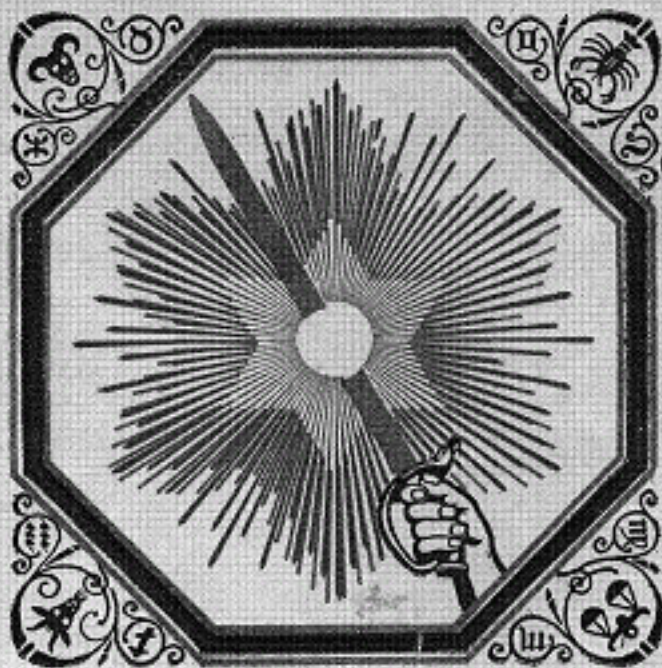


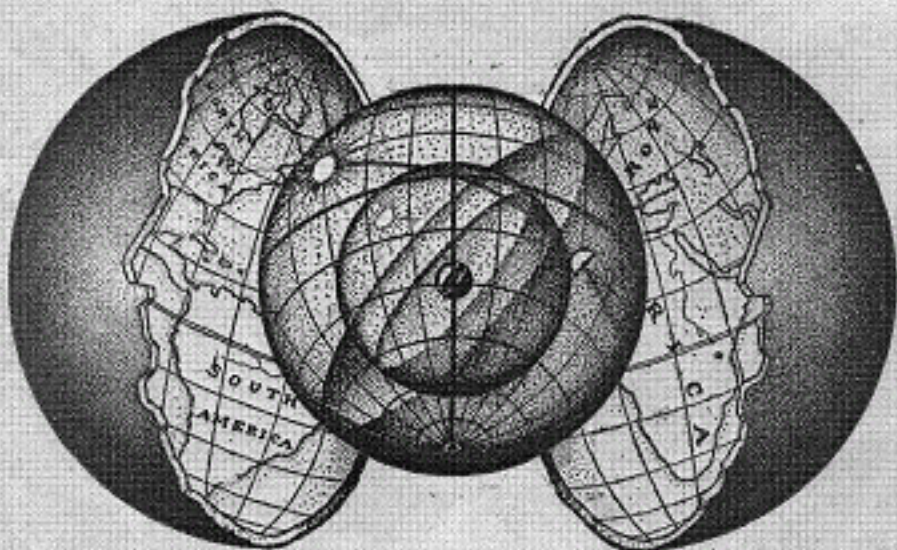
# The Flaming Sword



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# The Cellular Cosmogony



Discovered by Koresh  
In 1870

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## *The Rise and Fall of Man*

(From the Writings of KORESH)

**O**NE OF THE most wonderful laws of eternal perpetuity is that by which the fall of man is provided for. From the highest to the lowest there is a constant descent. The activities of every realm of being result in waste. There can be no friction of the activities of life without the casting off of waste material. The waste of any sphere is its precipitate, and the precipitate falls.

In the greatest activity of an eternal being, at the time when it feeds upon the fruit that the arch-natural life has developed and provided for its sustenance, it absorbs its pabulum and precipitates a corresponding waste. Were this not true, the being would become hypertrophied. It cannot increase its quantity nor quality, therefore it must precipitate a waste equal to the supply. This waste is the worn out mentality of the supreme spiritual entities. They are conscious beings, and reached their maturity in Deific amplitude.

When the new and young arch-natural manhood has entered into the highest sphere of its being, the antiquated spirit descends and unites with another order of ascending beings. When this occurs, the descending being forgets the sphere from which it has descended, and becomes conscious with the entity into which it has flowed, and with which it has become one in the descent. By this process the ascending sphere comes into a higher consciousness, while at the same time the descending consciousness is only conscious of being the ascending spirit.

This mystery can be told, but it cannot be comprehended without illumination from the enlightened One. In this double process we have the rise and fall of man. These two conditions and directions must inevitably exist in order to maintain eternal life. This is a never-ending process. These two directions of determination have been eternally operative. The coming of the Son of man in the beginning of the Christian dispensation was one only of innumerable millions of just such occurrences; and the fruition of the arch-natural men now to appear at the end of the age, is but one of a never-ceasing display of recurrent fruitions.





# 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."

Volume XXIII. No. 7

Whole Number 718

Estero, Florida, July 15, 1909. A. K. 69

## Interpretation of the Book of Revelation

### The Significance of Writing; What Constituted the Seven Churches

PART X.

(From the Writings of KORESH)

"Write, therefore, the things thou sawest, even those which are, and the things about to transpire after these."—*Rev. i:19*.  
(From the Original Greek.)

**T**O WRITE is to commit to posterity; and for John to write the things which were to come to pass, was to constitute him the channel whence the things should proceed as transmitted from the Lord Jesus. The Lord was the supreme source of all that was to transpire during the Christian age; his personality involved the universe in its least form. He was the promised seed; that is, the seed-man, generated to be planted in the race. He involved the principles of both life and death. He was the head of the animal life of God, and the progress of the church through the age was the progress of the seed of the universe through its process of gestation, until it matured as the fruition of the age at the end of the dispensation. To write, then, was to transmit the Lord's life along that external career of the church, in which the changes of the seed should unfold into a universal kingdom that which had been infolded into the germinal beginning of the kingdom; namely, the Lord, the Son of God.

The Lord was planted in the church precisely as seed is planted in the ground; and the conversion of the soil in which he was planted, to the Sons of God at the close of the dispensation, is symbolized by the planting and resurrection of the seed in natural soil. The life of the Lord transmitted to the fruit of the age as the Sons of God, moves through the dispensation. John sees the progress of this life in its heavenly and hellish aspects, both as to its esoteric and exoteric phenomena.

"Those which are," refer to the presence of the Lord and to that which is eternal; for that which proceeds in the natural (as to time) comes from that which does not belong to time, and which is eternal. If it will be remembered that the entire Christian dispensation is but the evolution or unfoldment of the Lord's own life in its ascending and descending amplification; that the whole Christian dispensation—as it would appear in the processes of unfoldment—was but the opening up and

out of the germinal beginning of evolution, then the understanding of subsequent interpretations will appear the more lucid. Everything that John saw in vision to be manifest to the world, was in the Lord as the seed of the kingdom.

"As for the mystery of the seven stars which thou sawest in my right hand [in the right hand of the one making the Revelation to John], and the seven golden lamp-stands; the seven stars are the seven Messengers of the seven Ekklesia [congregations], and the seven lamp-stands are the seven Ekklesia."—*Rev. i:20*.  
(From the Original Greek.)

The seven churches are the seven divine orders which are to constitute the new church in its central integralism at the end of the age. There are seven of these distinct gatherings, because seven is significant of natural things in fulness. Before these orders of society are gathered into the formulation of organic unity, they exist in their disintegral form and quality in the end of the old church. In the old church, as subdivided into sects, there are qualities of human existence determined by planetary phases. There are Mercury, Venus, Jupiter, Mars, Saturn, Uranus, and Neptune people, not now definitely distinguished into specific churches as they will be when the new church is fully established. This new church will be the product of the human race, resultant from the conjunction effected through the descent of the New Jerusalem.

The New Jerusalem will descend, not as twelve tribes, but as seven churches. She is aggregated as twelve tribes into the one man, who is the Messenger of the dispensation. Through him the seven Messengers will receive their illumination for their Apostolic work. These Messengers will represent seven distinct principles of organic construction, for through them the new church will come into its organic power as the kingdom of righteousness. Through these Messengers will be transmitted the descending life of the spiritual heavens, through seven distinct primary channels of impartation, as there are seven prismatic analytic spectra of the solar beam.



As the sun radiates its energies into the extremities of the cosmic field, it deposits seven distinct laminae or plates of metallic substance. This deposition constantly creates and maintains in perpetuity the substratic foundations of the physical (alchemico-organic) cosmos. These laminae comprise the seven distinct subdivisions of the firmament upon which the superstructure, the alchemico-organic heavens, is builded and maintained. As these metallic strata are at the extremity of space and define the limitations of the sun's radiation, so the seven churches at the foot of the dispensation comprise the material deposit of the seven prismatic depositions of the anthropic Sun, the Sun of Righteousness, the divine love and wisdom of the Christ of God.

## PART XI

## The Message to the Ephesians

"Through the Messenger of the Ekklesia in Ephesus, write: These things, says he who holds the seven stars in his right hand, he who walks in the midst of the golden lampstands; I know thy works, and thy fatigue, and thy patient endurance, and that thou art not able to tolerate the wickedness; and thou hast tried those who declare themselves apostles, but are not, and hast found them liars; and thou hast patiently endured and hast suffered, and thou hast not been unwilling.—*Rev. ii: 1-3.* (From the Original Greek.)

**T**HROUGH the Messenger of the congregation in Ephesus, write," is signified to commit to posterity the restraints, liberties, adjustments, and appropriations of commerce. It cannot be known what the restraints, liberties, adjustments, and appropriations of commerce are, until the central principle of commerce is scientifically comprehended. Commerce is the inter-transportation of the things which are conducive to life, and their economical and equitable distribution for appropriation. This law is equally operative on all planes of activity. There are three primary planes of commercial activity on the material side of existence. As the propagative center is the pivot on which life itself turns, we will first consider the relation which this pivot of being sustains both to the descent and ascent of human development.

The uses of the sperm and germ of reproductive life are manifold, as may be observed through the law of correspondential analogy. The sex function is usually regarded as specifically designed for sensual gratification; at least, the common prostitution of this function would lead one to suppose that it is intended primarily for self-gratification—incidentally, for the accidental propagation of offspring. The interchange of the life forces of the two sexes, in the union of the sperm and germ of procreation, is called commerce on the sex plane of active life. Through correspondential analogy we may locate the heart, source, and central function of life on all other planes.

There are two prime uses of the functions of the sex centers; the first use is the propagation of offspring, (considering the function on the purely material plane,) and not for the gratification of sensual desire. This belongs exclusively to the animal, and to man only as he retains and lives in his animal nature. Children pro-

duced as accidental products of the pleasurable gratification of the sex sense are the fruit of the lowest elements and principles of the human organism and mentality. We do not pretend to say that strong characters may not be produced on this plane; but they are gross, and if at all spiritually inclined, their spirituality is of the diabolic kind, not of the divine order.

The second use of the potencies and energies of the centers of sex resource (through their conservation and appropriation) is to feed and sustain, in perpetual vigor, the physique and the mental organism. The waste of sex energy in both the male and female produces collapse of the brain cells and the gradual but certain disintegration of the brain, as the foundation of mental and physical energy—potential and kinetic.

The restraints of commerce on the sex plane of human activity consist, first, of a scientific comprehension of the purpose of restraint; second, the power to so control the mind in relation to the functions of reproduction as to be able to absorb and appropriate the vital fluids. Restraint, to be effectual, must not be direct. Direct effort is of such a nature as to create resistance, and if persisted in becomes overpowering to oneself. The law of substitution must be brought actively into operation. One should always avoid the attempt of abstracting the mind, or of turning it in upon itself, without a conscious knowledge of how to direct the thought. "Resist not evil, but overcome evil with good," is a fair presentation of the thought we here wish to convey.

Overcome an evil love or tendency by cultivating an opposite one. To learn the theory is not enough; the results come by persistent and determinate practice. No person can become a musician by learning the theory of music merely, but by cultivation through practice. The only danger lies in wrong practice, therefore the necessity for the application of scientific principles to begin with. As in music, or any accomplishment, so it is in the purpose to rise out of the animal into the plane of a moral consciousness.

Man is a tree, and, like all other trees, culminates his life in the germ of reproduction. This germ may be transmitted through the law of propagation, or it may be conserved and appropriated for the perpetuity of the existent life. The seed of the human tree is the hidden manna; it is the vital fluid, the secret essence, the veritable resource of immortality. It is for this reason it is said: "To him that overcometh will I give to eat of the hidden manna."

We wish to emphasize the great truth, that just so sure as man transmits his life through sensual propagation, so absolutely sure is it that he will die; but "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." And for the same reason it is said, they who are accounted worthy to obtain that world and the resurrection from the dead, neither marry nor are given in marriage. But this doctrine is only for such as are ripe enough to receive it. These will constitute the firstfruits of the resurrection, the first-born from the dead.



Jesus the Lord said: "A new commandment I give unto you, that ye love one another;" but we now say, in addition to this commandment, perform the uses of life to the neighbor, upon the basis of a scientific application of the principles of use, according to the genius of the age and the people of the new dispensation who shall constitute the firstfruits of the resurrection.

It will be observed, that to restrain the passions there should be substituted a higher and divine love, and that such a love must supersede the sensual affection. And further, it will be noticed that by such restraint the essences of the interior life are conserved for a more perfect use. In presenting a revelation of this *once* secret but now *naked* doctrine, we will draw a contrast between the esoteric philosophies of the day, originating in the Oriental traditions and degenerate religions of recidivating ages.

All of the modern phases of thought (each of which is only a fragment of an effete Oriental propaganda, such as christian science, falsely so called,) teach the false principle that to obtain power one must turn the mind within. "God is in man, and man is in God," and "that to find God you must look within." Contrast this statement with the doctrine of the Lord: "I am the good Shepherd, and the sheep hear my voice and will follow me."

The Lord was external, tangible, and visible. He was supreme, and did not hesitate to affirm it. He was *the* Truth, and was not ashamed to confess and declare it. The Disciples did not look within for the resources of salvation; they looked to the individual Redeemer. They did one thing, however, in the exaltation of their love to their Lord and God—they found a controlling substitute for their sensual tendencies, and were not only able to conserve their interior essences, but to direct them to the store-house of their affections, and also to create a pole of generation in which the potential energy of their desires should be transformed to the kinetic energy of their baptism. They drew upon their esoteric forces by creating an exoteric vortex, which resulted in the theocrasis—the dematerialization of the Son of God, and their own baptism. This law is eternal.

The new age will be ushered in through the directing potentiality of *one* revolutionary character. The new age, like the preceding ones, will originate in and proceed from the pivot. The Lord was not *a* master; mahatmas cannot be compared with him; he was *the* Master, the Son of God. He was the only heir to the throne of God; and when he was absorbed he became the pivot of the invisible anthropostic cosmos. He is the astral nucleus of the universe.

The forces of the interior life of men and women cannot be utilized through vidual concentration and esoteric resort; but all viduals—to find their life—must turn their thoughts exoterically to the Messianic personality of this, the new dispensation. This means to first turn their thoughts outward, and not within.

The restraint of the passions through the new substitution, by relinquishing the old liberty, inaugurates and ensures a new vitalizing liberty. It is the

sacrifice of the old and devitalizing false liberty, bringing the subjects of this sacrifice under subjection for a little time and for essential discipline, that they may awaken into the liberty of immortal life and the Sons of God. After liberty comes adjustment.

The adjustments of commerce are to be made on the lines of a scientific astrological resource, or rather upon the basis of a soli-stellar anthroposophy. In the firstfruits of the new dispensation there will be no external exercise of the functions of sex. They are biune beings, made so through transformation, by virtue of the restraints above defined. This supreme adjustment comes through the primary application of restraint.

In the consideration of appropriation, which follows in order after the creation of the biunities, (here let us emphasize the distinction of biunity and duality,) we will define the relation of these men-children, full grown, men-grown infants, the beginnings of a new creation in external and visible manifestation, to the interior and invisible fathers. It may thence be seen how Elijah the Prophet will turn the heart of the fathers to the children, and the hearts of the children to the fathers. The appropriation consists of the final universal conflagration, which will spread from the theocrasis of the Center to the tens of thousands who shall be consumed by the brightness of his coming.

There will come a general adjustment of society into a common fellowship. Societies or churches (congregations) will be gathered into communistic groups, to be finally consumed by the fires of absorption. This will be a longed-for, delightful experience, a consummation devoutly to be wished. This is the burning up of the world, the electro-magnetic disintegration of the prepared humanity; but to such as oppose this consummation it will be the great and dreadful day of the Lord, referred to in Malachi iv: 5.

He who holds the seven stars in his right hand, is the resurrected Lord. The seven stars are the seven Messianic manifestations. Jesus, the Lord, was the sixth in order. He held in his resurrection the preceding five. In returning, which is his arising in the new Name, he will infold the seven, but he will be the eighth, for he will burn up to sacrifice, to waste, which is perdition. Perdition is from *perdere*, to waste. This is the antitypical high priest of Levi; that is, the high priest of conjunction. Elijah the Prophet, the Messenger of the Covenant, holds the seven primary stepping-stones to the Temple of supreme righteousness, and he is the builder of the Temple. Who "saith of Cyrus [Koresh], He is my Shepherd, and shall perform all my pleasure; even saying to Jerusalem [the New Jerusalem], thou shalt be built; and to the Temple, thy foundation shall be laid."

The right hand is the hand of authority. It is the external, and therefore the ultimate, because all things come into power in ultimates, in externals. The tree cannot reproduce another tree from its body nor its spirit, but only from its matured, literal, natural seed. In the right hand, is in external, visible, and tangible



manifestation. He walks in the midst of the golden lamp-stands. The Lord walks by the transmission of his Spirit. God walked in the *ruach* (spirit, cool of the day), in the Garden of Eden.

Jesus walked in the Garden of God in the beginning of the Christian age, through the operation of the Holy Spirit. This was the *pneuma* (spirit) in Greek, but *ruach* in Hebrew. To walk in this higher sense, is to go forth in the operation of the Spirit. In this way the Lord walks in the midst of the seven churches, taking the church of Ephesus as the first manifestation.

"I know thy works, and thy isolation, and thy patient endurance." The angel which brought the message to John, from the Lord, could look down through the age and see what the conditions were which were to be endured, first by the lone Messenger, and then by those who should come into the first conditions of the resurrection. These works are not perfect, but the *desire* is commendable, and therefore its people are blessed with encouragement. There is a determination to overcome, as foreshadowed in the declaration: "Thou art not able to tolerate wickedness;" and by works accompanied by faith, wickedness (sin) will be overcome, first in the personality of the Messenger, thence, through him, sin in the church in its external aggregation.

"And thou hast tried those who declare themselves apostles [teachers, sent], but are not." This refers to all that power of antichrist in which there is an attempt to set up religions independently of the true and only Messiah, and to those who oppose his science and his authorization. They are liars, and are not to be believed.

"Thou hast patiently endured, and hast suffered, and thou hast not been unwilling." All the churches are first involved in the Messenger of the Covenant. In him is the New Jerusalem. Through him, the New Jerusalem will descend into the external manifestation of the seven churches—the order of Melchizedek. Therefore, what is said to the church of Ephesus, is said to the conditions and character of the one in whom the seven churches exist, before their externalization in their universal form. God encourages his Messenger, that he may not fall under the great burden of his life, when every man's hand is against him, and when his hand (his doctrine of life) is against every man.

#### PART XII

##### A Return to the First Love

"Nevertheless I have this against thee, that thou hast declined from thy first love."—*Rev. ii: 4.* (From the Original Greek.)

**T**HE TESTIMONY of the Lord Jesus to John, in this text, pertains also to the church of Ephesus. The church of Ephesus primarily implies the science of life as distinct from the application of the principles of life. The Lord had a charge against this church, the specific character of which may be determined by a consideration of the nature of the judgment pronounced on such in that church as did not repent.

