomena to him as the real Sign of circumcision, the true cutting off.

## The Battle of Armageddon

BY N. C. CRITCHER

The field of Armageddon we have reached,  
For swords to cross, and great guns to thunder their vibrations  
Midst roar of conflict and tumult of opposing arms.—*Koresh.*

**T**HE conflict of the opposing forces of fallacy and truth, of good and evil, called the battle of Armageddon, has been in progress ever since the fall of man from his state of holiness (wholeness) and purity, when the declension from that state in the Golden Age began. This conflict and its final issue in the triumph of good and truth, is wonderfully portrayed in the poem of that name by *KORESH*. As we follow its startling imagery, it seems so visualized that we almost expect to see the forms there delineated spring forth into actual being. But this is all on the spiritual plane; when it ultimates, as such conflict must, it is as the battle of Gog and Magog, the third woe spoken of in the Book of Revelation, in which we are now living.

In that battle the forces of good and evil become externalized, and find expression in all forms of selfishness and greed, culminating in actual bloodshed, as the oppressed of earth, no longer able to endure the terrible hardships inflicted upon them by the encroachments of the ruling class, rise in their wrath and destroy the system that makes them possible. This is also most strikingly shown in the "Great Red Dragon," a prophetic story by *KORESH*, describing the events of the end of the age. The forces are even now being marshaled for that dread conflict, only the spark being needed to involve the whole world in warfare.

Many disintegrating forces have been at work destroying the foundations of the present social order. The church, long its conservator, has lost its power through adulteration with fallacy, and the governments, especially of our own country, are hopelessly corrupt. Mankind rushes blindly to its own destruction in the mad haste to acquire wealth and power, regardless of the rights and welfare of others. Such a condition can have only one result; it is as inevitable as that night must follow day. How soon that climax will be reached is the only question.

Is there any remedy? When that crisis arrives, will there be no power able to overcome the powers of evil, and bring hope again to man? Many are building their hopes upon socialism, and dream of a universal brotherhood where all men (and women) shall be truly free and equal. If a change of environment could, as they contend, change all conditions; if all that is needed to make the world happy is to fill the stomachs and the pockets, there might be some truth in their contention; but we know too well the unhappiness and unrest among those who are now without any ungratified material want.

No, it is not to socialism that we must look for our hope in the future; it has one fatal defect,—it offers no remedy for the inherent selfishness that is the source of all these miseries, and which is common alike to rich and poor. In repudiating religion, they reject the only power capable of conquering this subtle foe and bringing mankind into harmony. It is hard to understand how men of such ability as are many of the leaders of socialism, can ignore the fact that every great historic nation has had a religion which

expressed their highest aspirations, and during the supremacy of which they attained their greatest glory. With its deterioration, by luxury and immorality of the priesthood and the people, came the gradual decline of greatness, and the usurpation by the priesthood until the hitherto inspiring and uplifting effects were lost in a dead body of ecclesiasticism. Rome, Greece, Egypt, Israel, all furnish illustrations of this truth.

Socialists are not wholly to blame for this error of judgment, taking their cue, as they naturally would, from the church, which acknowledges no religion as divinely inspired except the last and highest, Christianity. The truth as taught by *Koreshianity*, is that every people has had a religion adapted to their plane of life, in which they could attain their highest development. Then follows the inevitable declension, produced as before stated, by adulteration of the truths they possessed with evils and fallacies.

The law of seed-sowing and harvest taught in *Koreshian Science* is the only rational explanation of these indisputable facts. We have no difficulty in understanding the law as applied to plant life, but in the longer cycle required for the process in humanity, it is lost sight of, until brought to view by such a science as *Koreshian Universology*. Here we find, not only the cause of these world-wide conditions, but the remedy by which the disease will be eradicated.