Supreme or first love is the love of God, with its accompaniment—love of the performance of uses to the neighbor.

If one says, I love my neighbor, and does not love to perform uses to that professed neighbor, he merely lies and is worse off than if he had not made the profession. The first love as to the Lord God, implies that there was a knowledge of the character of the Divinity that was worshiped. No man can love God until the character of God can be defined. God created the Lord by and through the law of generation from the human race. This Son of God was produced in the image and likeness of God. This means that the Son was just like the Godhead that produced him. Hence it was declared of him that he was the fulness of the Godhead bodily.

Jesus the Son possessed all the attributes of the Deity who produced him; he was the reëmbodiment of the Father who was in him. This knowledge of the character of the Divinity that was in the Lord, the Son of God, induced the first or highest love to the Lord. The church of Ephesus, the first condition of the church at the end of the age, in those who have not returned to this conception of the Divinity of the Lord Jesus, is a want of the true conception of God as *the Man*.

At the end of the age, the Light of the world comes to those who are pretending to love the Lord, and also to those who look for his appearing; and to both he sets forth the true doctrine of life. There are two distinct phases of character in those who are in this desire; one class will be ready to see the light and accept it, while the other will not accept; they will therefore reject the truth, because it is not in harmony with false and preconceived opinions. The candlestick, lamp, or source of instruction will be removed from them.

To remove the lamp-stand does not signify that a lamp or church will be removed from the ones who will not return to the first love, nor does it imply that God will remove one of the planets, which would be the logical thing to do if Professor Totten's views were correct; but they will have their views so confirmed that they can see no light in the source of light, which in the literal sense means, simply, that the Messenger of the Covenant, who is the Light, will be regarded as the messenger of darkness.

What is to be done to embrace the first love? There must be a recognition of the great truth that the Godhead is the Man. There must be a return to that confession of Peter when he declared: "Thou art the Son of the living God," which means that if the Lord Jesus was the Son of God, he was the embodiment of all the attributes of the Divinity who produced him. The universal conviction of the church today, is that the Lord Jesus is only a part of God, and not the fulness of the Godhead, as declared of him. This denial of the Father, Son, and the Holy Ghost (Spirit), in the Lord Jesus, is the denial of God, and is therefore antichrist.

A return to the first love is the recognition of not only the fact that God is man, but of the further fact, that the Messenger of the Covenant is the promised



return of the Messiah, and that the confession of this Messenger is a return to the first love—if this return involves also a return to the love of the performance of use to the neighbor. The fallen condition of the church will be seen by what follows:

“Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his [not its] place, except thou repent.” It is evident that the church is fallen, and that repentance is required. The command is not to return to the first faith; this should be particularly noticed: “Repent and DO the first works.” It is of the greatest importance that the student should regard the stress that is here laid upon the fact that works constitute the first essential of life, for the allusion is to *life*; the promise to the repentant is, that he shall be given to eat of the Tree of Life.

The universe as a whole is the Grand Man, and is in the form of the individual man. The physical universe, or, as we denominate it, the alchemico-organic cosmos, is in the form of man, as the cell (before incubation) has arranged it in form of the final government of humanity, reduced to the perfect government, which is the Grand Man in the incubated form. In other words, the physical universe is the great egg in its physical existence. The incubated life from this egg is the man in the universal order. As the physical universe has its specific center, into which all the energies of the entire grand cell converge and flow, so the anthropotic universe or the Grand Man, incubated, has its nucleus and center into which all the pneumatic and psychic energies of the entire humanity flow. This pneumatic and psychic center is in the heart of the human race, and is human in every particular.

Modern Christianity says the Lord was both divine and human. Koresbanity says that the Lord was divine both in his interior life and in his exterior humanity; his visible humanity was divine. The Son of God was specifically divine in his visible manhood, for in his external manhood dwelt the fulness of the Godhead bodily. In the form of the visible man, the Lord was in the fulness of his power, in the most perfect degree, because in that visible manifestation he became and was the seed of regeneration; that is, reproduction. This law or principle may be illustrated by the ordinary tree, which produces its fruit and seed before it can produce the new tree. The beginning of creative power is not in an invisible life. A tree is composed of its root, trunk, branches, leaves, and fruit. These are the *visible* parts of the tree. This tree contains the invisible and immaterial forces.

The visible tree alone cannot reproduce a tree, nor can the spirit alone reproduce a tree; neither can both together reproduce a tree until the visible together with the invisible tree (that is, the spirit and body of the tree) has produced a seed of the tree. This is not psychic; it is not pneumatic, that is, spirit, but rather, a tangible seed of the tree to be reproduced. The visible seed contains the tree in its involved manifestation.

The spirit of the tree has been rolled together as a scroll<sup>1</sup> in its visible product, and with power to reproduce another tree. The power to recreate resides in the seed, which is the first and the last. No tree can be reproduced but from the tangible seed.

The universe cannot reproduce itself and thus perpetuate its existence, except through its visible, reproductive seed. As the universe is in the form of man, its seed is also in the form of man. The universe cannot recreate itself but through its involved visible product. This visible involved product is the visible man; this is the Son of God; it is the Godhead in his fulness, in his holiness, and in his power. This is God manifest in the flesh. This was comprehended by the primitive church, but the church has fallen from this consciousness, and therefore from a knowledge of God. A return to this first essential of the knowledge of God, is the first step toward a true worship or love of God.

The beginning of the creation of a new tree is in the seed, in which the tree is in its fulness, in its wholeness, and in its power. The beginning of the creation of the universe is in its seed, which is the absolutely perfect Man. In this perfect Man the universe is involved, and from this seed-man the universe has its beginning. In this Man the universe is in its fulness, in its wholeness (holiness), and in its power. This seed-man was planted in the church, and from this the universe acquired its new impulse for perpetuity. A lack of this knowledge is a lack of the possibilities of salvation. Hence the stress laid upon the fact, that the church of Ephesus has left, or fallen from, its first love, and must return.

#### PART XIII

#### Good Works the Basis of Faith

“But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate.”—*Rev. ii:6*. (From the Original Greek.)

**G**OOD WORKS, founded upon love to the Lord, which are wrought out in the uses of life to the neighbor, must inevitably constitute the basis of a living faith. A faith in God which is not predicated upon obedience to the law of God is not a living faith. Works performed, not grounded in the love of uses, but wrought merely for reward, are not meritorious. It will be noticed in Revelation ii:5, that the injunction is to “repent, and do the first works.” The term “works” is the key to verses five and six in the second chapter of Revelation. The deeds or works of the Nicolaitanes were distasteful to the Lord, because they were done not through the *love* of uses, but from the *love* of reward.

The kingdom of righteousness in the earth will be established upon the foundation of that love in the hearts of men which leads to personal sacrifices, if need be, to the end that the neighbor is provided with the necessities, comforts, and luxuries of life. There can be no correct kingdom of uses, the basis of which is not the performance of use to the neighbor through the love of uses. The first radical change essential to the perfection of the kingdom in the earth, is the revolution in the heart itself.



"Let him who hath an ear, hear what the spirit says to the Ekklesias. To the conqueror will I give to eat of the wood [strength] of the life, which is in the Paradise of God." (Rev. ii: 7. From the Original Greek.) It should be borne in mind constantly, that reference is here made to the person in the singular. It does not say to *them*, but to *him*. The reason of this is because in every instance where reference is made to the reward given to the angel of the seven churches, it includes primarily but one personality, who comes as the High Priest of the Levitical order in the antitype.

One man will overcome at the end of the age; one man will cleanse the sanctuary; that is, one man will separate truth from fallacy and declare the truth—the only truth, to the world. He will constitute the overcomer, the Conqueror. When the process of overcoming is perfect, this man will be the resurrected Lord and the manifest Messiah. It is to this Messiah, and to him alone, that it is said: "To the conqueror will I give to eat of the tree of life, which is in the midst of the Paradise of God."

It is a great mistake of the Christian church to claim that this has primary reference to many people. "To the conqueror," does not signify to one who may conquer other people or things, but primarily to the one who overcomes himself. This means merely, that as the Lord Jesus in his descending or animal life took upon himself the sins of the world, and therefore was made to be sin, at the end of the age he will be born into the world (reincarnated) according to the laws of mortal generation. He was born at the time specified, at the end of the 2300 days, which means two thousand three hundred years from the time the decree went forth to rebuild Jerusalem.

From the first decree until 1839 was the appointed lapse of time; the Messenger of the Covenant (conjunction) was born at that time. As he is the sanctuary, the sanctuary from that time was to be cleansed. This is because the Lord took upon himself the sins of the world and was made to be sin; and as he was the sanctuary which had become polluted, it follows that the cleansing of the sanctuary is the cleansing of the man.

The first cleansing is the purification of the truth, or the separation of truth from error. This process is the process of cleansing the sanctuary, or the process of overcoming or conquering. When all error is eliminated from all truth, and through truth, evil is defamed and distinguished from good, the man has become the fruit of the tree of knowledge of good and evil; then when evil is eliminated and the good is lived, the tree (man) has become the Tree of Life.

The reason that reference is had to *one* person, is because when the final truths of life come to the world at the end of the age they will come through the God-ordained man. He will discover the science of the universe, which is Universology, and it will be through his preparation that the baptism will be effected and thousands brought into life.

The natural conceit of the unregenerate heart is so

great, that it is averse to the recognition of any superior authority in matters of divine communion. "Why should the Lord show you any honor above me? What have you done that you should be greater in the eyes of God Almighty than I?" It is the most natural thing in the world for mankind to assume this attitude. At no time in the history of the world has a prophet of the Lord been accepted by the people of his day and age. The Lord came nineteen hundred years ago in the way he was not expected, and he was consequently rejected of men and the people to whom he was sent of God. He comes again in the unexpected way, and is again rejected, and for the same reason; namely, the blindness of the human intellect.

The Paradise of God is wheresoever the people of the resurrection first appear. The Lord's prophet of this age is none other than Elijah the Prophet, whom it is declared God will send before the coming of the great and dreadful day of the Lord. Elijah the Prophet is God the Lord, for he is just what the name implies; Elijah means God the Lord. The New Jerusalem will be resurrected in him. Where Elijah is there the Messiah is; and where the Messiah is, there will be found the Paradise of God and the Tree of Life. The Garden of Eden nineteen hundred years ago was in Palestine, because there was the church of Christ.

Jesus was the promised *Seed*, which came into the world to be planted in the church. The Holy Ghost was the seminal essence of Deity proceeding directly from the Lord, in whom was the Father. This seed was sown in the church, that is, in the Garden of Eden; eastward signifying the rising of the Garden. The Garden of Eden was the church, and that church was in Palestine. Therefore, the Garden of Eden is located and defined so far as nineteen hundred years ago is concerned. The Garden of Eden now is where the Prophet appears; that is, in America, in the United States, and this is where the firstfruits of the resurrection will manifest.

To eat of the Tree of Life is to so apply the truth as to overcome death and become the fruit of immortality in the body, and then to appropriate this immortality for eternal life. Immortality obtains in this world; eternal life is the product of immortality, and belongs to the life invisible. Immortality and eternal life are two distinct things. We acquire eternal life through immortality, which we gain here in the material world; but there will be no attainment of immortal life in the body (this is the resurrection of the dead) except through the Messenger of the Covenant (conjunction), who must first overcome as the High Priest of conjunction. It is through his function as the High Priest of conjunction that the unity of God and man is effected.

God and man are to be made one again; God will dwell again in his holy Temple. This Temple is the humanity which is to be made alive in the resurrection, reincarnation, to be effected by the Elijah of this age. This conjunction of God and man is the reconstruction of the Temple to be rebuilt by Cyrus, of whom Isaiah said: "That saith of Cyrus, He is my Shepherd, and



shall perform all my pleasure: even saying to Jerusalem, thou shalt be built; and to the temple [the temple of the human body, God's body], thy foundation shall be laid. Thus saith the Lord to his Anointed [Christos, Christ, Messiah], to Cyrus, whose right hand I have holden to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut."

It is maintained by the "orthodox" modern Christianity, that the above Scriptural passage refers to Cyrus, the ancient king of Persia. We declare by the authority of the Almighty God that it does not, but that it is a prophecy pointing down to the coming of the Messiah at the end of the Christian dispensation. If Cyrus, king of Persia, was meant by Isaiah the prophet, then all we have to say is, that either the prophet was ignorant in declaring him the Messiah, or the church is ignorant in not knowing that Cyrus, king of Persia, was the Messiah, the Christos, the Anointed, as it is there declared. The one that overcometh or conquereth is Cyrus, the Anointed, the Messenger of the Covenant. He constitutes the tree in the midst of the Paradise of God.

*(To be continued)*



### The Hundred and Forty-Four Thousand

*(From the Writings of KORESH)*

**C**RITICAL students of Koreshan literature should never be at a loss to understand why there should not be more than one hundred and forty-four thousand people of the firstfruits to constitute the Sons of God and the fruit of the Tree of Life at the end of the Christian dispensation, even aside from the geometrical calculus involved in this mathematical problem. The firstfruits of the Tree of Life are the geometrical evolution from the one Son of God, who was planted in the race (church) at the beginning of the age.

The causes that are operative to militate against a greater multiplication of the divine offspring are manifold. It requires two hundred and eighty-eight thousand men and women to constitute one hundred and forty-four thousand biune beings. It becomes a question of personal sacrifice to be able to attain the inheritance of Sonship, the product of the Son of God and the fruit of the Tree of Life—the attainment of immortality.

Of all the world, there will be comparatively few people who will be willing to make the necessary personal sacrifices involved in what is signified in the formula of overcoming. "He that overcometh shall inherit all things; and I will be his God, and he shall be my Son." This refers to the one who first overcomes for the world; he is the High Priest, and performs the work of that conjunction which unites God and humanity in the final biunities of immortal life. After his overcoming there will be many to attain, through him, the Sonship.

The abnormal tendencies now regarded as normal conditions and cultivated as God-given appetites, are

to be transformed by the cultivation of directly opposite inclinations of the sensual mind and body. The abnormal and sensual desires of the eye, ear, mouth, nose, stomach, and sexual loves, are to be overcome in order to insure those expectations embraced in the higher life. Is it to be wondered at that there will be few to attain the ultimate fruition, when we consider that the appetites in all directions receive the specific attention of the most extreme cultivation on all the lines called life at the present time?

Let not the student imagine that the firstfruits of immortality constitute all of the fruits of salvation at the end of the age. There are many and other fruits; but the highest fruits are few. It is a wonderful thing to attain the fruition of the Gods. How great an accomplishment it is to reach the condition of being the firstfruits of the universe; how great a thing to know that one is begotten and born of the universe, and is its offspring! Yet such a fulfilment is the promise to as many as believe in the name of the Lord Jesus Christ, the Son of God. The hundred and forty and four thousand constitute one hundred and forty-four thousand mansions in the Father's House, for the Sons of God are the Father's House, the Temple of the Most High; they constitute the residence of the Almighty.

One of the first requirements in the effort to attain the Sonship, to acquire immortality, that eternal life may be claimed through immortal life, is the sacrifice of the family love. It is one of the most difficult possibilities required, but one which many coming into the Koreshan Unity vainly imagine they have accomplished, and which they vigorously assert is obliterated. They remind us, at least some of them do, of the man who declared that he was an invincible fighter—and then ran away to prove it. Some who have contended that the family love had ceased to exert any influence, have run away from the Koreshan Unity with their families, to prove that what they say of its utter destruction is veritably true.

The family love is incompatible with progress toward the divine attainment. This seems very much in opposition to Christianity; but when, under the light of critical investigation, the Christian system is analyzed from the standpoint of the Lord's teachings, one comes to possess a very different conception of the purposes of the Christian life. The Lord specifically emphasized the doctrine of the sacrifice of the family tie, for he knew that the family love was not only narrow, sordid, and selfish, but that it directly militated against that broader philanthropy upon which depended the regeneration of the world and the perfection of its integrity.

When we consider, solely, the bondage of the family love and its hold upon the masses of the people in and out of the church, we need not wonder that there will be few who will attain to the firstfruits of immortality. There are, however, other loves as binding to some people as the family tie; the gluttonous appetite is one of the fiends to be encountered among those who pretend to desire immortality. Then the sex love, the desire to



gratify the passions, is an irresistible tendency of the millions of people who are in the church of modern Christianity; and not only will they not yield this love, but it is hard to convince the mind that this sacrifice is an essential demand to such as seek for immortal life. One of the greatest obstacles we have ever met in the effort to perfect the harmony of the Koreshan household, is the condition growing out of the selfish sordidness and circumscribed capacity of such as are steeped in the love of the family tie.

When the divine Revelator, in the wonderful visions of his prescient future, saw the things which were to be brought to final fruition, he declared that there should be no more sea. The sea to which he referred was the sea of human procreation, for the sea mentioned was that of which the angel declared: "The waters which thou sawest \* \* \* are peoples, and multitudes, and nations, and tongues." If these constitute the waters, the sea to which John referred, then, as there will be no more of these waters, as there shall be no more sea, it follows that the law of procreation shall cease its influence with those who will constitute the new order of life.

When the Holy Spirit operated nineteen hundred years ago it separated families; this was a part of its mission, for the operation of the Spirit was followed by the obliteration of the propagative instinct and desire, and therefore of the family tie. It is one of the most detrimental influences to the divine progress and the holy attainment, and the most inimical to the integrity and virtue of the institution of communism with which it has to contend. The Lord, in his effort to plant the seed of the communistic growth, met this difficulty, and found it the great obstacle in the world against the dissemination of his gospel. Those of you who have left father, mother, brothers, sisters, children, houses, and lands, for my name's sake and the gospel's, shall have all the conditions which, in the new order of immortality, answer to these relations on the mortal plane, and which, on the plane of the higher life, are ten thousand-fold more satisfactory than the mortal conditions and relations can possibly be.

Those who seek the immortal state with a conscientious desire to meet all requirements, will see the essential prerequisite of a complete sacrifice. It is hard to sacrifice, and there are few ready to comply with the demand; hence it can readily be seen why there are so few to comprise the firstfruits of immortality, now at the end of the Christian dispensation.

In the divine kingdom—where there is recognized only the love of God and the performance of uses to the neighbor; where eternal life is the greatest reward the mind can anticipate; where to insure the life of the eternal sphere, bride and bridegroom are one, indissoluble and eternal—there remains no use for the family love or the family tie. Yet to such as are in the bondage of this attraction, it appears to be the greatest thing to be desired. It was said to the Lord at one time: "Thy mother and thy brethren stand without, desiring to speak with thee." The Lord answered: "Who is my mother? and who are my brethren? \* \* \* Whosoever shall do the will of my father, which is in heaven, the same is my brother, and sister and mother." He thus settled, at once and forever, the question of the greatest obligation.

Immortality is to be reached in the flesh; it is the last stage of human progress toward the attainment of the eternal state. But so long as the things which make for natural and mortal existence are the paramount things of the mind, so long the immortal state is postponed. If the pleasures of mortality are the all-absorbing things of the desire, the mind can neither

grasp, nor does it desire, the joys of another sphere. To insure the beatitudes of the higher life, the sensual pleasures of the lower spheres must be completely sacrificed. All of the typical sacrifices of the Jewish dispensation signified the sacrifices essential to the acquisition of immortality.

### Involution and Evolution

(From the Writings of KORESH)

**T**HE FLAMING SWORD is promulgating the truth about the origin and destiny of the human race; and we contend that the record of the Christ, as given to the world in the Bible, is the only thoroughly established confirmation of the doctrine of evolution. Of course, the vagary concerning evolution as presented by the so called scientific evolutionist, does not enter as a factor into the Universology of Koreshanity.

Evolution and involution both progress coördinately in the processes of perpetual existence. The mineral, vegetable, animal, and human kingdoms are stages in the progress of development; but these stages of evolution could not obtain, were it not for the fact that the parent universe existed in its entirety, from which the processes of reproduction take their origin. The vegetable kingdom springs from the mineral, (this is true in the ascending degree,) the animal from the vegetable, and the human from the animal. If this be the order of progress in the process of development, would it not be reasonable to suppose that another kingdom might succeed the present kingdom of the mortal humanity?