During the Christian dispensation, the seed planted in the race by the death of the Seed-Man, Jesus the Christ, the appropriation of which the church has typified through the age, by the sacrament of the Lord's Supper, has been lost to sight, as is the seed of wheat, and when the cycle is fulfilled, will produce a harvest of the same kind as the seed sown. The process which has been going on in the spiritual world (the interior of mankind) must ultimate in externals, where alone the harvest can be found. Church and state have reached their greatest possible declension, and await the great and terrible day of the Lord for their destruction, when a new heavens (church) and a new earth (state) will arise to bring glory to God, and happiness and peace to mankind.

Peace shall reign hereafter

Throughout the earth,

And every nation shall bend the knee,

Not in supplication,

But in the rapture of delight and praise.

No more sighing heaves the breast;

No more crying shall deluge the eye with tears,

Because the sorrow of the world is soothed to placid joy;

Sin with her plagues renounced—sickness and death,

Holds no more sway.

No longer shall the slave of wages ply the muscle

In degradation and in woe;

No longer the opulent oppress the poor;

For with the Empire re-established,

The love of gold destroyed,

And competition to its limbo relegated,

The heart of love shall dominate; God's Maternal fount

Shall well the breast of every soul;

The Father and Motherhood of Deity shall be confessed,

And men endowed with filial force,

And each will seek the other's good in liberty and with-

out fear.—*Koresh.*

# The Open Court of Inquiry

Dr. J. Augustus Weimar

## TRUTH @ GUESS ABOUT THE NORTH POLE

### The Riches of Ten Thousand Cycles of Accumulated Treasures

Question 83. "How do you harmonize the discrepancy between what Commodore Peary found at the North Pole, and what KORESH claims to be there? As Mr. Peary's claims have been accepted and endorsed by men adjudged as capable of deciding the question, even though he did not reach the absolute Pole, did he not come close enough to find out that the territory at or contiguous to, this point, was water only, covered at times with shifting ice?"

**T**HE DISCREPANCY between what Peary claimed to have found, and what KORESH declares to be there, is due to the guess of Mr. Peary. We are not so foolish as to believe his guess, simply because so called great men accepted and endorsed his claim; although it is said that these men are adjudged as capable of deciding the question, they being equal guessers. We know that they are just as far from the truth concerning the North Pole, as they are in the darkness regarding the true contour of the earth.

KORESH declared the contour of the earth to be concave, many years before the practical demonstration was made; and when made, there was no discrepancy found between his theoretical declaration and the practical demonstration. The scientific declaration and practical demonstration concerning the true contour of the earth have not yet had their proper effect; but when the appointed time arrives, then God will turn the so called wise men backward, as perverted and inverted, and show their so called science or knowledge as utter foolishness; for the Almighty God will confirm the word of his Servant and Prophet, and establish the counsel of his messengers, who have made their appearance at regular intervals during the Mazzarothic cycle of twenty-four thousand years.

Mark further, that Mr. Peary himself did not claim to have reached the *absolute* Pole; and even if he had, it would be no proof to us, if he is not in harmony with what KORESH, the true Prophet, declares. We discern that the questioner started out without a premise. We shall not even attempt to harmonize the discrepancy; for why try to harmonize a mere guess with an absolute and positive declaration, backed by Deific credentials? KORESH made his declarations from an absolute and positive premise, although this premise may or may not be satisfactory to the present-day scientists (guessers) and modern theologians (diviners). Were the absolute and positive declarations of Jesus the Christ satisfactory to the so called learned of his time? Search and see!

The so called most advanced scientists of today admit that the recent steps in the direction of discovery have entirely set aside the hypotheses with reference to the various branches of so called science. Indeed, recent investigations and findings have rendered null and void many of the so called branches of science; a proof that nothing short of absolute and positive knowledge is science.

As long as men investigate, exploit, and vivisect, they are not scientific, but merely guessers; for science means

to know absolutely and positively. KORESH declares: "An absolute and positive knowledge cannot be acquired short of a positive solution of the problem of the origin and destiny of man." What does Mr. Peary or any other so called scientist of today know about this subject? Consult any of the present-day literary treatises or encyclopedias, and you will fail to find anything concerning this most all-important subject. Darwin's theory of "The Descent of Man" has not disclosed any rational knowledge concerning man's true origin and destiny. True, man has descended; but a descent without an ascent is a fallacy; for the eternal law of opposites stamps Darwin as a mere hypothetist, a guesser.