If we may take the Scriptural record as true, we find that a new genus was infolded from the human race. This was accomplished through the application or influence of a higher law of conception; namely, that of parthenogenesis (virginal propagation). It is affirmed by the Record, that a virgin conceived by a process of overshadowing (a distinctive process and power), and that she brought forth a new kind of being; that is, the Son of God. There is not even an intimation that this was contrary to law, but rather in fulfillment of a law not known to the human race in general, but nevertheless a law of being, and operative in the production (by involution) of the firstfruits of a new genus or race of men.

The present human race is not worthy the genius of the creative power of the Deity. But if we consider the present mortal development the fourth stage, merely, of a process to culminate in the arch-natural humanity, the Sons of God, the offspring of the Godhead, then we might not be ashamed of the creative possibilities of the eternal Father-Motherhood of the final immortal men. The human race produced the Son of God. This was the archetype of a new genus. He differed from the common humanity in that he was biune—two-in-one. In this He involved the principles and form of immortality. He was the immortal. His theocrasis and planting back into the race insure the development, the evolution, of the Sons of God.

As the mineral brought forth the vegetable, and the vegetable brought forth the animal, and the animal brought forth the human, so the human will unfold the higher kingdom; namely, the offspring of the Deity, as the evolutionary power of mortal humanity. The record of the propagation of the Lord, the Son of God, from the human race, through parthenogenesis, and the further promise that through his powers of regeneration the Sons of God will appear as the firstfruits of the resurrection, constitute the highest corroborative testimony to the great truth and law of evolution.



# The Indicia of Human Progress

BERTHALDINE SMATRINA

## THE MAN WITH THE PLUMB-LINE

He Will Restore to the World  
the True Science of the Universe

**T**HE ALMIGHTY, the central mind of the central Man of an organized universe having form and functions demonstrable, is a living witness of the great falling away incident to the end of every dispensation. The *Cosmopolitan's* editorial comment on the presentation by Harold Bolce of the facts in the case regarding the disunity of church and college, furnishes the reading public with the realization that a great war is in process, and a great peacemaker who can enter into all the merits of the conflict sorely needed.

False conceptions of the universe lead to false conceptions of Deity and man's relation thereunto. Ever since the cellular cosmogony has been presented to the world by its author and finisher and his disciples, the passing listener has asked: What difference does it make anyway, whether we live on the inside or the outside of a globe? It makes just this difference, that all our colleges, the vitalizers of every church giving birth to a state of either righteousness or unrighteousness, are serving either fallacy and evil, or truth and good. If a man with a plumb-line in his hand can demonstrate that he is living inside a hollow globe, a cellular universe of which he is the counterpart and mental center, then he can prove that every college in the world is an emissary of fallacy and evil to every church and state in the world, and the power behind the throne that makes for every known phase of human misery.

The college is supposed to be the conservator of knowledge, the fountain-head of the bread and water of life. To it the best of minds go for food for thought, and drink for refreshment. If what is offered at the headquarters of a national commissariat can be rationally analyzed and proved to be the product of fallacy and evil, the froth of assumption and presumption, the way may open to genuine reform, to the building of a house upon a rock, the promised foundation of the true church of Christ, no longer the church militant, but the Church Triumphant.

Now is the hour and power of dense darkness. Darkness is upon the face of the deep. Now is the time for the welcome of the "Desire of all nations," the man of scientific commercial integrity, with the plumb-line in his hand, who is prepared to turn back the wisdom of the would-be wise and make it foolishness unto them. The man with the plumb-line will plank down in the presence of modern Christendom, that rock foundation required by scientific reasoning called a demonstrable premise. They will then have something to do to blast the Rock of Ages. This will offer the rational mind that would like to reason with the Almighty, in response to his very cordial invitation, an opportunity to do so.

The Almighty will be found to be a man after Jehovah's own heart of flesh, in which the law of love is

written. The college professor objects to the Almighty serving as a stone mason and writing with his finger on tables of stone, but the act might not seem so humorous, could he interpret the symbolic language in which the record of this masonic work is written, by a perfectly rational science of the form and functions of the universe and the correspondential operations of law in all its domains.

The progressive minds of the universities and church and state of this old world are about to discover a great light shed abroad for all who sit in darkness, crying, like Goethe, for more light. Von Goethe had sense enough to know he sat in darkness; sense enough to declare the following: "In whatever way or manner may have occurred this business, I must still say that I curse this modern system of cosmogony, and hope that perchance there may appear in due time some young scientist of genius who will pick up courage to upset this universally disseminated delirium of lunatics."

The delirium of lunatics inaugurated by Copernicus is the idolized source of modern atheism, competition, and despair. These evils, destined to fill the world with the simultaneity of the woes incident to the curses of the Almighty on the three primary iniquities of sex, secular, and ecclesiastical commerce, are about to be destroyed by the sweeping away of the great refuge of lies supplied by modern astronomy. Copernicus himself knew somewhat the nature of the refuge he offered. He knew that he possessed no absolute science of astronomy, for he wrote the following with his own pen: "Neither let anyone, so far as hypotheses are concerned, expect anything certain from astronomy, since that science can afford nothing of the kind. The hypothesis of the terrestrial motion was nothing but an hypothesis, valuable only so far as it explained phenomena, and not to be considered with reference to absolute truth or falsehood."

The most hopeful sign of the times is, that thinking men are questioning everything and looking for the stronghold of a genuine science of themselves and their environment, and that the promised sign of speedy deliverance has been here, and is to return with a great cloud of witnesses to usher in the age of Aquarius, *i. e.*, of genuine sciences and a "household of faith" built upon a rock, by a man with a plumb-line in his hand, whose God is Jehovah, now known to the world as Jesus Christ the Righteous, but to be known in the Aquarian era as Cyrus the Shepherd, the Stone of Israel, who restores to the world the keys of knowledge—"the law of the cross and the law of analogy."

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.  
—*Koresh.*



### Restoration to the Divine Image

**F**ORTUNATELY for the human race, there is known to be one genuinely scientific mind in the universe, fully alive to the fact that the restoration of masculinity to the divine image and likeness requires, first of all, the restoration to humanity of the visible Deific femininity. That the well-balanced interdependence of the two sex potentialities is an essential requisite in all human relationships for the production of the divine humanity of true Godliness, is absolutely provable from a correct science of the universe. Just so long as man willfully degrades himself on all lines of life, by holding womankind in sex-slavery to the dominating lusts of mortality, just so long will we find the greater mass of womankind placidly resigned to spawning the dead and dying humanity that fills the earth with sorrow and sighing, plague, pestilence, and war.

It remains the social service of a few divinely enlightened women to respond to the call of God's latest Messenger, to herald the coming of the Lord in power, and the ultimately great and most excellent glory of his divine Motherhood. Humanity will remain diseased and dying—mentally, morally, and physically, until this apostolic work appointed to women is done.

The entire so called civilized world has degenerated from the holy seed form of the one known creation of God in the divine image and likeness, and awaits its regeneration. This world is somewhat acquainted with the one well-authenticated historic Son of God and man, through the literature furnished us by his own spirit-inspired worshipers. His personal standard of life has, notwithstanding the existence of these sacred records, been abandoned by his almost innumerable professed followers. One man alone in this degenerate age, onstanding apart from the popular favor of either masses or classes, has dared to re-elevate this standard in the full-glory of its scientific integrity.

A few loving women first heralded the resurrection and life of their risen Lord. It is not strange that the same few should herald the science of his presence and the eternity of his being through the function of his elect Motherhood. Through her scientifically performed function will all things be made ready for the second coming of the Lord, with tens of thousands of his saints. The final manifestation of the order of Melchizedek, the Sons of God, may not be till the Lord God of Israel, the Savior of all men, is manifest in immortal Womanhood, to be transformed by the final consummation of Messianic service to Deific Motherhood.

The foretold final transformation of the world's aspirants for divinity is declared by the chief Apostle to the Gentiles to be by the renewing of the mind, due to the drinking of the pure river of the water of life, the quickening spirit of the Father. This river is the one genuine scientific of the being of life itself. What is life? Koreshanity answers: "The Lord Jesus was the micro-cosmic example of the character of organic structure, and he answered the great question, 'What is life?' when he declared, 'I am the way, the truth, and the life.' Life, then, is the immortal man, and this life is insured to all who believe in his name and obey his commandments. His life is the origin and source of being."

### An Open Letter to the Man of Smiles

**P**RESIDENT TAFT:—Honored by the civilized world. An indication of human progress worth noting would be the discovery of a nation so governing the equitable distribution of its national resources that no one treading its soil need go hungry to bed. That the United States may be that nation, evolved from the God-Man who taught all men to pray, "Give us this day our daily bread," we, under the banner of THE FLAMING SWORD of divine prestige to all men, pray the President of the United States as follows:

That he distinguish himself as an apostle of the Most High by the diligent advocacy of rescuing the wheat lands of North America from the hand of despoilers of all national prosperity, which requires a well-fed, well-clothed, well-housed, and industrially well-educated people. This government should exist primarily for the liberties, restraints, and adjustments of industry, and the equitable distribution of the products of industry according to the needs of the people. That the United States Government serve well this primary purpose, let it become as God to the people by answering the common prayer of the people, in securing to every man "a measure of wheat for a denarius," or the price of his day's labor, as essential to him as the air he breathes.

"A measure of wheat for a penny," which must be earned by every man able to perform any use whatever, could be secured to every one by the government ownership and regulation of the wheat industry absolutely in the interest of the people as its most sacred trust for the common good. The government maintains the art of war, the art of wholesale slaughter, nominally, at least, for national greatness. Let it assume the art of bread-making for the wholesale dealing out of life for the liberties of that righteousness which exalteth a nation.

There is no lack of brain power to adjust the possibilities of our national wheat industry for the prevention of every crime induced by hunger and despair. Every man, woman, and child over seven years of age, lacking the possibility of employment elsewhere, should be able to find it by applying at the offices throughout the land of the National Food Supply Army. Competitive industries of the viler sort may be rapidly broken down by the unification of the voice of the people in a demand that the government shall so control the more vital industries that every man who can work shall eat freely of at least bread, and drink freely of the water of life in its every domain.

Let some public spirited citizen start a monster petition to the smiling One of Presidential power to make many smile, that he distinguish his reign as the autocrat of the White House by a wheat deal with the people, white and on the square. Now, President Taft, is your golden opportunity to be Christ-like in kicking over the money-changers' tables of the wheat cornerers who defile the temple of humanity, God's only chosen temple, with the diseased and hungry for the want of free bread and fresh air. Send the world's starlings into the wheat-fields of the new world and redeem its cities from the disease of congestion and underpaid labor that makes life gaunt with the fears of crime and pestilence. Plant the children of the alley among the waving grain, and make of them sane industrials and skilled artists and artizans who, devoted to the commonweal, shall learn war no more.



### The Genuine Aristocracy

A GENUINE aristocrat is a man raised up from beneath by the attraction of a moral, intellectual, and affectional power above him. The Anglo-Saxon people will never be satisfied till it expresses itself in an aristocracy of genuine theocrats worthy the titles of "kings and priests unto God." Such an aristocracy will be public servants of the highest intellectual and moral type, true peers of the Lord Jesus Christ. Our Lord's mission in earth was to establish a kingdom, with such a peerage.

Some claim that the Lord Jesus was an anarchist, some that he was a socialist. He himself claimed that he was an imperialist, an anarchist, and a socialist, when he said: "One is your Master, even Christ, and all ye [referring to his Disciples] are brethren." Of his one time servants, in due course of time, he made friends and renamed them. The Master rendered his Disciples intelligent companions by the truth he imparted to them, and promised to raise them to the dignity of Apostles to the still unlearned in the tenets of his doctrines. The Lord was an anarchist in the divine sense of being; not lawless, but the law-abiding Master of all the laws' operations. He became masterly in his fulfilment of the law of immortal Manhood, having learned obedience through suffering in the schools of his mortal experience called the hells. The hells, or abodes of sin, sickness, and death, exist to give man the wisdom of experience. We get the bitter with the sweet in each hellish daily round of mortal existence, and we learn a good thing or two from every experience. Ultimately, having gone the round of all the hells, we wake up with the longing to be really high-toned aristocrats, men made alive in Christ. Some of our fine American girls, well-schooled in the fallacies and evils of our modern science, in haste to be labeled as aristocrats, are easily duped into believing some old sham mask of a one-time "aristocratic" family is the real thing, because so labeled. "The family connections" may be distinguished, the label of high sounding name; but behind the mask, the fooled girl often finds a devil of the most plebian order.

We are not condemning wholesale the marriages of American girls with titled foreigners. There are true men identified with all ranks of society. Person is from the Latin *persona*, a mask. True men, in obtaining through successive embodiments the wisdom of all sorts of personal experiences in the hells, parade the stage of life in all sorts of masks; sometimes harmonious, and sometimes inharmonious with the mind of an inner man or presiding ego. In the order of law, for the time being and the growth of men, these disciplinary experiences are essential. All men have their experience in due season, of being the highest type of aristocrats; and an unreasoning hatred of such, only means the delay of a man's own attainment to the peerage of the King of kings.

Socialists of "the great falling away" for the revelation of the "man of sin," are disintegrators of effete aristocracies—ecclesiastic, commercial, social, and scholastic. They serve well the disintegrative purpose of the Almighty, and prepare the way for the recreation of cosmic order. This order, to be in harmony with the perfected universe, requires, like a perfect man, a head of the most intellectual moral order, to be the mouthpiece of man's indwelling Deity.

Anarchists have a divine as well as a diabolic serv-

ice, obnoxious as most of them make themselves to the would-be law-abiding. Anarchists are the most paradoxical of human contradictions. They seek to distinguish themselves and raise themselves to the highest rank of martyrs by killing a few helpless, harmless kings—blue-blooded kings, money kings, and all sorts, the products of the existing social systems which they themselves helped to make, and are destined to destroy.

We learn from the Seer of Patmos, that at the end of the Christian age, when the horse and his rider go forth, a black horse enters the arena of life with a pair of balances in his hand. Evidently some one is to appear in the fulness of time who can execute justice to all men. Men have been busy for some time, turning the searchlight on the morals of the business activities of the other fellow; and they are taking something of a questioning squint at the supposedly scientific foundations of the societal order of modern Christianity, of which each man is a member. One of the encouraging signs of rapid human progress is, that such masses of former "scientists" and "religionists" are becoming agnostic, and are questioning the soundness of the doctrines of all scientific, religious, and commercial creeds. The rider on the black horse must be on the move, near at hand, breathing out the spirit of equity; for some power is operative with men to make them weigh everything but the mercy of the Lord, in the balances and find it wanting. The cry of this world will ere long be, "Lord, we perish from the lack of a genuine science of thyself and the universe."

### Purify the Stage

"IMMORAL PLAYS" is the heading of an editorial on which our eye just rested. If "immoral plays" are so detrimental to society at large, why does not the great mass of young people who want to live for Christ, or exemplify the law of love he lived, treat the populace to moral plays, illustrating the application of that law? Let some of the brilliant college bred young Christians dramatize a story of the life of a primitive Christian community, in which the performance of use to the neighbor, without money and without price, was the delightful habit of daily life. When "In His Name" was the watchword of the hunted Waldensian Christian, a spirit animated the life of that people that made it easy to approximate the obedience to the law of the genuine Christians, who, ere the declension, had all things common.

The story of Joseph, and scores of other stories of that great astro-biologic book, the Bible, might be dramatized to illustrate great fundamental principles of righteousness, and be so enlivened with incidents and scenes by the way, that wit and humor could be made to lend their potent aid to lodge a truth in mind and heart. All that the devil finds valuable for the degradation of man, true Christians should endeavor to convert to the divine use. Tobacco is good for the destruction of plant vermin; alcohol has scores of valuable uses.

The Lord is the heir of all things. It behooves his would-be true follower to see to it that every gift and calling of man is put to the service of the Most High in truly Christian communities having all things in common, and in which members vie with each other in desire to be of the greatest possible common service, according to their diversities of gifts. As it is in the competitive system, that hatchery of every known form of diabolism, with the root of all evil as the dominating social power, so immoralities of all forms may ever find a legalized outlet according to man-made laws.



**THE CELEBRATED MADAME DE STAEL**

A Vindication of Napoleon's  
Policy in Banishing Her

**T**HE MOTTO of this celebrated woman, repeated by her in exile, is sufficient in itself to give the clue to her character: *Fais ce que dois ad-vienne que fourra*—"Do what is right, come what may." It is sufficient in itself to redeem many of her eccentricities, as alleged by historians. One of the profoundest critics is Sainte-Beuve. He has devoted a long study, exhaustive, one may well call it, to the consideration of the various causes, political and social, which contributed to the production of the works of Madame Necker's daughter, the woman who disputed with Bonaparte the honor of being the greatest genius of the times, according to most writers. Madame de Staël said that she had loved supremely three objects: "God, my father, and liberty."

Germaine Necker, the daughter of the minister of finance under Louis XVI, was a most precocious child. At the age of ten she amused herself by writing literary portraits such as fashion decreed. Her own, under the title of *Zulmé*, depicts her in later years. It was drawn by M. Guibert with frank partiality. He writes:

"Zulmé has but twenty years, yet she is the most celebrated priestess of Apollo. She it is whose incense is most pleasing to him, whose hymns are dearest to him. Her large black eyes sparkled with genius; her ebony locks floated over her shoulders in rippling curls. Her features were rather strong than delicate; they indicated something beyond the destiny of her sex."

Another writer quoted by Sainte-Beuve, described her at this epoch of her life as having eyes full of confidence and bathed in candor; a high forehead; lips parted as if to speak, moderately full, showing intelligence and goodness; her neck and arms were bare (a habit that she continued, and not for full dress only, until late in life, so that it was cited as an eccentricity). She wore a dress of some light material; a ribbon floated at her girdle; her bosom rose and fell with her full breathing. She might have posed for the *Sophia of Emile*.

At the age of fifteen, Mlle. Germaine Necker could converse with her father upon all subjects of an intellectual nature. She had already tried her hand at the drama, and these early pieces contain many of the traits found in her later works. At twenty, she published a creditable drama in verse called "*Sophie*." It contains lines that are full of melancholy and sentiment. Two years afterward appeared her "*Letters on the Character and Influence of J. J. Rousseau*." Only twenty copies were printed in the first edition, but the public demanded a second, and the vogue of the book was enormous. The youthful author presents her grateful homage to her literary favorite in this, her *debut* in literature. Grimm calls it a charming book, a veritable hymn.

The time had come for M. Necker to find a suitable *parti* for his daughter. She was averse to leaving Paris; her mother, opposed to Catholicism, demanded a Protestant. Marie Antoinette took an interest in arranging her marriage with the Ambassador of Sweden. The union, tolerable at first, proved to be an annoyance to her.

The Revolution now burst forth in all its frenzied utterance of a wilder gospel than any France had known. Necker, the king's minister of finance, threw down the reins and fled to Coppet on the shores of Lake Lemán. His daughter accompanied him. Stirred to the depths of her soul by the nation's tumultuous birth into liberty, she seized her pen in exile to plead with that same French people for mercy toward the queen.

Upon her return in 1796, the salon of Mme. de Staël became celebrated. Here flocked the wits, Talleyrand, Barros, Benjamin Constant. Represented as a hotbed of treason and anarchy, this poor little drawing room which a queen might envy, drew upon itself so much animadversion that it was closed by the government and its mistress exiled. Again she took refuge with her father, and again her pen found a voice. "*Delphine*" appeared to dazzle the French public.

Two years previous this brilliant author had written a treatise on "*Literature Considered in Relation to Social Institutions*." Her thesis here is the continuous advancement toward perfection of the human race. She holds that in the dark as well as in the lighter ages, the progress of the human mind has been uninterrupted. She finds that all the events of history conspire to one end—universal civilization. "*Delphine*" is supposed to be the story of its author's heart-life—her real life; but its bold thoughts were the means of again exiling her.

Strange that she always found her removal from the gay capital that she loved best, so prolific in ideas! This time she sought Weimar, then Berlin, where the loss of her father appalled her. Broken by grief she sped to Italy. "*Corinne*" was the fruit of this journey. It is dithyrambic in form, a movement so artistic that it met with instant acclaim. The genius of the author spoke on every page.

Such was the woman whom Napoleon felt it necessary to banish on account of his jealousy! It is a vile aspersion. She was not only unfortunate enough to arouse his animosity by her methods of approaching him in her letters, but he particularly requested her not to try to enchain his affections. She showered praises and adulation in laudatory fashion upon him, telling him that she was born to love him; that nature seemed to have created a soul of fire like hers in order that it might worship a hero such as he was. To this impassioned outburst Napoleon made no reply. He threw her missive into the fire, calling her a blue stocking and a manufacturess of sentiment. He was not personally vulnerable.



Determined to carry all before her, the distinguished authoress, who, together with Madame Recamier and Madame Tallien, had reorganized society after *La Teurrier*, presented herself at his court at the Tuilleries. She wished to dazzle him, but her costume made a disagreeable impression upon him, and her wit (exerted to please him) left him cold. At this time she had already made a name for herself as the authoress of "Delphine" and "Corinne." Trying to elicit a compliment for herself, she asked of the "god descended to earth," as she had apostrophized Napoleon once: "Who is in your eyes the greatest woman?"

"She who bears the most children to the state," was the rejoinder.

Witty but not beautiful, this is the verdict of posterity, accustomed to her portraits in which she is depicted with shoulders and arms bare, wearing a turban,—the dress which Napoleon found so fantastic. Surely it was not merely lest she prove inimical to his peace by winning his heart, that he found it necessary to repel her advances. Any man might have been proud of her homage, for she passed for the most renowned poetess of her time. Any man might have accepted her adulation, for she also passed for the profoundest thinker of her age. The publication of "l'Allemagne" made her still more famous.

Napoleon banished her as an imprudent talker, as a silly, insolent woman, and posterity has blamed him for his obduracy. It is one of the many wrongs that posterity must repair. "*Papa la Violette*," the idol of *les cent jours*, had a kind heart. He never willingly banished anyone, but in the present instance he but saved the victim of her own writings from a worse fate—imprisonment for life. Had he spared the author of "l'Allemagne," or left her within the neighborhood of Paris, he had news that the German government lay in wait to prosecute her.

Too wise ever to reveal the secret, Napoleon accepted the censure of posterity; but he took means to put the celebrated Frenchwoman, who was not of French extraction, out of danger. By producing her at court he would have secured all her aid for himself, at the expense of war with Germany before he was ready for it. Next to the Man with the Iron Mask, Napoleon's conduct in this instance has puzzled historians. The writer has been advised of his motives by means which she is not at liberty to divulge. She hastens to pay tribute to the nobility and generosity of the "Man of Destiny."

"Be not deceived. God is not mocked. Whatsoever a man soweth that shall he also reap." What was sown at the beginning of the Christian age nineteen hundred years ago? An immortal body. Jesus the Christ, by his translation or incorruptible dissolution, was planted in the race. Then what will the reaping be? An incorruptible or an immortal body multiplied.

The New York *World* hath it that the Golden Age has begun. The golden shower has descended in the night. Did it strike Wall Street? Who has felt it?

### Why Women Drink

THE habit of taking intoxicating drinks is a favorite one among women today, and the difficulty is seen and acknowledged by all clergymen. Sometimes a woman will become addicted to this evil by means of the medicines foisted upon the public to cure every ailment. These medicines contain as large a proportion of alcohol as some liquors which are adulterated.

"Mother, what is the difference between a highball and a cocktail?"

This is a faithful report of an actual question put by a blooming young lady to her parent. Had it emanated from the lips of total depravity it would have seemed less surprising. What a question for a modest young woman, supposedly alive to the difference between Chopin and Beethoven! Music was once thought to be the absorbing theme oftenest upon the lips of young womanhood.

Two street Arabs might converse upon the subject of mixed drinks; but if they were to be overheard, a reformer sent to rescue them would be put upon their track. How is it tolerated from the lips of youth? Simply because times have changed? Simply because women have been into the saloons and copied the vices of men? No; from the action of the laws of heredity, women are their fathers' daughters. The human race is imbued with a selfish delight in those vices handed down from father to son.

This law of heredity is the law of reëmbodiment. Men love filth because their fathers loved filthy lucre; also because, as seen from the enlightened teachings of Koreshan Science, and acknowledged by a few progressive minds, the fathers are the children,—that is, at the death of their family friends, the nearest relatives become receptacles of those loves. If these loves are in the direction of vices, their follies are propagated.

It has become very fashionable for women to smoke. This is not only tolerated but encouraged by men. In the "*Chippendales*," a conservative Boston woman tries a cigarette between her teeth in the presence of her husband. He recognized, says the novelist, that she looked perfectly bewitching. Instead of being shocked at the numberless examples of social progress made by means of these titles to nobility—whisky cocktails and cigarettes, our novelists encourage lively women to thus pursue their ends.

The *Smart Set* displays this advertisement: "*Club Cocktails*, a bottled delight. Martini (gin base), Manhattan (whisky base) are always popular." It is these cheap dainties which set the people's teeth on edge. The people with their labor have to pay for these bottled delights.

In New York, where wealth runs riot, it is no uncommon test to hear a smart society woman say, "I have taken a cocktail since dinner." Who pays for it? Her husband's working men.

Who deserve luxuries? Those who are most refined. True refinement includes a desire to devote wealth to the cause of elevating those less refined. A portion of the income held in common in united life, or individually



in the world outside, should be used to develop the common people in the direction of art, science, and literature. Those who love to do this deserve their own luxuries, for they are the elite.

On a page directly opposite to the advertisement above quoted the *Smart Set* prints a sequel. The "Keeley Cure" appears, with a notice of the institute in seventeen states! This is evidently satire on the part of this esteemed periodical. Women, perhaps, have not advanced enough to take the Keeley Cure, but in due time they will be ready for these institutes.

Women not only fail to guard the sacred maternal function, but they impinge upon the livings and time of those who are less refined than themselves in other respects, when they admit the necessity of artificial stimulants like whisky cocktails. They rob the common people. Women drink and smoke, primarily, in accordance with the laws of heredity; secondarily, to rise in the social scale by aping the vices and follies of a decadent foreign nobility.

Are not our American women grandees by nature? Are they not the most favored on earth? Why should they attach themselves to the sentiment of purity, and not show even its semblance in real life?

#### "Marriage à la Mode"

IN HER novel, known as "Marriage à la Mode," the gifted and accomplished English woman who has recently visited our shores, strikes at the plague spot of American civilization. In its boasted security the nation vaunts the American home as the citadel of purity. Mrs. Ward's book is decried as the instrument of her jealousy. She exposes facts. The marriage bond is loosened by divorce until it is almost a farce.

It is not long since an orator on Old Home Day chose divorce for his subject, and in the course of his remarks he stated that seven out of ten marriages were now dissolved in the courts. The home is not maintained in purity and love. It is rent by marital infelicity. The facility with which divorce may be obtained in the States strikes a foreigner in an unfavorable manner. The deep-seated cause of the evil is enforced maternity. The laws of the United States, lax though they are called, give woman protection. Why should two walk together except they are agreed?

Roger Barnes, a handsome Englishman, meets Daphne Floyd, an American heiress, of the brunette type, marries her for her money, quite in the stereotyped way, and takes her to England with him. She shows her weakness in pretending to love him, perhaps? No, she is passionately in love with him. Her devotion falls before the malicious intrigues of a vain woman. Roger had plighted his troth once to a coquette, who lives in the neighborhood of his mother's place, where the young couple are domiciled. Under pretext of abstracting some old letters from him, she deliberately arouses the young wife's distrust. The marriage makes shipwreck. Roger loses Daphne and his child with her, for the courts give her the custody of the little one.

He goes to pieces in a pitiable manner, physically and morally. The difference between English and American law is brought out forcibly in the story.

The citadel of American purity is the wife's honor. It is not assailed by Mrs. Humphrey Ward in this fiction, consequently her book best portrays the humor of the situation, where a novelist's intentions are misconceived. Not a critic has been just to her.

#### The Testimony of the Rocks

THE minerals of the earth's crust attest the advanced age of the world, and thereby pay an indirect tribute to the wisdom of the great Scientist, who has shown that the physical structure of the globe never had a beginning in time. Working still upon the hypothetical basis of solidification of the earth from a red hot nucleus, modern wonder workers are conjecturing the age of the cell from evidence afforded by its mineral deposits. "Nothing," says an esteemed publication, "would have seemed more unlikely a few years ago, than that a mineral derived from the earth's crust should reveal its age in the laboratory."

The great antiquity of radio-active minerals is being computed. A sample of thorianite was found to contain nine cubic centimeters of helium gas per gram; and reckoning from the annual rate at which helium is produced per gram, the conclusion is reached that the accumulation cannot have been amassed in less than 240,000,000.

Geology is taking a long stride here in the wake of physics. Both of these sciences are following the deductions made by the Discoverer of the cellular astronomy. As long ago as 1870 he stated that the earth never had a beginning in time. The logical deduction from this truth follows; namely, that it will never be destroyed.

#### Vicissitudes of History

AT the time when the Reign of Terror was just over, and the French nation was rising from its ashes, so to speak, it was very hard to obtain white flour. The government passed a law that no citizen should buy more than two ounces of white flour each day. There were then living in France two very celebrated characters. One was Josephine. She was not available for social life, being too poor to buy the requisite amount required of every diner out. It was customary for all persons then, even of those of the very highest rank, to add to their cards of invitation where giving a dinner, these words: "Please bring your white bread."

If Napoleon met her under these circumstances their marriage could never have been called a misalliance, as it was by the little notary who advised her, when he drew up the settlement, not to cripple herself by taking an obscure Corsican for her husband. Napoleon admonished him later, of the fact that the obscure Corsican was able to afford his bride a palace where the old nobility of France had slept. Once a lady always a lady. Josephine had probably never eaten at the second table in a single household in France. She was entertained by the aristocrats of the old régime, and the notary did not wish to see her served below the salt.

Apropos of the bread riots, this little episode from history shows what it is to be destroying good white bread because it does not bear the union label. Once the noblest were restricted in its consumption by a terrible uprising of the people.



# Light on Current Events

John S. Sargent

## THE BIBLE'S ALLEGED OBSCENITY

A Review of the Cause  
of this Unfounded Belief

**T**HOSE SCEPTICAL minds that are determined to erase all human belief in the truth of Scripture, affect to make a great bugaboo of what they choose to characterize as the vileness, obscenity, and immorality of Biblical literature. In view of the strenuous efforts in this direction, it may be pertinent to ask these hoity-toity people if they find in the reading of these writings, anything that does not sometimes pass in their own minds; or if not, then in the aggregate mind of humanity, and which thoughts may arise independent of any suggestion from the reading of this book. In other words, can these prudish people truthfully maintain that, if the contents of the Bible were wholly unknown to mankind, man would not have been, or would not now be, guilty of the thoughts, deeds, and practices therein mentioned or described?

The Book that we honor as a revelation of the wisdom and goodness of God, would serve but half its purpose did it not also make known the iniquity of the human heart. It would not necessarily be holy because it polished the outside of mortal life, and neglected to reveal the dead men's bones within. The Bible is true because it portrays man as he is; and from that not always auspicious condition, shows his relation to God; which described relation, if it does not always display a flattering picture of Deity or his people, to these over-nice folk, is not for that reason to be condemned as untrue. The fault, instead of being found in the revelation, may be found rather in the straight-laced, narrow pessimism of those minds how, when viewing Bible teaching, are enabled to see only the hole without ever seeing or comprehending the doughnut. They pick out things here and there to rail at, without giving any heed to the purposes and possibility of the book as an entirety. Instead of finding out by its teachings what God really is, and how he is developing man from and through a state of sin (imperfection) to a state of righteousness (perfection), through scientific but slow-moving processes, they set up a straw being of their own fallacious creation, and proceed to pelt it with the stones of their fault-finding unbelief.

They never concede the character of a husbandman to the Lord, which in reality he is, and that his chief production is man; that is, the perfect man, to whom all else is bended and made to contribute. They know that His human prototype, the farmer, plants his crops in a soil made vile by the application of the filthy excreta of animals, and that he harrows, rolls, plows, and prunes or thins with a severity that might be construed, by those who know as little of farming as do these goody people of the Almighty's business, to be most cruel and inconsiderate of his crops. Then as the plants develop he must nurture, approve, and protect conditions and growths that, considered in themselves and apart from the final result that they assist to bring about, are vile and undesirable—

Irish potato tops, for instance, that are acrid, ill-smelling, and poisonous. The stock-grower does much the same in the animal domain.

All these things our sceptical friends subscribe to, because they see the uses of them as necessary and right; but the Almighty in developing man, the race, from inception to complete and perfect manhood, a task a thousand times more complicated, difficult, and running through ages from seed-time to harvest, must have no such vicissitudes to contend with. Nor must He, in the opinion of these croakers, do anything that hurts the selfish loves of his proteges, or that the rabble does not comprehend or approve.

Many of these gratuitous advisers of the Almighty as to the conduct of his business, are themselves loud-mouthed advocates of Darwin's law of the "survival of the fittest." They stand in, some of them, with the brewers and distillers, in characterizing prohibition as a means of producing weaklings, instead of "men of strength to mingle strong drink." If there is any truth in this theory, then how much more foolish it would be to try to fortify our youth against wrong doing, by concealing from them all knowledge of evil.

Is it not better, since evil does prevail, and all men are subject to its sway, that the child learn of it from the lips of those who will admonish, or from the Book that will teach the way to overcome it, than it would be to bring the child up in the innocence of ignorance, to fall a helpless prey to the tempter when out from under parental care and control?

If these traducers of Holy Writ had sufficient knowledge of its real teachings, or of man, to qualify them to sit in judgment upon it, they would know that evil is as necessary to the economy of creation, and to the progression of man to perfection, as is good. They would know that hell is a necessary condition that all men must go through to become "as gods, knowing good and evil." It forms a part of the curriculum of the great university of man, for which the Lord himself is primarily responsible. "I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things." (Isaiah xlv:7.) From the standpoint of knowing the use of all things, the Creator could, as in Genesis, pronounce everything that he had made, including evil, as very good, because it subserved the ends of a great purpose, in developing human perfection through human experience.

Like as the farmer goes into his field, and by the "sweat of his face" saves his crop from its enemies, so the Lord labors to assist man to overcome, lending the presence not only of his Messiahs (himself) to help man, but actually taking sin upon himself, becoming sin by implanting his own spirit in man, in the race. In this way, like a seed and plant germinating and growing from the soil, He is enabled to transform the vile soil of human nature at the final harvest, to the glorious fruit of the Tree of Life—the immortal, the perfected Manhood.

The beams that mostly trouble the eye, are not always sunbeams.



*The Truth Seeker Again*

**T**HE TRUTH SEEKER does not take kindly to our criticism of its unbeliefs. It thinks that DR. TRED, because not averse to putting his legs under the editor's table, would not have so written. We cannot answer for the Doctor, but we naturally inferred that a paper whose chief industry was rubbing the theological bristles of the churchmen the wrong way, and perhaps getting "lats" for it in return, had by long experience acquired that felicitous state of mind that would enable its editor to sit down to intellectual "pistols and coffee for two," with imperturbable equanimity and good nature.

*The Truth Seeker* is an excellent paper of the kind, the best in our acquaintance. We only wish that we could change its kind. For this reason it is hoped that serious offense will not be taken at our audacity in shying a few pebbles from the brookside of truth, at its erroneous opinions. Those who frankly antagonize the Scriptures are not nearly so dangerous an enemy to the sacred writings as those who claim to endorse, but discredit them by flagrant disobedience, or by perverting their teachings so as to justify their own indulgence in wrong doing.

It is on these theological windmills, grinding out fallacious interpretations of the Scriptures, that this iconoclastic paper, Don Quixote like, is expending its valor, under the erroneous impression that it is downing divine revelation. It is from this delusion that we would jar it loose, and induce it to fight these falsifications of the Word from the standpoint of revealed truth, that it may not fall into the same ditch with its adversary; but if it will not, then it is desired that it go on in the present—the best service it will consent to render humanity.

Bob Ingersoll and Tom Paine, especially the latter, deserve more honor than they get from every lover of his kind, not only for their services to their country, but especially for their services to their fellows in breaking the shackles and freeing men from the tyranny and delusions of a falsified religious belief. But the human mind is significantly so constituted that it cannot rest contentedly in negation; it must, to be normal, have something to constructively affirm. The failure of these valiant iconoclasts to reach the acme of satisfied reason, was in not being able to substitute the genuine for the counterfeit religion they labored to destroy. But they had not, as does our contemporary, the opportunity to read *THE FLAMING SWORD*, which privilege, however, it does not apparently profit by; else it would not attempt to apply to Koreshanity the same arguments it uses to squelch the Christians' belief.

Koreshans do not "accept facts and go on believing the opposite." They do not admit as a scientific or any other kind of fact, "that the earth is a fragment of the sun." They do not concede that "there is no relation to be traced between scientific facts and correct religious beliefs." Nor do they, to uphold their faith, have to "maintain that the earth was created first, and is some days older than the sun."

All of these are stock arguments of free thought against that which popular theology puts up as Bible teachings, and with them, potshots Christianity every time; but Koreshan ideas cannot even be winged, one at a time,

from such range point, for it denies both the Christian theology and the popular science of the day.

The story in Genesis says, "In the beginning." The Christian, jumping to the conclusion that it can only refer to the creation of a physical heaven and earth that never had any previous existence, gets himself impaled on the spear of rationalistic thought. The atheistic scientist, taking the same cue in part; *i. e.*, that the earth—the universe—must have had a beginning from a time of non-existence, would find himself gashed by the same spear, if the Christians had wit enough to turn it upon him. As they have not, it remains for the Koreshans to show him how silly are his pretensions to the guidance of pure reason.

Reason teaches us that there must be cause for whatever exists; and that the cause, to be adequate, must at least be the equal of the effect. Therefore, the present universe could not, if it had ever been non-existent, have been produced but by a previous universe, equal in all respects, as an adequate cause. Therefore, it is not rational to suppose that the universe (this universe) was not always in existence.

The earth by no possibility could have been torn off from the sun; for it (the earth) is a concave sphere, enclosing the sun, moon, stars, and the atmospheres. It is a perfect whole, embracing all of its contents, including the human race, as integral parts of itself; and it is for this reason that it can renew itself within itself by constantly tearing down and rebuilding, transforming the wastes to other forms and uses, until in time the whole structure is recreated. This operation at stated periods produces a new heaven and a new earth. This new heaven and new earths are first in the anthropotic, the renewal of the human mind (heaven) and the new earth (body), to be followed correspondentially by the renewal of their material correspondents, the physical heavens and earth. These changes proceed gradually through such extended intervals that human history fails to span; but it constitutes the seed-time and harvest of humanity, at the beginning of which the central, the one perfected man, who is God, renews his own life by becoming an infant in the material sphere, the seed man or cause of the succeeding harvest. Such a one was the Man Jesus, the Christ who inaugurated another beginning. He is said to have been the Word which was made flesh, and dwelt among us. (See St. John i: 1-15.)