The present-day so called great men are entirely ignorant of the eternal law of opposites, as for instance,—involution and evolution; levity and gravity; ascent and descent; progression and retrogression; integration and disintegration; immortality and mortality; beginning and ending of the cycles of time, and especially the 'great Mazzarothic cycle of twenty-four thousand years' duration. Why, then, compare what Peary (as a guesser) claims, with what KORESH, the true Scientist, declares as absolute and positive knowledge?

Let us recapitulate some of the statements of the unique and interesting article entitled, "The Mysteries of the Polar Regions," by KORESH: (SWORD, Vol. xix, No. 36.)

First; the northern limit of our terrestrial surface contains secrets of inestimable value to the world.

Second; upon the basis of correspondential analogy, the character of the hidden riches at the North Pole is predictively defined.

Third; according to the law of logic, the nature of the discoveries at the Pole is indicated.

Fourth; the metallic *rakiah* determines a circumambient or encompassing flow of electro-magnetic essence, reflected from the radiations of the sun toward the nucleus or pole of its northern terminal.

Fifth; there is a center and a terminus of that congeries of essence hitherto called energy, but in reality, substance, which heaps itself from the reflections of the metallic *rakiah* or strata.

Sixth; the substantial essences or substances are forced in a rapidly diminishing spiral toward an electro-magnetic vortex, commingling at the Pole, which contains the sublimated substance of all the seven metallic laminae or strata.

Seventh; these terrestrial essences or substances, containing the rich solutions of the seven metals and planes of the terrestrial sphere, meet a counterpartal flow from the center of the sphere, and, there commingling, materialize and precipitate in rich deposit the metallic wealth of elongated cycles of accumulation; hence, at the North Pole should be found the riches of ten thousand cycles of accumulated treasure.

Eighth; the foregoing is not all of the available resource of this vast repository of universal elaboration; for superimposed upon the metallic laminae are the five mineral strata, which, subject to the laws that guide the operations of the forces, act and react upon the metallic circumferences of the shell, determine by convergent flux their crucisic essences toward the same pivot of the central axis of the sphere, and thus create the deposition of crystal treasure, proportionately as great as the mineral deposit already defined.

Ninth; upon the solid base of the summit of the eternal vault of Jehovah's treasure-house, may be found the hidden riches of secret places, which in the higher aspect of accumulated wealth are constituted of the wisdom, intellectuality, and knowledge of the tree of human development, and which are the correspondent of the material treasure of the North Pole; because the North Pole, in the mental realm, is predicated of the fruit of the tree of the knowledge of good and evil, this being the resource and manifestation of genuine scientifics.

Tenth; the analogical correspondence between the mysteries revealed in the anthropotic science, and those belonging to the domain of the physical universe, is absolute; and knowing the one, the revelation of the other is assured.

Whenever we encounter a discrepancy between the so called scientific productions and claims of modern literary men and the scientific declarations of KORESH, we immediately, without a moment's hesitation, make use of a Biblical anchor which we have found, without a flaw, to be an absolute and positive rest point; namely, the Deific credentials of KORESH. (See F. S., Vol. xxv, No. 2, page 55.)

The marvelous writings of KORESH are adjudged and attested by the seal of the Almighty God, corroborated by the Godly writers of the Bible; therefore the eternal Ruler and Governor of the universe will confirm Koreshan Universology, despite the claims and guesses of the so called modern scientists, *et aliae*.

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### "A Flood of Waters"—Fallacy

Question 84. "Can you give an explanation of Gen. vi to viii, from the Koreshan viewpoint? I have before noted your statement that the 'flood of waters' (chapter vi: 17) was a 'flood of fallacy,' but this seems to me rather unsatisfactory."