All revelation deals primarily with humanity and its relation to God. For this purpose are used "the visible things of his creation" to represent symbolically the mysterious operations of God with man. Thus the earth that was without form and void was mortal man that had degenerated, until he was without the knowledge of truth, and void of the practical uses of life, that is, void of good. To enable man to regain these lost accomplishments, the Spirit of God touched the hearts of the people—"moved upon the face of the waters," the text says. But if we refer to what the angel said unto John, (Rev. vii: 15), "The waters which thou sawest \* \* are peoples, and multitudes, and nations, and tongues," we will see that waters mean people.

The light was that mental illumination that enabled the darkened mind to begin to distinguish between the



true and the false. The setting up of the two great lights was the establishment of the knowledge and true worship of God, as the greater light to rule the day, to rule those who loved God supremely, and who walked in the light of his countenance; and the lesser light, the light of doctrinal belief, and life according to belief, set up to rule those who walked by faith. The stars were heavenly knowledges. In a more literal aspect, the sun, moon, and stars signify those individuals who impersonate the love, wisdom, and knowledges of God, because these Deific qualities are insanguinated in them. See Joseph's dream (Gen. xxxvii: 9, 10), where Jacob and his family are represented as comprising the anthropotic Sun, Moon, and Stars, because the Spirit of God had its abode at that time in those personalities.

The Christian and atheistic mind of today is the earth that is again without form and void. The Spirit of God is again brooding over them, to give them light, if they will but open their minds to receive the truth.

#### A Review of "Correct Thinking"

SOMETHING more than a year ago the writer contributed an article to THE FLAMING SWORD, upon a scheme of practical and industrial education that had been evolving from the field of mental activity for some twenty-five years or more. This scheme had been nursed and coddled, added to and elaborated, from the infancy of its inception, and preserved in the archives of memory until this, the first propitious opportunity to fling it to the breeze of publicity.

The idea was to provide every school possible with a few acres of land, with shops, tools, and material, also a kitchen, where, instead of poring over dry-as-dust textbooks, and becoming physically enervated and indolent through the routine of mere brain stuffing, which also tended to render them too bigoted to serve in the common walks of life, the pupils were set to doing things in a practical way for practical uses.

Production simply to teach the how, was not to be the sole intent, but the results should be of use, and all not required for the uses of the school itself, should be put on sale or peddled by the scholars, and the proceeds applied to the school expenses.

The kitchen was to be utilized in supplying the mid-day meal for the whole school, prepared and served by the scholars. The girls would acquire a knowledge of household duties by engaging in them, including needlework, cutting and making simple garments, and the growing of flowers and vegetables. The boys would be taught the science and practical knowledge of agriculture, and plain wood and metal working, by applying themselves in these very fields of usefulness. Book and classroom work would enter into the scheme only sufficiently to keep the theoretical in pace with the application to the practical. In fact, the purpose was to have the primary school system devote its efforts to fitting the rising generation for the duties in the common walks of life, such as most of them would likely engage in; viz., as farmers, artisans, salesmen, housewives, and house servants, leaving the intellectual pursuits

that the present system overcrowds with mediocre talent, to be an after consideration with those whose ambition, and perhaps indicated ability, might lead them to strive for such superior attainments.

Where or how this idea originated, it matters little; but it seems now to be having a spontaneous outburst, as if some mysterious process of mental telepathy was disseminating it, and urging its endorsement or adoption, at least, on the instalment plan; that is, in parts. But lately there has come to my reading a little brochure, entitled *Correct Thinking*, by Parker H. Sercombe, issued by the To-Morrow Publishing Co. This takes up, elaborates and enlarges on the idea—with some minor differences—in a far more able and broader statement than that of the present writer. This he denominates the To-Morrow System of acquiring, as he says, the "world's knowledge" by the "world's process" of doing the things to be learned, rather than having them "talked in or preached in." He would, rightly, as I think, have us grow in knowledge and wisdom by training the eye, the hand, and the intelligence to work together in harmony, in the production of the things engaging the thought; and to this end he seeks to establish schools and prepare teachers for the promulgation of this plan of human culture.

Of course, such a method would require more teachers, buildings, tools, and materials, and would add to the cost, as compared to the present methods; but the advantages would manifestly be so great as to amply justify the outlay. The author very significantly suggests that the money needlessly spent in the vicious indulgence of tobacco and whisky would more than meet the cost, and be a blessing instead of a curse.

It is only possible in this short notice to hint, in a very inadequate way, at the ideas and broad possibilities suggested by this pamphlet, or the reasons commending them. So far as the method itself is concerned, it might with propriety receive the unqualified endorsement of liberal minded educators; but when the writer undertakes to supply or define the subject matter that is to engage our abilities in "correct thinking," as well as assist us to "correct living," I feel compelled to draw the line. All through the pamphlet runs a spirit of atheistic antagonism to the Bible, and an endorsement of the present accepted sciences as helpful subjects of consideration; as if the latter were true, and revelation were wholly false. To this THE FLAMING SWORD must dissent, maintaining that the Bible is true, and that the so called sciences, not as to the facts gathered, but as to the theories deduced from these facts, are neither true, nor are they science.

The word *science* means knowledge—to know. There is not a scientist so called, that will stake his reputation on the statement that he knows the premise of his theory to be absolutely true. Take notice that this is not a defense of Christianity, their conduct, their interpretation of the Scriptures, as the resultant evil effect upon present day thought, education, or civilization acquired as a heritage to the race, by nineteen hundred years of Christian declension, from the primitive Christian concept of Christ's teachings.

It is not to be denied that reflection in the line of so called scientific learning is far better for the brain than some thoughts too much indulged, even of some so called religious mental exercises; but the absolutely healthful and invigorating mental activity will invariably be found along the lines of the truth that pervades the field of Nature's relation to man, and man's relation to God, as symbolically portrayed in that ancient Book, the Bible. This Book, when rightly understood—which it is not—will prove to be the most scientific of all books now extant.



# Health and Hygiene

Dr. J. Augustus Weimar

## THE ANATOMICAL TRANSFORMATION

A Series of Articles Read Before  
The Society Arch-Triumphant

### PART III

“**T**HE CONARIUM is the terminal point of the projecting fibers of the cerebrum,” (that is, the front and top brain). “It has its own projecting system.” The most refined substance that is carried by means of the blood and capillary vessels, from the body to the brain, after mastication, digestion, and assimilation, are here re-elaborated in the cerebrum and cerebellum (the latter term meaning the back or small brain). At and in these two cerebral hemispheres, in front and back brain, the refined substance is converted to humo-electro-magnetic fluids. These fluids are positive and negative, or masculine and feminine. From the two hemispheres of the brain the fluid-substances are transferred, not in a direct way, for there is no direct course, but as by wireless telegraphy, that is, by means of electro-magnetic induction, by absorption, into the ductless gland called the conarium, where the transferred fluid-substances of a humo-vito-electro-magnetic quality are re-elaborated, by alchemico-vital process, to the most subtle life-force, which KORESH denominated, for the first time in the history of terms, “*pneumo-psychic*.” This double quality of spirit is the spirit-soul, a conscious, twofold power. It constitutes the sperm and germ of the masculine and feminine sex-potency, the most subtle spirit, force, power, or potency, in existence. It is a living force; for even after it descends from its lofty height in the brain, its habitat, it has power to give life when united. It descends only when, by sensual thought or act, it is provoked or excited to do so. By its descent it becomes mortal, and produces mortal semblance of life. You see this knocks the prop from under the oft-repeated expression—“holy wedlock.” The only holy wedlock there is, is to be married to the Lord; when Groom and Bride are united as two-in-one. Concerning this subject, almost the entire world of humanity, outside the Koreshan student, is ignorant.

1. The most complex organ of the brain, in its functions, is the conarium. No wonder the world of humanity, except a nucleus, has failed to appreciate Koreshan Science. However, we know it will not always be so; for during the Golden Age, Koreshan Universology will have its sway. All substances or essences, or so called “elements,” of which there are about seventy-five, which flow by humo-vito-electro-magnetic induction or absorption into the conarium, are there in a commingled state of greatest activity. In fact, these pneumo-psychic substances enter into a vortico-alchemico-vital reagency; as a result of which, we have mental and physiological activity. Every phenomenon, that is, any unusual occurrence, can be traced to this mental activity, and every function of the body owes its operation to this physiological activity.

The transparent fluid and solid contents that are found in the conarium, by dissection, are found to be remains of

deposits from which the various parts of the material body and brain are created. The mental and physiological conscious life-essence, before it descends into the body by sensual thought, is of the most refined and subtle character, much finer than can be conveyed through the capillaries and minute cylindrical nerve-fibers; therefore the provision of wireless telegraphy, or humo-vito-electro-magnetic induction or absorption. The doctrine of absorption is hereby an established truth and fact.

2. All ductless glands like the conarium and spleen, are supplied with humo-vito-electro-magnetic influxes, which furnish the gland with substances for transmutation; and these substances, by an alchemico-vital process, become the source of material deposit. This material deposit is the substance of the formation of the new body to be. Why should it be considered impossible for the man who understands the laws and processes, to transmute mortality to immortality, and corruptibility to incorruptibility?

The influxes into the conarium are humo-vito-electro-magnetic, and in the conarium are re-elaborated to pneumo-psychic substances of the most vital and subtle quality, but just as substantial as any material substance. This vital and subtle mental substance is transmuted to visible and tangible form. A party wrote me that he could not comprehend the doctrine of transmutation, because it was “such an invisible affair.” In reply I asked him if Marconi’s wireless telegraphy was not an invisible affair? Has not the United States Navy Department constructed a powerful long distance wireless station, with a mast nearly four hundred feet high, and having a range of three thousand miles, and also two wireless ship equipments with a radius of one thousand miles? The American inventor, Mr. Shoemaker, has already equipped more than forty land stations and over thirty war vessels with his wireless system of telegraphy. The *German-Atlantische Telegraphen-Gesellschaft* has established a wireless telegraph station between Germany and Brazil via Teneriffe, with branches to Liberia and the German colonies on the west coast of Africa. The secret of wireless telegraphy could not have been made operative, if KORESH had not discovered, in 1870, the secret functions of the conarium of the brain!

The human organism has made use of wireless telegraphy, in the ductless gland of the conarium, for the past innumerable cycles of time. In fact, there is not a single invention that is not operative in the brain and body of the human structure; for thought precedes action or invention. When we consider this truth and fact, the boast of learning or invention is lowered to a minimum. Humanity is merely a channel through which the interior secrets may come to the exterior! There is one original mind only, and the possessor of it is the Messiah, at the initiation of every new age. All other minds are subsidiaries. The Messiah of every age is the involution and evolution of everything there is. He infolds and unfolds every word, every science, every invention.



## PART IV

"The conarium operates or functionates from its own voluntary functions." "Every faculty of the brain[of which there are forty-two] and their functions throw their influences and forces toward and into the central cell and its vortex." "And both Nature and super-Nature have their terminal points in this central cell." And because this central cell or gland is supplied by the spirit of these resources, "the conarium is able to create its own material structure" and thence "deposit its own material secretion." Thus "the conarium is voluntarily recreative." These are the most marvelous statements revealed to mankind! In view of such wonderful truths, we have sufficient proof that our matchless Teacher is fully able to perform what he has taught us concerning the functions of this ductless gland of the brain.

1. Let me recapitulate the keynotes just expressed, in order that they may make a deeper impression upon the gyri or convolutions of our brains. First, that Nature and super-Nature have their terminal points in this gland; second that it operates or functionates from its own voluntary function; consequently, no force of the spirit-realm, or power in earth can hinder the marvelous anatomical transformation and physiological change from mortality to immortality, from corruptibility to incorruptibility; third, that it creates its own material structure; fourth, that it deposits its own material secretions; fifth, that it has the function and potency to be voluntarily recreative.

2. If we accept the science of the above mentioned functions and principles of the conarium, then it is not according to the science of Koreshanity, nor logical reasoning, to expect a spiritistic resurrection or manifestation at the present time. If science means exact knowledge; and if words are the vehicles of communication with one another; and if logic means exact reasoning, then the above points from first to fifth cannot have a double meaning.

3. Can the scientific statements of our Teacher, that the conarium "creates its own material structure," that it "deposits its own material secretions," and that it is "voluntarily recreative," be interpreted to mean anything different than a material and tangible resurrection?

4. One of the Apostles admonishes to rightly dividing the truth. Let me illustrate how dogmatical fallacies are created, accepted, and perpetuated by the various denominations on the outside. Some years ago I attended an interdenominational camp meeting. Two preachers were to deliver their discourses at the same hour within faint hearing distance of each other. Knowing this, I secured a seat at equal distance from the two speakers. Accidentally, or otherwise, they took their text from the same chapter of the Bible, Philippians 11. One preached from the 12th verse, which reads: "Work out your own salvation with fear and trembling." The other preached from the 13th verse, which reads: "For it is God that worketh in you both to will and to do of his good pleasure." The one taught his assembly "free grace" of the Methodist kind; the other, "predestination" of the Baptist and Presbyterian style.

Had each speaker rightly classified the two passages, he would have imparted some truth to his audience; but

considering the subject as two separate doctrines, each taught a fallacy, and thus misrepresented the divine truth of the Bible. It must also be remembered in reading the Bible, that the original Greek text of the Old and the New Testaments is not divided into chapters and verses, but into paragraphical sections. It is also a fact, which every reader of the Bible should know, that Holy Writ frequently states what is to be taken first, as last; and last, as first, or effect first and cause last. This is a keynote of the Bible. If you fail to discern this keynote, your music of interpretation is out of divine harmony, though one may be a doctor of divinity. By considering the 13th verse first, thus following cause to effect, and the 12th last, you have the harmony of interpretation. "For it is God that worketh in you both to will and to do of his good pleasure;" therefore, we can work out our own salvation. Or in other words, God planted himself in us, by the operation of the Holy Spirit, at the beginning of the Christian age, and as the result of his implanting, we are able to "work out our own salvation with fear and trembling." The holy implanting of the Lord in us should be considered with filial fear and trembling, for John the Revelator says: "Hold that fast which thou hast, that no man take thy crown." And the Apostle Peter adds, "Be sober, be vigilant; because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour." The evil principle is the involuntary operation of God, just as the physical sun has both a voluntary bright shining side, and an involuntary dark side. This is the day and night (evening) of which the Bible speaks in the book of Genesis.

5. In the writings of Koresh we find the same feature. He frequently describes that which takes place last as first, and first as last. But he has also frequently stated that there are certain keynotes to his writings, just as to the Bible, which are unmistakable guides. The three states of existence for instance, are immutable indices; namely mortality, immortality, and eternal life. According to this keynote, it would be out of harmony to expect at the present juncture of the movement of Koreshanity, the state of eternal life, or the manifestation of the Sons of God. We want to be on our guard that we may not pervert the grand and beautiful science of our peerless Teacher.

## PART V.

"The conarium occupies the same position as the topstone of the Great Pyramid in Egypt. In ordinary architecture the cornerstone is at one of the corners of the building, near the bottom of the structure; but in the great pyramidal structure of Egypt, and in the wonderful anatomical and physiological structure, the cornerstone is at the very apex. It is, therefore, the head cornerstone. While the Great Pyramid was in construction, during the time of its original architects and builders, this head or topstone served as the model. But when their successors took up the work, they began to look upon this peculiar stone as a relic, a thing shrouded in obscurity. After trying repeatedly to fit it into the various masonry layers, there was no place found for it; therefore its purpose came to be considered as useless. They had lost the key to the situation. All modern anatomists and physiologists consider the conarium in like manner. It is considered to be a mere "rudimentary relic," representing a "cyclopean eye of some extinct ancestral vertebrate," or it is a subject "shrouded in obscurity." But KORESH says: "The science of the functions of the conarium involves the resurrection from the dead, life from death."

(To be continued)



# For the Younger Minds

Eunice Hussey

## THE LIFE-STORY OF JOHN, THE BELOVED

**A**T BETHANY, a little village beyond the river Jordan, in the land of Palestine, an unkempt desert-dweller, proclaiming himself the forerunner of the Messiah long promised the Jewish people, gathered multitudes about him to hear his prophecies and his exhortations to repentance. Many came as skeptics, or from idle curiosity, and returned convinced that the time was at hand for the fulfilment of many things. Some became his disciples.

Among the believers in John the Baptist's teachings was another John, whose name now stands for something very fine and sweet, and whose doctrine of love, the love that may exist between God and man, commends him to all who would know God as their heavenly Father. He was a devout youth, well-read in the books of the Law and the Prophets, and he trusted that God would soon remember his people Israel.

One memorable day the Baptist paused in his sermon, and, turning, he indicated with a gesture of his strong brown arm, a poorly garbed stranger who was slowly approaching the banks of the river, where the congregation was assembled. "Behold the Lamb of God, which taketh away the sins of the world," he cried in an awed and worshipful voice that thrilled his many listeners. When the stranger approached and requested baptism of him, he in humility protested: "I have need to be baptized of thee, and comest thou to me?" But as the young man persisted, he led him to the water and baptized him. Then the heavens themselves were opened, and ten thousand souls that day beheld the spirit of God, in the form of a dove of fire, descend upon this man, and heard as thunder the voice of God announcing him Deity's own Son.

From this hour dated the other John's implicit belief in Jesus of Nazareth. He was sure that this could be none other than the Master he had expected. Though he returned to his home and occupation, that of fisherman on the Sea of Galilee, he thought often of the wonderful things he had seen, and dreamed of the time when he should follow the Lord to war, and to conquest of all earthly kingdoms, as he thought. So when the Christ called him, as he sat in the ship with his brother James and his father Zebedee, mending the nets, it seemed the natural and inevitable thing that he should follow. He and James straightway left their father and joined that closest group about the Messiah of the Jewish age, the Apostolic order. They were his constant companions now, and accompanied him in all his journeyings. It is said that these two were given the names Boanerges, or Sons of Thunder. Also, with Peter they formed a group of three who were nearest and dearest to the Lord, but of these John was always called the best beloved. As they sat at His feet and he taught them such of his divine wisdom as they were prepared to receive, they learned that their old ideals of earthly glory were not to be realized, but a higher and better ideal was now theirs. As they looked upon his transfigured face

in the Garden of Gethsemane, they knew him as the incarnation of all that they had been taught to reverence and love, and as the perfect fulfilment of all prophecies concerning him.

After the trial of Jesus' crucifixion and the joy of his resurrection, John was a prominent witness to the fact of it and to his wonderful life. It is supposed that this was the Disciple of whom Peter asked the Lord, "What shall this man do?" And Jesus answering, "If I will that he tarry till I come, what is that to thee?" It was reported among the Disciples that he would not die until the Lord came again. In spite of this, however, for his body was not yet redeemed from mortality, John's life story must close with an ordinary death, as must every complete history of a great man, except the Messianic character of each dispensation.

His teaching and work for Christianity were done principally in Jerusalem, but he was for a short while in Samaria, and he finally died at Ephesus. There are many traditions of John, among which is classed the story told by Tertullian, who says that he was banished to the Island of Patmos, where he had the wonderful vision of things to come, and of the establishment and glory of the Holy City described in Revelation, after having miraculously survived the punishment of immersion in boiling oil. Another says that he wrote the Apocalypse under Domitian.

His contributions to the inspired pages of the Bible consist of five books, through which the memory of his character lives: his story of the gospel, three epistles or letters, and that most puzzling book, Revelation, which Koreshans believe is soon to be revealed.

## The Story of Noontamis and Spoodwa

BY ARGIE

**N**OONTAMIS and Spoodwa were two little Indians that lived under the shade of the high mountains where their father, the chief, went to hunt and kill game for their eating. Noontamis was a boy, and watched with eager interest the necessary preparations for the chase, looking forward to the time when he too, should be allowed to go away from home and kill the big game, as now he killed the squirrels that came close to his father's wigwam. Spoodwa was a little girl, and she watched Noontamis, her brother, with pardonable pride in his imitations of his father in a big hunt.

Day by day they lived their simple life, happy, because they knew no greater joys than those of the chase and the wigwam; but time, the great avenger, who lets no one rest in innocence or even apparent happiness until they have had all experiences and have passed through many lives, brought the white man into the fertile valley, and from the peaceful hunters, the Indians became changed to the painted scourge of the mountains and plains. But it was of no use to strive against fate; war, the great red god, whose fiery star called Mars, always shines fiercely, and who mixes and mingles the races of men to produce new and more progres-



sive peoples came, and the fertile valley resounded to the shriek of the locomotive whistle, and the soil turned at the invitation of the plow.

Noontamis grew to manhood, but far from his native home, his tribe having been removed, and given land in payment for their fertile valley. Here Noontamis forgot the chase, the warpath, and the traps; his association with the white man had smirched him with modern civilization. He had a ranch and cattle, and was contracting to buy horses for use in building the railroad that was coming through their reservation. He was considered well-to-do, and had every prospect of becoming wealthy, in the course of time, and was ambitious to be rich.

Spoodya grew up to be a bright Indian maiden, and became, after a course at the Indian school, ambitious to travel and shine in the society of the white man. She married the store keeper at the Indian agency, and was looked upon as the leader of fashion and culture among her tribe.

Thus the whirligig of time found them in a little world, with little knowledge; a little valley that the eye could span at a glance, living a life devoted to the chase and the warpath. In a few years it transferred them to other scenes, and opened up to them society and the world of present-day civilization, with all its truth and its fallacies. Can we say they have been benefited? Does it not depend on whether they will seek to know the truth and do the right? If they learn from the white man and his civilization that to love God with all the might, mind, and strength, and the neighbor as oneself, is the whole duty of man, the change shall not have been in vain.

### The Summer Queen's Carnival

IT IS pleasant to be on intimate terms with a fairy; and those mortals who believe in them well enough to have that honor, are the privileged hearers of many an interesting tale of the gay and serious doings in bird and flower society, as well as in the fairy court itself. I have heard some pretty stories in this way, and I am sure that my own little fairy chum would not be displeased if I should tell you one of them.

One long ago springtime, you must know, the birds in the southland had stayed overlong. The warm breezes whispered, "We are going, we are going, and you'd better come-c." But the birds paid no heed, and the breezes sighed, "Very well, very well: goodbye, goo-o-d-bye;" and with a last rustle and shake in the treetops they were off for northern climes.

"Vain old things," said a blackbird; "always putting on airs and pretending to be so very good."

"It *can't* be time to take flight yet, I'm sure," sighed another lazy fellow. "I don't intend to start too early this year, and get my wings frostbitten as I did last, I can tell you."

Even the gentle sparrow said, "It must be early still, and my nest in the pines is quite too comfortable to leave just at present."

So they lingered and lingered, and—dare I say it?—moped most disconsolately about. No one dared suggest

leaving at present, for that would have been to admit that they were wrong, you see. Once when the timid wren did intimate that perhaps, just perhaps, the daffodils would be blooming in northern meadows, the catbird pounced upon him in a rage, and afterward slipped off by himself to sulk. The worms in the oozy mud of the tropical river bank were large, and fat, and juicy; but he cared for none of them just then. I wonder what could have been the matter. If he had been a little boy, I should say that his conscience had been bothering, but I really am not certain whether birds have such very inconvenient organs.

At any rate they were all very glum, until one day the robin said in a careless sort of a way, that he thought he would just fly along a little farther, for the heat had been getting into his feathers lately. So one by one they all adopted the robin's plan, and upon some pretext or other, left the beautiful southern woodlands, lakes, and marshes, and winged their way to the wakening world of the North.

As the Oriole drew out of the sight of his former companions, his graceful flight became more speedy, and soon he was well on his way to the Summer Queen's court. Farther and farther, till he came to a country where the first flowers were blooming, and the tall trees were just putting forth their young leaves and tender shoots. The stir of spring was in the air, and the soft languor of the southland was felt no more. In the midst of a beautiful grove, Oriole espied a glint of white through the trees. As he neared it he found a stately mansion surrounded by smooth-kept lawns just tinged with green, and a high wall at which he laughed—the saucy little intruder. But at the gate he noticed something much more interesting to him, for Oriole loved children and here were three. So he flew to a tall poplar near by and watched them a while, cocking his head on one side with a comical air of critical scrutiny. Two of the children were dear little girls who looked with admiration at a veritable little chocolate drop of humanity, clad in a smart white sailor suit which emphasized his blackness nicely. "Jack Tar" said the appropriate legend on his little cap.

"Very nice, very nice, now listen to me, to me," sang Oriole, and the children looked up. He twittered and chirped and finally burst into a glorious, golden-throated song of spring. He sang of the promise of April days, of the lengthening hours and ripening berries of May, and of the coming summer, red with roses and cherries, green with grasses and bushes and trees, with a golden glimmer of sunshine over all the lazy, bazy days. And as he sang, his own melody reminded him that he should even now be off to meet his beautiful queen, for what would she do without her court musicians. So he bade good bye to the little aristocrats and darkey servant in the old Kentucky home and hurried on.

(To be continued.)

### Quotations from John's First Epistle

"If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

"He that loveth not knoweth not God; for God is love."

"Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world."

"Little children, keep yourselves from idols."



## Topics of Interest & Importance

### WHO, WHERE, AND WHAT IS GOD?

*The Modern Clergy Unable to Answer this Question*

BY W. ROSS WALLACE

**I**N A RECENT issue of the *Sunday American*, the question, "Is God a personality?" was discussed by a number of those eminent gentlemen of the cloth, known as rabbis, rectors, pastors, bishops, and divines. That these reverend gentlemen continue to be revered by the masses for their piety and learning, while in a public discussion they furnish such unmistakable evidence that they are entirely ignorant of the answer to the one question, a knowledge of which is the only excuse upon which they may claim any right to exist as members of the social fabric, to say nothing of their right to be revered, in this late day, is passing strange. Were it not that the specially subsidized and philanthropically maintained seats of learning impart to these ordinary specimens of clay a halo of sanctity, by the many prefixes and affixes to their ordinary designation, they would never be permitted to live off the fat of the land, and be held in high respect as the peculiarly favored of God.

In the utilitarian arts a man is respected, and his position depends on what he knows and can practice along well-defined principles; not so in that of the divinity doctors. In this profession (and all is a profession where bread and butter are dependent upon position) the chief desideratum to eminence is ignorance of the subject and ability to keep the people upon whom they are dependent, ignorant of their ignorance.

The observations of the great Teacher who came at the end of the Jewish age, speaking with authority on the same question: "Is God a personality?" is very apropos at this time. While delivering himself of a flood of denunciation upon these same gentlemen of the cloth for leading the people astray, he takes occasion to enunciate to his Disciples the uncompromising truth that God is a personality. Reveal to us the Father and we are satisfied, is the question. He that hath seen me hath seen the Father, for I and the Father are one, is the reply.

The prophet Isaiah had somewhat to say of this profession in his reproach of the shepherds and watchmen of his day, the truth of which is more apparent in our day. "His watchmen are blind: they are all ignorant, they are all *dumb dogs* [D.D's.], they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter."

Let us take for evidence the written and verbal statements of these eminent dignitaries, and judge if they be not blind guides. One, a bishop of souls, in this newspaper article referred to, like the silversmiths of Ephesus who feared the loss of their trade, makes the bald confession that "if God be not personal, then is there no use for our prayers;" while another learned D.D. states that the idea

of a personal God is repugnant to the sense of mankind; and when the inquirer asks of one of all of these shepherds of the flock as to who, where, and what God is, the general reply is made, "God is unknown and unknowable." Now if God is an unknown and unknowable quantity, why spend so much time and means in educating a special class to disseminate this admittedly unknowable knowledge?

One may spend years within the precincts of the leading theological seminaries of Christian civilization and sit at the feet of the most learned while they doctor divinity, and come out with as little knowledge of God as may be acquired in making the simple inquiry of the dean on entrance. If we cannot impart positive knowledge and give a direct answer to the question, then we but add to the mystery, and class ourselves with the blind.

We herewith furnish the absolute answer to all three distinct phases of the question; and we call as evidence the living testimony of the Word (not the Bible) of God as to its truth; and as corroborative testimony, the Bible, and challenge the entire world of divinity professors to dispute it.

We take the second question first, as it is the primary one: Where is God? "God is in the generation of the righteous." This being true, as unanswerable proofs will substantiate, then God is personal; for if only one righteous man can be found, then there will we find the personal God. But we find millions of righteous people in the earth, born of God, children of God; therefore God must be a universally prevalent spirit, everywhere and nowhere in particular, hence unknown and unknowable. If we accept the claim to righteousness made by the many million so called sons of God, then the above is a logical deduction; but if we take the statement found in ancient Holy Writ, that there are none righteous, no, not one, we need not go far to have it verified; for where the claimants to righteousness are the most numerous, there weeping, wailing, and gnashing of teeth are the most in evidence.

The words and life of the one and only visible, tangible, and undeniable personality claiming absolute righteousness, is sufficient proof of the personality of God and who God is.

What is God? "God is a spirit." "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." Then God is a spirit, manifesting in the righteous, and that righteous is limited to the God-Man, the ever-recurring personality of God; for God made man (not the two-legged animal) in his own image and likeness. God, therefore, is personal. He is the man. There is but one God; and that is sufficient as a seed to perpetuate the universe until the harvest of the seed produces, in the fulness of time, the Gods, who will walk the earth as men made in the image and likeness of the first genius of the new order. Of him it is said: "Who is the image of the invisible God, the first-born of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him: and he is before all things, and by him all things consist."



## The Two Sources of Creative Power

BY OTTO L. FRINCKE

(Concluded from last issue)

**"E**LECTRO-MAGNETIC power" comprehensively expresses the creative energies which construct the universe, with all its forms and functions. The cosmos is an electro-magnetic battery, filling all space, and is the incubated sphere that embraces the principles of involution and evolution, as we have learned in previous articles. We must not lose sight of the fact that creation is through mental causes, coöperatively with physical energy or power; that both are distinct, but co-existent, co-eternal, and therefore reciprocally active. They are responsible for the form and life of the universe, and constitute that concentrated power which insures its perpetuity. Were there no functions operative in man's structure—the body—and none in other living forms of life, it would be a dead and useless universe. If there is any value or potential happiness in being conscious of our existence, or in striving toward perfection, it is in the fact that the universe was created for the human race. To this end God created man in his own image and likeness, and thereby manifested his desire that heaven and earth should be for the enjoyment of such beings. Annihilate the universe, and God himself would perish with it. But in the divine councils it was decreed to be a heaven and earth perpetual; and therefore it was designed to renew itself from age to age, cycles recurring in never-ending series. That the universe is self-perpetuating can be, and is, proven by analogical reasoning; we also have God's own promise. (Gen. viii and ix.) How absurd, then, when "scientists" solemnly juggle with the sun, to show that in millions of years it may be a cold and dead thing!

Proceeding with our inquiry, we insist that physical energies are not merely electric. Though it is a force, electricity is a universal substance; and in its highest potency, it is light. Furthermore, it is the male coördinate of magnetism, which coöperates with electricity, and is the female element. The two are a unity, the electro-magnetic power, the cause of the alchemico-organic cosmos, mutually potent and active with the supreme mental impulse and will. The electro-magnetic power is the correspondent of intellectual energy, which is the remote cause of cosmic form and function. To render the distinction explicit, let us indicate how the sun and stars are created. The electro-magnetic energies (currents) carry sublimated substances from the circumference to the center, focalizing and converging at given points in the cosmic cell or egg. Thus they supply fuel for the sun and create the stars. The stars, then, are focal points of energy, as the result of reciprocal interchange of substances, even minerals. At the circumference, the surplus is again solidified. Such are the purely physical powers or processes (and there are correspondingly others) that perpetuate the cosmic structure. Verily, "The heavens declare the glory of God; and the firmament showeth his handiwork." In the foregoing, we have the scientific disclosure of the methods of creation as portrayed in the inspired Book.

We now turn to the theological aspect of creative power. Theology is a word formed from the Greek *Theos*, meaning

God, and *logos*, signifying a word or discourse. John the Apostle defines Jesus the Christ as the *Logos*, the Word, who by Paul is declared to be "The express image of the invisible God." And John says: "In the beginning was the Word, and the Word was with God. \* \* \* All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men." How does God create? In the electro-magnetic power there are manifest the two reciprocal energies, electricity and magnetism, which are really universal forces at work, male and female. God is male and female; and in his biune personality, we confront the mystery of creation. United with the male and female elements of God's personality was the seed or germ, the breath of God, which corresponds to the germ of reproduction in man. First, he made the form of Adam, which became a living soul when God, as the living Word, breathed life into the form. As God was male and female, his offspring was necessarily biune. Koreshanity teaches that "Impregnation by the Almighty proceeds from the organ of respiration."

The Deity fully comprehended the uses of electro-magnetic energies, and it follows that he commanded the anthro-biologic (organo-vital) or human laws of life and his own life. It should now be clear how the Christ was the Word and the Life, and the Creator of all things. To summarize: The electro-magnetic energies are one cause of the purely physical universe, and the other cause is in the will and intellect of God expressed through his omnipotence, and personified in the living Word of God. Concerning the alchemico-organic cosmos it is to be said with emphasis that atoms do not fall together to form things without a directing intelligence. This intelligence is divine power, embodied, present, in the central consciousness of God. And thus God creates man, the angels, the flowers, the animals, and all things in heaven and in earth.

The unity of male and female in God reveals that the uniform methods of Nature's works, and humanity as one with God in its highest development, proceed from these two elements. Male and female united comprise the essence of life-giving forces reciprocally active in the universe. As the physical universe experiences a change or renewal every twenty-four thousand years—the year of Mazaroth, so does humanity. The fact emphasizes the unity of the two worlds. There are two phases involving the life of the race in its evolution from age to age. They are the ascending and descending degrees as witnessed in the careers of the Messiahs according to the Messianic law. Through the Word, (every Christ of a given age) as the God-Man Jesus of nineteen hundred years ago, eternal life is achieved in the ascending degree. And by the same personality being planted as seed by descent in the race for another cycle, it is prepared for regeneration and generation.

When a people are manifest who not only desire the Lord's coming, but who are also willing to hear the doctrine when presented, because the doctrine finds agreement with the desire or affection for it, then the wheat is ready to harvest. It is time to put in the sickle—the divine declaration; that is, to advance the truth, for the truth does the reaping. Then will come the organization of the concrete body.—Koresh.



## Mind the Only Power

BY O. F. L'AMOREAUX

THE primitive Christians had, as Paul said, a "diversity of gifts, but the same Spirit;" whereas the professed Christians of today have about as many spirits as there are men and women in the churches, of course, with the corresponding necessary lack of power for good. Jesus had said to his Disciples, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." Why would not the Comforter, the Holy Ghost, come without the going away of Jesus? For the all-sufficient reason that he had to come from that going away.

If men were freezing to death in the presence of coal, and that coal could speak, it would say, send me away to physical energy and I will send you the Comforter, heat, for lack of which you are dying. That is the analogy on the lower plane, of what took place on the higher, the human plane, when Jesus went away. His body, soul, and spirit went to spirit—the Holy Ghost, and as he said he would, went away into his Disciples, and forming conjunction with their spirits, abode with them according to his promise, and they became a new church, and, practically, a new state in righteousness, they having all things common. After spilling his blood upon the ground, the proprium he had received from beneath, which had to be in order to prepare him to overcome death in the tomb of Joseph, and for translation, Jesus said to his Disciples: "All power is given unto me in heaven and in earth." Before this, to show that he had power over the elements, he "rebuked the winds and the sea; and there was a great calm."

"He saith not, and to seeds, as of many: but as of one, and to thy seed, which is Christ." We call nothing seed except that which is to be planted. When Jesus, God's seed, which was sown in its soil—the sinful humanity, has matured its fruit during the Christian age, for the harvest which comes at the end of it, the fruit will be a multiplied crop, just like the seed. This will be the kingdom of God come in earth according to the prayer which Jesus taught us to pray, which coming, as Jesus explained, will be in the end of the world (the Christian age) now at hand, where there will be in earth a great multitude of Sons of God, just like the one Son of God of whom they will be the offspring; and they will have all power in heaven and in earth, as he had. This will include power over the elements; and there will be no more destructive tornadoes, earthquakes, and tidal waves, nor barren seasons and consequent famines.

Fulfilling the type, shall there not arise from the thick crust of the earth another Sinai? Shall not another Moses arise to deliver? Shall there not again be heard the deep and portentous mutterings of the mountain as she travails, bringing to the birth the science of the Tree of Life—the leaves of the tree for the healing of the nations? Shall not another Moses, as great a lawgiver as in the type, walk with majestic tread adown the mountain side, holding in his hand the two tables of the compact of immortality—one for God, one for man,—and by these lift from degradation the sin-cursed, benighted race; and from the pall of blackness entailed through ecclesiastical bigotry, lift into the light of the celestial luminary, a people hungering and thirsting after Godliness?—*Koresh*.

## We Live Inside

BY LOU H. STATON

THE earth is cellular, a hollow globe;  
Metallic strata form the outer rind;  
The land and water surface is concave,  
With people, sun, moon, stars, and sky inside.  
Men circumnavigate inside the globe;  
The star-strewn sphere rotates and is convex.  
Ships disappear because of upward curve  
Of visual ray, but may be brought to sight  
By telescopic lens, or broadened view;  
There is no bulge in sea to hide the hull.  
Our premise is, that horizontal line  
Extended at right angles to the plumb,  
Will reach the surface of the land or sea  
At distance from the start, proportionate  
To height at perpendicular or plumb.  
The earth a stationary concave cell,  
The central point of which is always up,  
Four thousand miles from man on land or sea,  
Is one alchemico-organic whole,—  
The only universe or world extant;  
An electro-magnetic battery,  
A protoplasmic cell, gigantic egg,  
Which incubates its chick, the perfect man.

Its perpetuity inheres by law  
Of reciprocity and interchange  
Of forces within the shell, and central sun,  
Vitellus, or the impregnative point.  
The facts are antithet of modern thought,  
Though startling strange, or false as it may seem.  
"Truth crushed to earth shall rise again." These new  
Discovered facts comport with all that's true,  
Of astral science and geologic lore;  
And this interprets legends old, reveals  
Mythology's and Bible mysteries,  
And furnishes the basis of all science,  
All reason, and the true theology,  
The pattern of the new society,  
And knowledge of the kingdom of the Gods.

The highest involved product of the world  
Is seed of universal tree; the man  
In perfect form; the God, who recreates  
Himself and macrocosmic man, then makes  
Again the universe in which he dwells.  
Through ages of experience, the man  
In mortal form becomes the microcosm;  
This *Atlas* man, who bears the world (his head)  
Upon his shoulders, comes to regulate  
Men's lives and make things new. The world of man  
Coördinates with universe, which forms  
The basic principle of which man is but a part.  
The mills of God grind slowly, but at end  
Of cycle grand, when God evolves from man,  
By law analogous to that great change  
Of caterpillar, thence the butterfly,  
Then God is incubated and stands forth  
Immortal Genus, Archetype of man,  
Biune; and then evolves from man his Sons.



# Modern Social Problems

## THE PASSING OF THE PATRIOTIC SPIRIT

The Most Notable Evidence  
of Approaching Dissolution

BY MADISON WARDER

**C**OMPREHENSION of the science of social economics is unnecessary to a recognition of the rapid processes of decay affecting the cohesive forces that preserve the integralism of our modern institutions. The elements of disintegration are becoming so powerful in their operation, that even the unlettered victims of the tyranny of industrial subjugation are cognizant of the proximity of the inevitable dispensational breaking-up of the old order of society, and realize instinctively, even though they cannot discern its nature, that some great judgment is hanging over the world.