**K**ORESHAN Universology teaches that all spiritual truth has for its pediment a material base, and that the book of Genesis, specifically the first few chapters, can only be understood when read on the basis of the great law of correspondential analogy. The same may be said of the book of Revelation, and many other parts of the Old and New Testament; consequently, without a knowledge of this great law, the so called learned, the theologians, ecclesiastics, and the falsely taught laity, read Gen. i to viii as narratives of the beginning of the creation of the physical universe, and the destruction of the same by a great world-embracing flood; while in reality, according to the great law of correspondential analogy, the first few chapters describe in symbolic language, the creation (recreation, inception) of a new church and state (the Adamic), coincident with the establishment of the truth (science) in the mind of humanity, at that particular Mazzarothic cycle of twenty-four thousand years' duration.

God's Messenger and Prophet of this age teaches that Gen. i to ii: 14, embraces a period of twenty-four thousand years, which is a presentation of one grand cycle of operations. Now, in order to obtain a correct understanding of what is meant by the statement, "correspondential analogy," turn to the book of Revelation, specifically to chapter xvii: 15, which will give you some idea of the meaning and significance of the expression of the great law. Here we read: "The waters which thou sawest, \* \* \* are peoples, and multitudes, and nations, and tongues." Thus, you may discern that Koreshan Universology presents to its readers the lost key of knowledge, which is the key to the kingdom of the God-heaven, that the Pharisees of olden

times, as well as the "Doctors of Divinity" of modern times, have taken away and utterly lost sight of.

Now, as everything in the universe has its opposite, (see Question 83 in this issue,) and not only its opposite, but also its thetical and antithetical application, consequently water, as a symbolic expression, stands for divine natural truth, as well as for false doctrines, or science (knowledge) so called. Water is the universal solvent, as well as a universal means of destruction. With this explanation you may discern that the "flood of waters," (Gen. vi: 17,) which "destroyed all flesh," (except Noah and his family, the Noatic church), was a flood of fallacy, or an inundation by means of overwhelming fallacious doctrines. This inundation embraced all who accepted these doctrines; namely, the peoples, multitudes, nations, and tongues.

A view of the voluminous and multifarious books, magazines, newspapers, pamphlets, and leaflets of today will give one an idea of the great flood of waters (fallacy) which is rapidly and lamentably inundating mankind. The flood is reaching up to the highest mountains. "Mountains," in the language of correspondential analogy, signify those who in natural life are principled either in the genuine desire for doctrine, or in fallacious desire. Thus, fallacy has entered into the great halls of education, into the pulpits, into the intellects and desires (wills) of the millions of the unlearned, and the tens of thousands of the learned. How are we to be protected from this mighty on-rushing flood of mental and physical destruction? By the law of discrimination, differentiation, between truth and fallacy, which we may accurately perceive by comparison. The flood of fallacy is so great already, that if it were possible the "very elect" would be deceived and inundated.

But who are the "very elect"? John the Revelator tells us who they are: "And I looked, and lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads; \* \* \* and they sang as it were a new song; \* \* \* and no man [i.e. no one] could learn that song but the hundred and forty and four thousand, which were redeemed from the earth [i.e. from among humanity]. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb."

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### Marriage of the Sons of God With the Daughters of Men

Question 85. "What is KORESH's interpretation of Gen. vi: 2, which reads: 'The Sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.'?"

**T**HE Author of Koreshan Science teaches that the first few chapters of the book of Genesis were written in highly symbolic language; that is, in the wonderful language of correspondential analogy. (See Question 84 in this issue.) KORESH interprets the above Biblical passage thus: "The Sons of God are they who, through the process of regeneration, have merged into the condition of biunity. This is from the standpoint of the literal (not spiritual) exposition of the statement. They comprise the new su-

rior genus, the first Adamic man; Jesus constituting an archetype of such a race. Jesus the Lord, by which we mean the personal Messiah, was 'the firstborn of every creature.' Taking this statement as true, He then was the first man Adam, and hence a living soul. The second Adam was a quickening spirit. The Holy Spirit proceeding from the living soul was the quickener, vitalizer, impregnator of the succeeding and second genus. The first Adam was the Lord, as to his personality. This was the first coming. The second coming was a quickening spirit, the 'Holy Spirit,' the quickener of those who received it. This was the second coming. As there was a first and a second coming at the end of the Jewish age and beginning of the Christian, so is there a first and a second coming at the end of the Christian and beginning of the Koreshan age.