Of all the evidences of approaching social dissolution, the most notable is the passing of the patriotic spirit. Love of country is almost wholly supplanted by love of money; zeal for the public welfare has given place to the rapacity of private greed, and the social sense is swallowed up in the mad desire for vidual aggrandizement. The true patriot is impulsed not alone by the mere desire for preservation of the national integrity; he is intimately concerned with every provision for the promotion of the general welfare; first, in the material sense through the uses of industry; and second, in the spiritual sense through the avenues of mental communication. In all these respects, the feeling now reigning in the stead of the patriotic spirit is lamentably deficient. Those entrusted with the elective function of polarization of the national thought are not only ignorant of the laws and processes necessary to the maintenance of state integralism, but quite generally have even the promptings of their societal instinct smothered by the inordinate demands of avarice.

Even the superficial observer must admit that the social institutions of today are literally honeycombed with graft. From the seat of national authority down to the minutest administrative divisions, the function of government is prostituted to the base designs of the parasites of political corruption. The science of statecraft is practically unknown to modern so-called statesmen. The whole plan and purpose of government, as viewed from the standpoint of the politician, is the subserving of the private interests of himself and his owner, the industrial magnate. The appropriators of the public means of industrial production—self-styled "the business interests"—have used this overwhelming avarice of the political parasite as the active agent in the amalgamation of political and industrial administrative functions into an all-powerful instrument for perpetuating the enslavement of the producers.

A conspicuous and scandalous example of this diseased social condition is observable in the present tinkering with the tariff schedules. It is significant that our national legislators, almost to a man, have dropped the transparent pretense of protecting the producer, and are openly and brazenly devoting themselves to the service of their corporate

masters. The whole problem is being worked out along the lines of a gluttonous struggle between the manufacturing interests on the one hand, and the importing interests on the other; while the welfare of the man who works for a living continues, as ever, to be the unknown and unknowable quantity in the equation.

But the workers themselves, though they invariably are worsted in every phase of the competitive game, are far from being blameless. The love of money is universal; and the masses are as thoroughly permeated with its pernicious influence as the classes. Although continually incorporating in their own experience the evil effects of an impulse so manifestly nonproductive of genuine public welfare, they seemingly are unable to conceive of any different incentive to collective activity. To them the principle of competition seems God-ordained and eternally existent; and any attempt to introduce an opposing concept is denounced as the climax of heretical presumption. This blind devotion to a fallacious social ideal is confirmed and augmented by almost every modern agency for the dissemination of thought. The consequent intellectual nonentities, posing as magnates of mental commerce, are steeped through and through with the fallacies of the times; and all the coruscant cogitations they are wont to emit for the delectation of a gaping populace, but add to the sum total of human ignorance and human suffering.

The inevitable trend of all modern propensities is in the direction of social disintegration, and the decline of the patriotic spirit is a certain precursor of the impending racial crisis. Those who are in touch with the science of the coming order, will view without regret the passing of the impulses that once vitalized the now decaying structure of the old regime. When every vestige of the effete and vitiated remains of our senile civilization has been swept away by the revolutionary processes of cosmic purification, the field will be clear for the application of rational ideals to the needs of human existence. Then humanity, under the leadership of the great Patriot of the ages, will be filled with a patriotism comprehensive enough to know the universe as its country, pure enough to regard the highest welfare of all men as its object, and scientific enough to make the polarization of human devotion in the manifest Deific personality the supreme desideratum of racial existence.

## The Mission of the Drama

BY N. C. CRITCHER

**F**OR many years the high mission of the drama has been almost entirely lost to sight. To the church, it has been anathema; professors of religion have denounced the stage and the actor as corrupting and worthless. Until recent years the player has had no social standing, and the inevitable result has too often followed. Now the bars are down, and in its mad search for novelty and excitement we see the actor of enviable or unenviable reputation entertained by social leaders on one day, and the worker in the Lord's vineyard, Maud Ballington Booth, by the same parties on another day.

Lions and lionesses are always in demand, and the particular quality of the roar is less considered than the volume of sound. Now, too, we may see the strictest church member at the opera, and, less often, at the theater; not that there is less danger of contamination, but because the standard has been lowered and compromise is the order of



the day. What my neighbor does I may do. The church member may now dance and play cards, why not attend the theater? Having been based upon a false idea of religion and morals, all necessarily fall together.

The theater, accommodating itself to the times, gives two forms of entertainment; these practically monopolizing the stage: viz., farce and melodrama, or a combination of the two in vaudeville, and what is called the realistic play, ostensibly presenting life as it really is; but, alas! not the best, that inspires and incites to virtue and lofty ambitions. Dragging into the light motives and deeds that belong to the darkness, ministering to that morbid and unhealthy state of mind that feeds upon corruption, it represents these conditions as life, whereas they are evidences of disease and death.

The mission of the stage is to instruct and amuse. The latter is a legitimate purpose. That light and genial humor that blunts the sharp edge of care; sparkling wit and even purposeful satire, each serves its own educational end, and is as the sauce to the substantial meal of truth and wisdom, which it is the high vocation of the drama to furnish. Taught by the eye as well as the ear, all classes will readily imbibe lessons of love of humanity, of country, of self-denying sacrifice for others, with many lesser virtues, where direct dogmatic preachment would repel. Religion, the highest aspiration of the soul, the sum of all virtue, will be made so attractive that it will draw all to itself; for evade the thought as agnostic and atheist may, the fact still remains that man's religious nature must be recognized and its needs supplied.

In the coming age, upon the verge of which we now stand, the stage will be the greatest educational factor. Talent of the highest order will be consecrated to its service. Music, vocal and instrumental, and painting, equally with elocution and dramatic talent, will lay their enchanting and elevating gifts upon its altar with joy; for in that time the joy of life will be in ministration, and even upon the bells of the horses will be written, "Holiness to the Lord." It would be impossible to overestimate the power for good of a purified and exalted drama, presenting to the world, with such entrancing accessories, the wisdom of the universe.

### The Rights of Woman

BY SISTER LYDIA

AS NO one knows what constitutes the rights of woman so well as KORESH, through whose function as the Baptizer she will gain her rights, we quote from his proclamation, issued Jan. 15, 1891, year of KORESH 52.

"To the women of this nineteenth century, be it declared that you are divinely authorized to mount upon the wall—the ramparts of the citadel of immortal life, and from these heights, and from thy lips, and from between thy teeth, pronounce the lifting of thy curse! It was said of old, because of thy fall, 'Thy desire shall be to thy husband, and he shall rule over thee;' but now, by the authority of the Most High God, thou art commanded, O woman, to lift thy hand to him and swear, by his Most August Majesty, and by his throne, that the desecration of maternity shall henceforth cease!

"The man-made right to obligate, by a ceremony copied from the anathema of Jehovah, the so called 'marriage' rite, is a usurpation of authority, and by the power of the pure womanhood of this age it shall be annulled."

But does this give woman the right to subjugate man? Do two wrongs ever make one right? Is it not just as much out of the order of God and Nature, just as inequitable, for woman to dominate man, as for man to rule over woman? In God, man neither subjugates the woman nor the woman the man, for annihilation would be the result of such subjugation. In the language of CYRUS the Shepherd:

"God is not tyrant. In him the origin of all that lives, and is, Has source of being, pronounced in all things, in language Unmistakable, bisexate; and did inequality in Him reside, This want of balance in potency of sex unity and life, Would oblivate and to nothingness reduce all sphere of action, For he would reign in arrogance and subjugate his other self and thus destroy;

From thence, eternal death would be his portion."

God's purpose is to inaugurate a kingdom of righteousness in which perfection will hold sway, and equalization will perfect life. Woman holds in her hand the power to bring about better conditions—conditions that will pave the way to this perfect life. The Shepherd thus beautifully expresses this thought:

"The goal for which the nations strive,  
(Not reached while inequality in the yoke of life,  
To woman gives the greater burden and she rewarded less,  
Shall its fruition yield, when by voluntary act,  
Through liberty of choice, she can and will control her potency  
of sex.

True government and the reality of life can only come when  
usurpation

Deprives not longer woman of her rights,

Make right the central wrong! This achieved, all others in  
sequence

And consequence throw off their weight, and—the curse of sexual  
Bondage driven to the wall—every lighter bondage fails,

And there is curse no more."

Will woman use her God-given power, assert her right to herself—her right to protect the procreative function, thus making right the central wrong, and so aid in leading the nations on to glorious victory and age-lasting peace and prosperity? Is there sufficient purity in the womanhood of today to say: "As for me and my house [body], we will serve the Lord" by guarding the citadel of our being? This right possessed, all others will follow, and woman will no longer languish nor rage under masculine dominance. There is no want of balance in God, because in him male and female are equal; and as the Sons of God are created in his image and likeness, in each of these Sons woman will have equal rights with man. Under the dominion of this new genus the hells will be reduced to order, and the rights of mortal men and women will be equitably adjusted.

Nature's laws are so inexorably fixed that, though neither can usurp the function of the other, man must ever be the head of the woman. This is evident from the order in which propagation proceeds in all domains of being; for the masculine function eternally precedes the feminine.



Although the Golden Age is to be ushered in with woman as "the imperial and reigning Empress of the world's empire," who becomes "the divine natural ruler," and "constitutes both the spiritual and natural head of the government and the church," man is still the head of the woman, and she is the Empress because she infolds the Emperor, who sits enthroned the supreme Ruler of the universe—the "King of kings and Lord of lords." KORESH teaches that these kings and lords are nothing less than the Sons of God.

Volumes have been said and written about woman being the cause of the fall of man; that Eve tempted Adam. Do these same speakers and writers know that woman will also be the cause of man's restoration to the estate whence he has fallen? That it is through her power to overcome and control her sex potency, sending it to the storehouse, CYRUS the Shepherd, that man will be led upward? When *the Woman*, the New Jerusalem, who is above and is the Mother of us all, descends through the theocrasis of the Messenger of the Covenant (conjunction), then, and not until then, man will be restored to his lost Paradise and woman will have her rights. "The power given to the original Womanhood" was "the right to gestate and engender the Sons of God." Her crowning right is to become the visible, material God-Woman, the Mother of the Immortals, and "She becomes the Mother because she embraces the Father."

### Failure of Community Life

BY ROLLIN W. GRAY

REFORMERS throughout the world, and more especially in the United States, are inclining toward colonization, not because colonization has been so very successful, but because the conviction forces itself more and more upon humanity, that if there is any truth in the oft repeated phrase, "the Fatherhood of God and the brotherhood of man," then that truth can be practically demonstrated. In the face of all the failures of the past, the impression, like "Banquo's ghost," will not down.

The socialistic movement throughout the world is a tacit admission of a belief in the brotherhood of man; and though the socialists make no particular effort at colonization, they seem to believe the time will come when, through the force of government and a bettering of material conditions, men shall dwell together in that peace and harmony implied in the declaration, the "brotherhood of man."

There have been many colonies started, embodying some one principle, some more than one, but all more or less revolving around the financial affairs as the one important and only part that needed adjusting to set the difficulties of mankind aright and usher in the millennium of human happiness. Of course, these colonies have all been more or less failures, though the founders and members, each and all, have a difference of opinion as to what constituted the chief disintegrating factor.

Not long since a magazine of the radical reform type, with quite a wide circulation, asked for the name, address, age, capital, present occupation, preferred occupation, qualification for same, opinions which are held and regarded as important concerning religious, social, and

sexual matters, of a number of people for the purpose of starting a colony on some kind of basis of coöperation that would seem better than the present way of living. The person who put forth the call, said he was far more concerned about his or his comrades' ability to do the necessary work, than he was as to whether they were Christians or agnostics, believed in free love or marriage, or were socialists, anarchists, or what not. Such movements should not be discouraged, because they are in the right direction; but it will be noticed that failure is presaged in the call as put forth.

All those things that tend toward successful economic conditions are specified first, as of most vital importance. Matters of religious, social, or sexual import are left to the last, as of lesser importance. This shows that there is a belief in the brotherhood of man as being a principle worthy of consideration, but that the Fatherhood of God is a matter of secondary, if any importance at all. Herein lies the mistake of the ordinary reformers; they include everything of financial or commercial importance, everything that seems to have a direct monetary bearing; but the necessary tie that is to bind the conglomerate mass of humanity together and cement it into a common brotherhood is left out, or is considered of little or no moment.

All communities established with the consideration that selfish interests can bind human beings together because they will not go against their own best interests, are destined to find that selfishness is always disintegrative in its workings, and that any system of government or commercial activity that is founded upon it, will destroy itself in time commensurate with the amplitude of the undertaking.

Community life will not endure where there is no harmony of belief on religious, social, and sexual matters. Where there is not a common belief in one God, and harmony in the interpretation of his commandments and their application to life, there cannot be that bond of unity necessary to make united life permanent or persistent. The trouble with modern reformers is, they try to practise the brotherhood of man independent and separate from the idea of the Fatherhood of God. The fact is, there can be no real or true brotherhood of man until the Fatherhood of God is an established fact. There is not that inherent in the heart of humanity which can or will work out into a practical brotherhood until God manifests himself in the Father as he was manifested in the Son 1900 years ago. Any society or community that is founded on other principles than those laid down by Jesus, simply sows the seeds of failure, and will surely reap where they have sown.

All the law and the prophets hang upon two commandments. The first of these is love to God; the second is love to the neighbor. With these two principles, the whole question of human rights will receive its settlement. The performance of uses to the neighbor is the only way of demonstrating love to God. Such performance, however, does not imply the ordinary imposition of alms giving. The brotherhood of man will come when the heart of God and the heart of man are identical.—*Koresh*.



# The Open Court of Inquiry

E. WENSON STEELE

## THE SECOND CHERUB

"In 'The Mystery of the Flame,' in the January number, mention is made of cherubim—'two stalwart men.' The first I take to be KORESH; but who is the other? Will another personality arise to complete DR. TED'S work?"

"ONE, THE FIRST, a proclamation made of truth." This of course refers to KORESH, who for the past forty years has been proclaiming the truth of Koreshan Universology. As to who the second is, the author of the poem, when asked the question by a disciple, replied, "the Lord." This is as much as can be said authoritatively. There are certain statements, however, in the writings of KORESH, that seem to us to throw some light upon the subject.

To quote from THE FLAMING SWORD of August 5, 1893: "The perpetuity of the Tree of Life depends upon obedience to the law of life, and the cherubs were the guards or keepers of that tree." So there were cherubim placed at the east of the Garden of Eden. And at stated times during the ages, cherubim have appeared, being necessary to the vitalizing of the Tree of Life. Elijah and Elisha were typical cherubim. Jesus and John the Divine were cherubim.

Between the two cherubs is the flaming sword, which is the theocrasis. There was first Elijah and his mission; after his translation, Elisha, in whom was Elijah by absorption, performed his mission. Or we might say that Elijah continued his mission by and through Elisha; for it was really Elijah who performed the work.

There are two distinct types of Deific manifestation, one in the insanguinate degree, the other in the incarnate. Elijah, God the Lord, was a type of the first; Jesus, the Lord God, was a type of the second. The first is Elohist, the second, Jehovistic. Now, at the end of the Christian age, both these principles are involved in one personality, the Messenger of the Covenant. In the February, 1889, issue of the Guiding Star, in the article "Elohim and Jehovah," the Founder of Koreshanity emphasizes the distinction between the incarnate Jehovah and the insanguinate Elohi. He sums up: "The first is Lord; the second is God. This is not, however, two persons, but the two manifestations of the one personality."

In the same article we find the following: "Thus there must be manifest two male forms, the one expressive and the other impressive. Through the conjunction of these two male forms, and the obliteration of the one by his absorption into the other, through what is called by the various names already set forth as *theocrasis*, etc., we have the manifestation symbolized by the Urim and Thummim. These two forms are the cherubim resting on the ark." From this point of view, the two forms are the Elijah and the Elisha.

From the above we infer that there are two manifestations of the one personality; that is, of CYRUS. We have had the first; we await the second. We do not consider he has completed the personal work he came to accomplish;

therefore, he will return and finish it. The transmutation of the mortal and corruptible flesh, to immortality and incorruptibility is being performed; and we will have the manifestation of the second cherub, the immortal One, CYRUS the Lord.

The following extracts from the writings of the Founder of Koreshanity will further illustrate the point under discussion:

"He comes as the Branch, first, with his filthy garments; after his purification he is the righteous Branch."—"Shepherd of Israel," p. 20.

"In the ultimate projection of the Anglo-Saxon, there comes forth the Son of God as the forerunner of the Sons of God. This is he who was dead and is alive for evermore."—FLAMING SWORD, March, 1907.

"Elijah the Prophet is in me. Through me he declares the Lord's coming, even the Lord CYRUS, God's new name."—Guiding Star, February, 1889.

## The Wrath of the Lamb

"Will you kindly explain from the Koreshan standpoint, Rev. vi: 16, 17? 'And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come, and who shall be able to stand?'"

IN reply to the above we quote from the writings of KORESH, in THE FLAMING SWORD of Feb. 21, 1891:

"Such as are in the light of genuine intelligence from the Lord, or in divine illumination, desire the mountains (natural immortality or arch-natural life) to become their speedy inheritance or endowment. To come into immortal life in the literal or natural degree, which is to overcome the corruptible dissolution of the body, is to become a mountain. To be in possession of the science of life, is to become a stone or rock. To desire these to fall on one, is to desire to pass rapidly through that change of state which separates the elect from the observation of those evils which fall to the wicked through their rejection of the divine humanity of the Lord, not merely as manifest in CYRUS, but in all who, through him, become baptized into the regenerate life.

"The wrath of the Lamb is the state or quality of those who are in their states of lust and the destructive consequences of those states. For the righteous to be hidden from the wrath of the Lamb, is to be separated from the observation of the evils which the wicked bring upon themselves through their own rejection of the divine science as given through the divine Messenger. For the righteous to be hidden from him who sitteth on the throne, is to be separated through change of quality or state, from the fallacies which govern the lives of the wicked.

"To sit upon the throne is to be in the power which scientific knowledge gives. In the false or opposite sense, it is to be in possession of the false science, which is the power of evil. Therefore, for the righteous to be hidden from the face of him who sitteth upon the throne, is to



come into the divine science, or the science of genuine immortality, whereby the fallacies of such as are led by error can exert no influence.

"Satan sits upon the throne of those who are in evils, and whose states are governed by false principles. Hence, for the righteous to desire to be obscured from the face of him who sitteth upon the throne, is to desire to be completely removed from even the observation of the power and influence of Satan, with such as have separated themselves from the love of God and the divine Brotherhood.

"The great day of his wrath is come." This is the time of the general separation. It is the day in which the process of the exploration of the states of men executes judgment by revealing the true character of all, thus determining through such revelation the true relations of the various members of society. It is the great day of separation, and consequently of the new order of grouping. All classes of humanity will gravitate naturally into the relations determined by the inclination of their desires. Those who are in divine fellowship will group according to the various determinations of orders, genera, and species in the divine spheres; and those outside the divine fellowship will come under the influence of such legal restraints as are essential to the government of society with a new order of natural relations, but subject to the higher order. Order will be maintained even outside of the divine order, which rules by the determination of its own righteous desires."

### Salvation and Eternal Life

"Koreshanity teaches that salvation is by the deeds of the law. This, it seem to me, is in direct opposition to Paul's teaching that salvation is by faith alone. It is also in opposition to the teaching of Jesus himself, for he says, 'He that believeth shall be saved.' Can you clear up this discrepancy?"

**T**HERE is no discrepancy to clear up. There is perfect harmony between the teachings of Koreshanity and the Bible, in regard to salvation and the attainment of immortality and eternal life. Whatever *seeming* discrepancy there may be, is owing to the confused state of the mind in regard to what Jesus and his Disciples actually taught. Discussions on many subjects have arisen merely because certain terms have not been adequately defined. Such is the case here.

What is salvation? Webster's Dictionary defines it thus: "The redemption of man from the bondage of sin and liability to eternal death, and the conferring on him of everlasting happiness." Where did Webster get this definition? From the theologians. Where did they get it? They *thought* they got it from the Bible, but it is not Bible teaching at all. The Greek words translated save and salvation, are *sozo* and its derivatives. *Sozo* means to make or keep safe, to preserve.