"When the Sons of God—the biune genus or race of the first Adamic man, shall have matured as the fruit of the Tree of Life, there will have also matured a second order of the human race, aspiring to the knowledge and concomitant life of the first order. The wills from which proceed this aspiration, will become receptive to the presentation of the propaganda of the first order; for as the Sons of God desire to impart their truths to the application of life to the second order, the second will desire to receive those truths. It is thus that the descending life of the first order enters into and becomes conjoined to the life of the second. This is not by the temptation to sin, of the first order, but by the desire to exalt the life of the second. It is thus also that the descending spirit of the first looks upon and conjoins with the ascending aspirations of the second. In this manner the Sons of God look upon the daughters of men, and take to themselves wives of their choice. The product of the union of the divine descending (animal spirit of God, the God-Man) is a second peculiar and natural genus, giants of intellectual strength, with power to keep the letter of the law as it pertains to their own order. These are giants, and hence men of *name* (renown). 'Giants there were in those days, men of renown;' that is, name or note.

"If there be one Koreshan who has ever entertained the thought of a voluntary sin or departure from moral uprightness by the genus or race created in the image and likeness of God, let this exposition settle forever the question, and dissipate the cloud of mental obscurity preventing the penetration of the pure light of the gospel of Koreshanity."

### The Change of the Sun's Course

Question 86. "What effect will the change of the sun's course on the ecliptic produce?"

**S**ACRED Scripture says: "That which is to be hath already been." Thus we may learn from things of the past. The sun's path is called the ecliptic. The movement of the sun on the ecliptic comprises a grand cycle, which in Old Testament Hebrew language is called "Mazzaroth," which means a Macrocosmic year of 25,816 common years. But the precessional movement of the sun has not merely a forward movement, but also a retrograde or loss of time, which is known as "the precession of the equinoxes."

During the sun's retrograde movement along the line or path of the ecliptic through the grand cycle of Mazzaroth, there are seven periods of aggregate planetary influence, which shorten the time of the grand Mazzarothic or Macrocosmic year from 25,816, to 24,000 years. Concerning this shortening KORESH says: "This change or shortening is accomplished by a planetary attraction, which causes the sun to retrograde more rapidly these seven times [that is, during the seven periods of aggregate planetary influence], breaking the regular precessional movement, and at the same time changing suddenly the relation of the pole of the earth's axis to the celestial zone or circle around the celestial pole."

One of the seven periods, the sixth of the grand Mazzarothic year, occurred at the time of the crucifixion of the Lord Jesus the Christ, which marked the transposition of the retrograde sign from the constellation Aries (Lamb or Ram) to the constellation Pisces (Fishes). The great change that then occurred was marked by extraordinary and peculiar solar, lunar, stellar, and planetary or terrestrial phenomena, which exerted their influence markedly. These extraordinary and peculiar phenomena are described in Mat. xxvii: 45, 51-53; Mark xv: 33, 38, and Luke xxiii: 44, 45. Here we are informed that the light of the sun was eclipsed (darkened); the veil of the inner temple was rent from top to bottom; the earth quaked; the rocks rent, etc. According to correspondential analogy, the primary extraordinary changes took place spiritually (mentally) in the personality of our Lord Jesus the Christ.

The seventh and last period of the aggregate planetary influence of the great movement of the sun, we are bordering. This influence and change, at this stage of the world's history, will be universal, because upon us is come the end of all the ages; that is, all that has occurred in the past periods, will occur now, not merely consecutively, rapidly and suddenly, but simultaneously. This great and extraordinary change will be the final cataclysm of the ecliptical year, when wonderful changes will occur; "wonderful" to those who have a knowledge of the coming events, but "terrible" to all the present-day Christian and worldly unbelievers and scoffers.