When the rich man asked Jesus what he must do to inherit eternal life, Jesus replied: "If thou wilt enter into life, keep the commandments." Neither Jesus nor any of his Disciples ever made a statement that in any way conflicts with this. Jesus, it is true, said in a discourse at Capernaum: "Every one which seeth the Son, and believeth on him, may have everlasting life." After his resurrection, on commissioning his Disciples to preach the gos-

pel, he said, "He that believeth and is baptized shall be saved."

The absolute condition for the attainment of eternal life is the keeping of the commandments. But when is that life to be obtained? "I will raise him up at the last day." At the end of the age, immortality is to be put on. Those who believed and were baptized nineteen hundred years ago are the ones who will put on immortality now through the mission of the Messenger of the Covenant, and through immortality gain eternal life. They have not spent all these centuries in heaven, as some Christians imagine; nor have they passed the time in a state of unconsciousness, as others fondly believe. They have come down through the age in a series of embodiments, and have been saved or preserved—"kept by the power of God through faith unto salvation ready to be revealed in the last time." This is salvation by faith. Those who in the beginning of the dispensation believed and were baptized—that is, received the Holy Spirit—are saved or preserved or kept during the time that must intervene till the Lord comes again. This salvation or preservation is "not of works, lest any man should boast;" it is "by faith without the deeds of the law." And now, having come down to the end of the dispensation, the time of salvation by faith is past. Only by the application of the principles of the law, revealed through the Science of Koreshanity, can this mortal put on immortality, and this corruptibility put on incorruptibility.

### Promiscuous Replies

"Does the term **CYRUS** mean the same as **KORESH**, and which is the correct Biblical name?"

**T**HE Biblical reference to **CYRUS** is Isaiah xlv: 28, and xlv: 1. The name is rendered **CYRUS** in English, but the original Hebrew form is **KORESH**, or as it appears in the margin of the Revised Version, **CORESH**.

"What does it mean to become 'kings and priests unto God?'"

In reply to this question, we refer our readers to the exposition given by **KORESH**, in the May, 1909, issue, page 149.

"If the Sons of God are to be eunuchs, why do some of the writers in the **WORD** make so much of the woman question, as if the Sons of God were to be females?"

The Sons of God will be biune beings, male and female united in one form. During the Golden Age righteousness will prevail in the earth, the curse having been removed. Woman will be no longer under the curse; she will be free. "Woman's rights" in the true sense will prevail. The emancipation of woman is one of the fundamental principles of Koreshanity.

"Is not the union of church and state a dangerous combination?"

Because the combination does not work well in the present degenerate state of society, is no reason it will be a dangerous combination when both state and church are brought to a state of perfection. Church and state correspond to spirit and body; they are the heavens and the earth. There will be complete harmony between church and state in the Golden Age, because there be "a new heaven and a new earth."



# THE PUBLISHERS' DEPARTMENT

## The Flaming Sword

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

Established by KORESH in 1889. Published  
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## Little Words With Our Readers

THE FLAMING SWORD is a magazine with a mission. We are not running it primarily as a business proposition. We have a system of Universology to present to the world. This system contains "the truth, the whole truth, and nothing but the truth." In presenting to our readers the various topics embraced in Koreshan Universology, whether astronomy, alchemy, sociology, theology, or whatever the topic may be, we are not presenting something founded on guesswork, or any unproved hypothesis. Our system is demonstrated from the ground up. This differentiates Koreshanity from all the other systems in vogue today. We want to impress upon our readers this fact. Ours is no utopianism; we are following no mirage that will recede as we approach. Our goal is immortality in the flesh. We are looking forward to the establishment of the Golden Age of righteousness and peace, when love to God and the neighbor will be the dominating motive of action.

Those of our readers who have embraced Koreshanity know this already; we are writing more particularly for those of our readers who have not already sub-

scribed to our principles. You may not be one of our regular subscribers; you may not have seen a copy of our magazine before. We want to interest you. Perhaps you are a member of some Christian church; you may be a student of theology, or so called advanced thought, or you may be an agnostic. These are destined to come to naught. Stop and think. Koreshanity is worth investigating. Read our literature, ask questions through our Open Court of Inquiry. And to our readers who already believe in our system, we would say: Continue the good work. Get your friends interested. We appreciate very much the help given by many of our friends in enlarging our sphere of usefulness. We want more subscribers. Help us. Why cannot every believer in the truth we promulgate send us at least one new name before our next issue. Try!

In regard to the bound volumes of THE FLAMING SWORD which we offered for sale in the May and June issues, we find it necessary to make a change in prices. We made our calculations without taking into consideration the postage which it would be necessary to pay on each volume. Volumes 3 to 6 inclusive, embracing the issues of 1892 and 1893, each contains 26 weekly numbers; the price of these volumes is \$1.00 each, post-paid. Volumes 7, 8, and 9 are bound together. They comprise 14 weekly and 18 monthly issues, covering the years 1894 and 1895; the price is \$2.25, post-paid. Volumes 10 and 11 are bound together, making 21 monthly issues from January 1896 to September 1897; the price is \$2.25, post-paid. Volumes 12 to 20 inclusive, covering the years 1898 to 1906, were issued as weeklies, and are now published in half-yearly volumes at \$1.00 each, post-paid. All these volumes are bound in neat, heavy paper covers. We can also supply our readers with unbound copies of back numbers at the usual subscription price, \$1.00 per yearly volume.

We will soon be able to fill orders for the new edition of "The Immortal Manhood." The prices are, paper, 35c, cloth, 75c.

### Why His MSS. Was Returned

The author's young wife burst in on him joyously.

"O Milt," she cried, "I know now why Scribblers' Magazine has returned all your stories."

"Why is it?" he demanded with hopeful eagerness.

"It is because you have always enclosed stamps," said the young woman. "Haven't you ever read the notice on the editorial page, which says that no MSS. are returned unless stamps are enclosed?"

## Leaf from a Diary

BY AN EX-AGENT

(Continued from last issue)

Mrs. Majority. Have any of the great scientists of our time accepted the Koreshan theory?

Agent. No; a new system of philosophy or science is never received by the leading teachers of the day. How many of the doctors or lawyers of nineteen hundred years ago accepted the precepts of Jesus the Christ?

Mrs. M. Do you find many people who believe in it?

A. Oh! no. We do not expect the masses to become interested in Koreshanity at present. A new doctrine is never believed by the multitude immediately. The truth that comes with every dispensation is first accepted and applied by the few who are fitted by mental development to be able to comprehend it, at least partially. These few teach it to others, and these to still others, and thus the circle of those who receive the truth widens, and the truth is let down from one stratum of thought to another, until it becomes so adulterated that it is scarcely recognizable; for it becomes tainted with each quality of mind through which it descends.

Mrs. M. I guess that I will wait until the majority of the people take it up before I trouble myself to investigate.

A. Is it any safer to follow a multitude to believe in fallacy, than it is to follow a multitude to do evil?

Mrs. M. No, perhaps not; but they are sure to teach this new theory in the school if it is true, and I can learn it from my children. I have no time to study; I am a very busy woman. I really haven't time to talk with you any longer; I must go right over and see if Mrs. Smith's new Japanese cook has come.

Mr. Research. Yes, I shall be pleased to look at your literature, as I have a few leisure moments before the business of the day begins. Have you anything regarding the subject of the coming of the Lord? I am deeply interested in that question.

A. Yes; Koreshan literature is teeming with information concerning this all-important theme.

Mr. R. Then you think the coming of the Lord a momentous matter?

A. It is indeed a vital question; for without the coming of the Lord there is no hope for humanity, nothing left it but annihilation.

Mr. R. I have been reading Miller's



work on the coming of the Lord. He was evidently a student of prophecy, and particularly interested in Biblical chronology, why did he make such a blunder as to set the time for the Lord's appearing to be either in 1839 or 1844, according as the time was reckoned from the first or second decree to rebuild Jerusalem.

A. Miller made no mistake as to the time of the Lord's coming. The Lord was born into the world in the fall of 1839, at the end of the two thousand three hundred days (years), reckoning from the first decree, after which time the sanctuary should be cleansed. Miller paid no attention to the *manner* of the Lord's coming; he never said Jesus would come from the physical heavens; it was the Adventists that made that prediction. KORESH regards William Miller as the one who made the midnight cry, and the foolish virgins as those who, contrary to Scripture, are looking for the Lord to come from the physical clouds. The *manner* of the Lord's coming is more important than the *time*. Those who are looking for the Lord to come from the alchemico-organic clouds will not know him when he comes.

Mr. R. And will not the Lord come from heaven, whither the Disciples saw him go? You know the angels said to the Disciples, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

A. The Lord never went up into the physical heavens, but into their correspondents, the anthropostic heavens. The spiritual world is not in the sky, but in humanity. Jesus never went away bodily.

Mr. R. Then how did He go away?

A. In order to understand how Jesus the Christ disappeared, it is necessary to have a knowledge of transmutation, which is the fundamental law of life.

Mr. R. Can you not give me a simple example of the operation of this law?

A. Yes; there is your grate; you place wood upon it and ignite the wood; this fuel is transmuted to heat and light through electro-magnetic combustion, and you absorb the heat and the light. In this way you appropriate the substance of the wood.

Mr. R. Oh! I see. Now in what way does this apply to the disappearance of Jesus?

A. Through the operation of the same law of transmutation (but in the biologic domain) by which the wood was converted to heat and light, which is the spirit of the wood, the body of Jesus was converted to Holy Spirit—love and wisdom, which correspond to heat and light.

Mr. R. Where did the Holy Spirit go?

A. Primarily into Peter, James, and John, who received respectively the natural, spiritual, and celestial degrees of the Lord. From these selected three the Holy Spirit was imparted to the other Disciples and followers of the Lord; then it was received by thousands as they accepted the gospel through the ministration of the Apostles. And those who received the Holy Spirit had all things in common, and lived a celibate life.

Mr. R. Who received the Holy Spirit when the primitive Christians died?

A. All spirits at the death of those in whom they dwell inhabit other personalities. Where they go is determined by the law of attraction. When Jesus was theocrasised he both ascended and descended. His ascending degree has passed down through the age from one personality to another. The descending has been born down through the age according to the law of sensual propagation. The descending spirit of the Lord Jesus mixed and mingled with the corrupt spirit of mortal humanity, by the law of the cross, until that which was holy became unholy, the pure became impure, he who knew no sin was made to be sin, and the sanctuary became polluted.

Mr. R. What sanctuary became polluted?

A. "The tabernacle in the wilderness was the type of the sanctuary to be cleansed at the expiration of the two thousand three hundred days," and "the tabernacle, typified by the tabernacle in the wilderness, was Jesus Christ, the Lord God."

Mr. R. Do you mean to say that the Lord Jesus became polluted?

A. Yes; the Scriptures teach that He was made to be sin; that he is the man of sin. KORESH teaches how he became polluted.

Mr. R. How came KORESH by this divine wisdom?

A. I will tell you an incident in his experience that he relates, and which answers your question according to my understanding: "KORESH has passed through the experience of coming into conjunctive unity with his supra-conscious mentality, having entered into the throne [wisdom] of Deity; the two identities having become one without any loss of identity to either."

Mr. R. This is most marvelous! KORESH must have solved all problems, must be able to answer all questions, and as my thirst for knowledge is insatiate, I shall study his teachings thoroughly. Please furnish me with all the Koreshan literature extant.

A. In the wisdom of KORESH you will find abundant water (science) to slake your thirst, but unless it is drunk (applied to life) it will be of no avail.

(To be Continued.)

## INTERESTING BOOKS AND PERIODICALS

WOMAN'S HOME COMPANION.—The Crowell Publishing Co., Madison Square, New York. The July number is "Midsummer Number." Among the special articles, are some good things; while the fiction department contains some very "good stories for summer reading." To be candid, we do not think this number equals some we have read. But while this number may be below the average, we are promised something extra to appear in the August Companion—the Summer Story Number. Two important announcements appear regarding the August number,—the opening chapters of Kate Douglas Wiggin's new novel, "Susanna and Sue" will appear, and the first of a series of travel stories by Marion Harland.

FROM THE SOUL REGION TO EARTH, and PEACE.—These two booklets are published by Peter Davidson, publisher of *The Morning Star*, Loudsville, Ga. The first relates the occult experiences of Ietavyah. Tzere is the daughter of the Musician; she marries Prince Victor. While he is away quelling a rebellion, Tzere and her babe are assassinated. So they are separated till in some other state of existence, they may in the future be reunited. Students of Occultism will doubtless appreciate the book. The second booklet is a reprint of articles from *The Morning Star*.

THE AMERICAN REVIEW OF REVIEWS.—The July number contains as a frontispiece, a portrait of the Wright Brothers and their father. The tariff question is of course still before the public. There are some articles on Alaska. Some very interesting articles concerning Dr. Edward Everett Hale appear. The Alaska-Yukon-Pacific Exposition and matters relating to the Pacific Coast receive attention. Railway strikes, Wall street, our relations with Canada and other foreign countries, are some of the other topics discussed. The Review of Reviews Co., 13 Astor Place, New York.

THE NEW SOCIAL SYSTEM.—By H. E. Sawdon. This is the latest thing on economics and ethics. It is certainly unique, to judge only by the typography. We give a specimen sentence, spelling and all: "To cut down hi wages and to raise the lowest wages 10 cts per hour per year *will* establish Honesty in less than 10 years. And times *will continually* get *betr* and once Honesty *is* established "hard times" or "panics" *will com no mor* and poverty *b abolished*." We have the whole thing in a nutshell. *Eureka!* The problem is solved!

CORRECT THINKING.—This is Parker H. Sercombe's latest book on education. Our readers will find a review of it in "Light on Current Events" department. It is published by To-Morrow Pub. Co., 139 East 56th St., Chicago, Ill.



### The Electric City of the Future

All the well-known scientists and business men of today agree that the city of the future will be an electrical city. With a very few exceptions all the manifold requirements for speed and economy will be met by electricity.

Even the food products consumed in the electric city of the future will be the results of electricity applied to agriculture. The country will have an abundance of electrical power for light, power and heat on the farms. The farming communities will flourish under the stimulus of an electrified topsoil, and an increased absorption of nitrogen, procured direct from the atmosphere by electricity. These processes are already successful as experiments on a small scale.

In the business of transportation, the electrically propelled aeroplane will doubtless develop to supremacy for high-speed mail, and perhaps passenger service. The electric gyroscope will furnish stability for this device and also for mono rail, high-speed trains electrically driven. The locomotive as we now know it will be obsolete, but the electric locomotive will have come into its own for general freight and passenger service.

Wireless telegraphy has already ceased to be a toy, and the city of the future will not be covered with a network of wires as at present. Wireless telegraphs will communicate with all parts of the world and wireless telephones will be used for both local and long distance service. Even the transmission of the power currents will be effected through wireless, or the atmospheric electrical waves. The storage batteries of the future will be light and compact and very easily applied to vehicles and boats.

In the new electrical city, man will do the thinking and electrically driven machinery will do the work. Time was, and that only a very few years ago, when nearly all the work in the world, from sweeping the floor to pounding out horse-shoes and nails, was done by hand. Today the application of electricity in the workaday world passes all comprehension. The powerful motors have adapted themselves to all kinds of work in the shop, office or home, and the largest factories, from the watch making shops to the giant steel mills, are driven by electricity. Motor applications are increasing every day, and it is estimated that within the next fifty years every industry under the sun, and nearly all the work done now by hand, will be electrified.

To enumerate the thousand and one ways in which electricity has already

been applied is superfluous; but its universal adaptability suggests wonders for the future.

The greatest wonders are the outgrowths of small beginnings. It was only twenty-five years ago that the incandescent lamp was, perfected and today nearly every home and building in the cities is lighted by electricity. About three years ago the General Electric Company announced that it was possible to do all the cooking in the home, hotels or restaurants by electricity. A great many of the best men of the time laughed at such an absurd statement, but today electric cooking is growing faster than incandescent lighting did twenty years ago. And with the exhausting of our wood and coal, electricity is bound to become the main source of heat in the very near future. It has already proven itself cleaner, quicker and more effective than any other kind of heat for culinary work, and it is only a question of a few years more and electricity will be even cheaper than gas or coal.

(To be Continued)

Errata.—In the May issue, page 158, last line of second column, instead of "Scorow," read "Scarron."

In the same number, page 171, second column, fourth paragraph, instead of "tubular passage," read "afferent vessels;" and instead of "to and from them," read "into them."

In the same column, in the second paragraph, the second sentence should read as follows: "Their foremost teachers of anatomy and physiology confess their utter ignorance concerning the functions of the conarium of the brain, which has its corresponding organ in the body; and of the spleen, in the body, which has its corresponding organ in the brain."

In the same column, fourth paragraph, first sentence, omit the words, "its corresponding organ."

### SPECIAL NOTICE

Our readers will kindly give special attention to the directions given in the first column of the Publishers' Department regarding remittances. It is there stated that "All remittances and business communications relative to the Magazine and other Koreshan publications should be sent to The Guiding Star Publishing House." In sending subscriptions to THE FLAMING SWORD, or in ordering any of our literature, address The Guiding Star Publishing House, and not any individual. We also desire to remind our readers that Prof. U. G. Morrow is no longer connected in any way with the Magazine or Publishing House, so no communications relating to Koreshan literature or subscriptions should be addressed to him. Address all business communications to The Guiding Star Publishing House, Estero, Florida.

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If a blue check mark appears in this paragraph, your subscription expires with this issue, and we invite a prompt renewal, either with remittance or promise to pay. If you are prompt you will miss no numbers, as we will mail you two numbers after expiration of your subscription. If you do not advise THE FLAMING SWORD to your address, we cord to the post your name on our card. If you cannot pay or request for subscription, with promise to pay during the year. In renewing your subscription, please read carefully the matter at the top of Publisher's Department of THE FLAMING SWORD, and follow instructions as to remittances and letters.

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## Correct Thinking

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Editor To-Morrow Magazine

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The books and pamphlets of the Koreshan System are designed to present the fundamental principles of creation. They contain brief expositions of Koreshan Universology, which is unique in its interpretation of the laws, phenomena, forms, and relations of Being and Existence, and in the scientific revelation of the character of God and man and their relations.

The works listed below, as may be observed from the subject-titles, cover various fields of thought, and are but a suggestion of the scope of Koreshan Universology, which is in itself the most perfect and authoritative science ever placed within the intellectual grasp of the human race.

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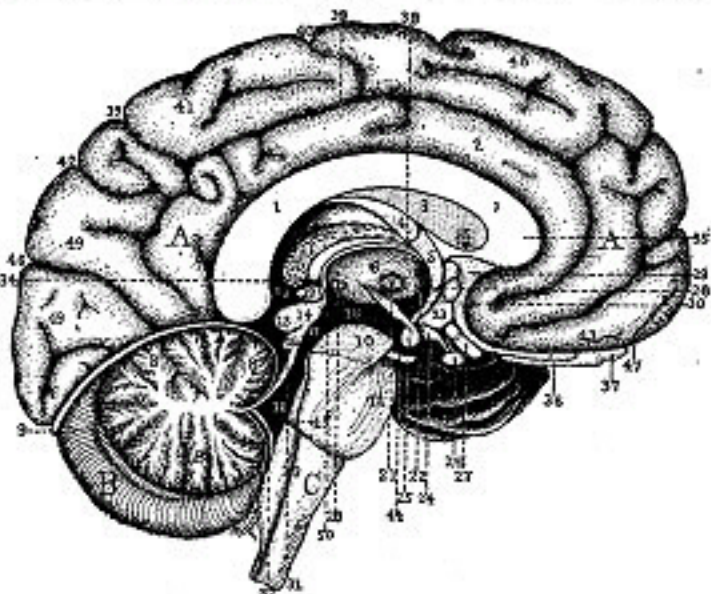
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