In prophetic language, KORESH mentions some of these extraordinary and peculiar changes: The axis of the earth will be shortened; the irregular geological foundation or strata will take on a regular formation; upheavals in the various great waters of the earth will occur; the land in some localities, as well as entire continents, will sink out of sight; the terrestrial and stellar universe will be reduced to one-third of its present dimension.

Wonderful, sudden, and terrible will be the changes in the entire cosmic field of observation. The great and lesser lights, the sun and moon, will become biune; they will form one ring, zone or belt, and will move in the form of an annulus, encircling the entire sphere of the heavens. As this time of change is bordering us, What manner of people should we be? Let us ever remember that "punishment" will follow all who do not possess the spirit of communism or commonwealth, and who have not made an effort to live the communistic life.

# The Publishers' Department

## The Flaming Sword

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

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### Interesting Reading and Announcements

WITH this issue, the beginning of 1912, we desire for our readers the best that Destiny has in store for each one. We wish to thank our friends for the interest they have shown, and the support they have given during the year just past. We trust that not one will fail to subscribe promptly, so that not a single number will be missed for the education, enlightenment, and redemption of the body. "For the earnest expectation of the creature waiteth for the manifestation of the Sons of God. \* \* \* For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption [the putting-on of the Sonship]; to wit, the redemption of our body."

The groaning and travailing in pain are becoming day by day more pronounced, which is an indication that the old age, with its perverted and inverted order and arrangement, is nearing its end, and the birth of the new age is nearly upon us. The gigantic equipment of the vari-

ous armies and navies, and parallel with it, the colossal unrest of capital and labor, together with the significant cry, "Peace and safety," are unmistakable indications of the closing scenes of the old age, and the beginning of the new.

In view of all this preparation for war, and of the unrest and cry for peace, our prayer (desire) should be, more than ever before: "Our Father-Mother Deity, in the name of thy Messenger and Prophet, bring us into unity of the science of Koreshan Universology; unto the measure of the stature of thine Anointed One! And may we henceforth be no longer children, tossed to and fro, by every wind of jealousy, selfishness, Pharisaical hypocrisy, greed, salaciousness, and enmity. For they who are guilty of such things, heap up wrath against the day of wrath and revelation of the righteous judgment of God, who will render to every one according to deeds done in the body."

Seeing that we must give an account for all evil deeds, what manner of persons ought we to be, in thoughtful and prayerful conversation and true Godliness, looking for and desiring the coming of the day of the Lord, with its new heavens and new earth, wherein dwelleth righteousness—truth and right doing!

We trust that all earnest readers of THE SWORD will take a retrospective view of the pearls of truth that have been presented in its pages during the past year, from the published and unpublished writings of KORESH; and may these truths enthuse them with the spirit of sacrifice, and with the incentive to greater activity and faithfulness in spreading these grand truths, and in the performance of unselfish uses to the neighbor. May we perform these uses as unto the Lord, and not from the motive of men-pleasers and praise-seekers.

We are pleased to announce that with the February issue we will begin republishing a wonderful series of articles from

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the pen of KORESH, appearing under various captions. A great desire is being expressed for these articles, but as many of them are found in the three volumes of "The Guiding Star," now out of print, we have concluded to publish them under an appropriate and expressive caption, chosen by KORESH himself.

These articles will ultimately be published in book-form, providing sufficient financial support can be secured from the readers of THE SWORD who are specially interested. The subject-matter of this series of articles is of the utmost importance, and will, in book-form, be a worthy companion to "The Immortal Manhood."

### The Difference Between a Motor and a Dynamo

It is a very common error to confuse a motor with a dynamo, and but very few, outside of electrical engineering circles, can explain the difference between these two machines. The newspaper man writes about the "dynamos" burning out and setting the street cars on fire, or tells of the giant "motors" whirling at tremendous speed in the power-house, and very few realize that a mistake has been made.

To explain in the simplest language, a dynamo is a machine driven by mechanical energy which converts that mechanical energy into electricity—another form of energy. A motor is a machine that takes the electrical energy generated by the dynamo, and converts it back again into mechanical energy. And curiously enough, the two machines are almost identical in their construction. Indeed, some dynamos can be operated as motors, and some motors as dynamos without any change whatever.

Going a little into detail, a dynamo, or a generator, as it is now more commonly called by electrical men, is a machine consisting of what is called an armature, which is made to revolve between the poles of a magnet or group of magnets. The armature contains a great many loops of wire which cut the lines of magnetic force which flow from one magnet pole to that of opposite polarity. Although no one can see how it is done, it is nevertheless true that this simple process causes a current of electricity to flow through the wires of the armature, which may be led out of the latter through suitable sliding contacts or brushes, and sent out through the conducting wires of a circuit which may ex-

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tend many miles. The current is supposed, for convenience, to flow out over one wire and back over the other, keeping a continuous flow through the armature and outside circuit.

There you have the dynamo. To operate the dynamo, mechanical energy, as that of a steam engine or waterwheel, is required. The more current you take out of the armature the harder it is to turn.

Now if you take a machine similar to a dynamo, away out somewhere on the line and connect its terminals to the two wires of the circuit, the current which is being generated by the dynamo flows through the armature of this second machine, and, lo and behold, the armature begins to spin. There you have the motor, which is nothing more than a dynamo running backwards and using up current instead of producing it. Put a pulley on the shaft of the motor and you get mechanical power again, which is what you started out with. That is why motors are so economical and convenient where mechanical power is required. Great dynamos in a power station generate current in vast quantities, which is sent out over the lines to be used up in motors of all types and sizes, from thirty-second of a horse power up to a thousand horse power, as desired. Now when you want to operate a sewing machine by power, you buy a little motor to do it. A few years ago it would have been necessary for you to put in a boiler and steam engine.—*Electrical News Service.*

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"There is nothing finer than success, and yet we may make a god out of it and ruin ourselves. The American people are bent upon success. They worship it. Society is interested only in the successful man. That is paganism. Christ spent most of his time with unsuccessful folks. \* \* \*

The god at whose shrine most worshipers kneel today is indulgence. These worshipers admit that conscience may be a bit divine, but a man's organs and a man's wealth are his own, to be used as he sees fit. Therefore society indulges itself, uses its days and nights for unholy purpose. Society uses its wealth, its position, its influence, largely for self-indulgence. It has a passion for self-adulation, self-absorption, self-indulgence. \* \* \*

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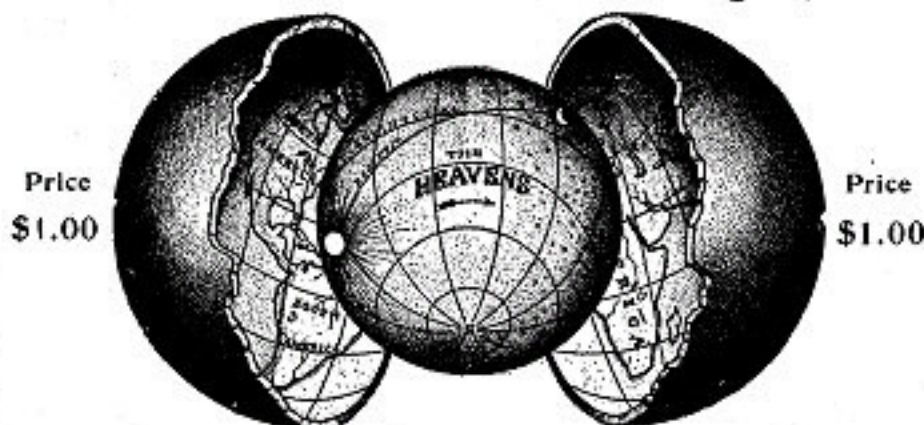
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