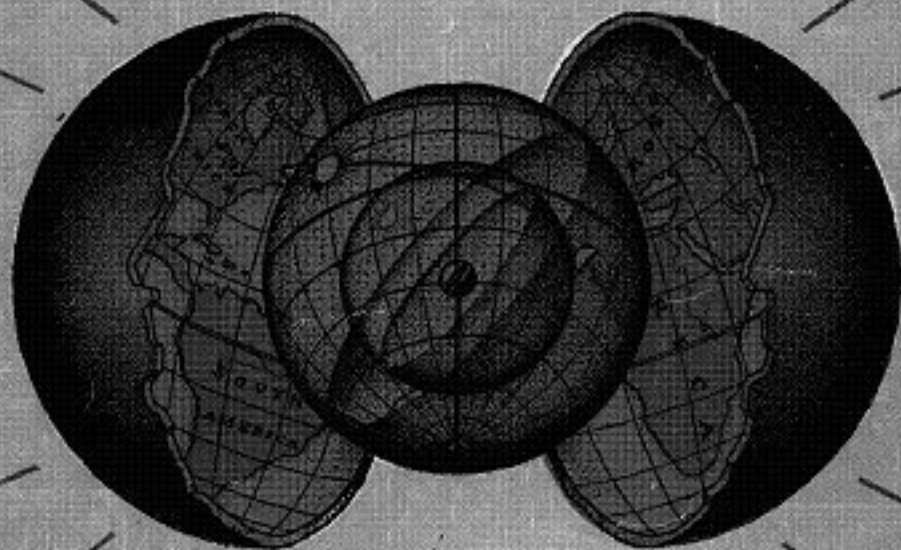


**THE FLAMING
SWORD**

**FEBRUARY
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VOLUME-24 NUMBER-2

The
Cellular Cosmogony



Discovered by Koresh
In 1870

The Flaming Sword

"And be placed at the East of the Garden of Eden cherubim and a flaming sword, which turned every way to keep the way of the Tree of Life."

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Theocracy: Its Laws, Form, and Constitution

An Exposition of the Law of the Perpetuity of the Order of Melchizedek

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

"And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed."—*Dan. ii: 44.*

THE PERFECTION of the social, political, and industrial relations of the primary grouping or gathering into theocratic fellowship, is preparatory to the final arrangement of a universal system of tribal organization. The first grouping constitutes the brain and masticating apparatus and process of the new universal structure, and is precursory to, and presides over, a series of operations designed to arrange into orders, genera, and species or families, the humanity of the Theocracy.

The Theocracy centers in a triunal personal head, embracing a triunity of attributes, the supreme functions of which are paternity—the begetting; maternity—the gestating; and puerity—the begotten of and into the parent, which is the begotten of and into himself. The supreme Center, while triunal in function and attribute, is also biunal (not dual) in structure.

The male and female will be so related as to center in one structure of mental consciousness, who is the central, archetypical, and representative personality of the supreme genus of beings, the Theo-Anthropoi. This personality is not dual but biunal; neither male nor female, yet embodying in indissoluble unity the male and female principles. This is the integral central structure, the everlasting King and Priest, without beginning of days or end of years; the first in the Order of Melchizedek, and the High Priest of that Supreme Order. Not only is this High Priest without beginning of days or end of years, without father and without mother, but he constitutes the restoration through the divine functions and attributes of paternity and maternity.

A brief exposition is here submitted of the law of the perpetuity, not merely of the center and archetype of the Melchizedeal Order, but of the Order itself. In that supreme heaven inhabited solely by such as may

be called the Sons of God, higher even than any of the angelic heavens, there dwell the immaculate ones. They are neither male nor female; yet the two elements of sex terminate in them as one blended principle, the culminating product of the union of the supreme potency and energy of being; namely, the psyche and pneuma, or the female and male essences of life.

Not only are such the supreme culminating point of progress in the direction of the development of the seven successive kingdoms, five of which are below the *natus*, (hence *na-tu-ral* kingdoms,) but they are also the centers of origin, the regenerating or beginning points or poles of the creation of all the lower kingdoms. They impregnate by fluxion downward, through the most secret *thalamus* of the angelic degree. This *thalamus* (bridal chamber or nuptial bed) of the supreme potency is the nexus between the domain of Sonship, the Supreme Order, and the domain of the celestial angels.

In the *thalamus* or bridal chamber the pure illumined, the chaste vision, can perceive through the divine eye, and with it behold the two forms of love and wisdom,—love being seen as the masculine, and wisdom as the feminine origins or germinal and sperminal polarities of life. When these two forms of the essences of life are seen solely from the angel side or point of view, they are not seen thus naked, but clothed upon with two distinctly formatted characteristics, both possessing the male form, but the one, the type of the spiritual (*pneuma*), and the other, the type of the celestial, (*psyche*).

The emplacement and permanency of the Supreme or Melchizedeal Order, the Order of the Sons of God, in their domain and heritage, are by continual ascending influx into homogeneity through the *thalamus*, occupied by the Adonis and Venus, or the two sex forms, not cohabitating through the animal and sensual centers, but through the superior regions; the pneuma and

psyche blending in the purest unity of their superior ecstasies. These ecstasies or elevated delights reside in the correlated animations of the origins, course, and destiny of activities; in the actuations of the principles by conscious volition, determinings, and impulse of these tendencies; and in the application of their uses to every department of creation, and specially to society, and finally to God.

Thus it is seen that the union of the sex potencies or essences is solely through the mental relations and activities of the two general qualities of thought, the pneumatic and the psychic, composed, so to speak, of innumerable orders, genera, and species of mental actuation and aspiration. The real *modus operandi* of the primal laws, the real origins and *termini*, or primacies and ultimacies of actuation in supreme existence, and all that proceeds from thence, can only be known by the full cognition of the intimate relationship of the spiritual and natural existences, and by a clear conception and cognition of their differences.

The natural is the habitat of the spiritual. In other words, the outer is the habitat, the pediment, rind or footstool of the inner. The one is the objective, the other the subjective; and the subjective is seen objectively through the reflex or reverted vision of the objective. This law operates relatively through all the degrees. The two are separated by a mere film or veil which subdivides the spheres, and which is the extremity of the flesh itself. This extremity is in the skin. Destroy the pivot or central cell upon which the tegument pends, and the film or veil is rent in twain, and lo, the inner vision is clarified—the life or the natural manhood is merged into the life of Godhood!

It is not known either to men or angels that the nexus of the transposition from the sphere of the spiritual angels to that of the celestial, and from the sphere of the celestial angels to that of the higher order, that of Sonship, or the order of Melchizedek, is by a triune blending of the two spheres through the nexus of those spheres, the form of the natural man on the earth domain.

Progress through the spiritual domain and sphere is continuous toward a culminating point of the spiritual career. When the terminus of that career is reached, there is no further progress except through what corresponds to death on the earth plane. There are degrees even in the spiritual sphere, both of ascent and descent. In the ascending scale, spirits terminating one career pass through what corresponds to death on the earth plane; but as they progress from one degree to another the transition is less painful, less objectionable, less like a corruptible dissolution, with less of the debris of the earthly material to dispose of or leave behind, until finally the complete mergence from the one domain to the higher, through the veil or nexus of the two domains, which is the flesh of the supreme natural, initiates the new-born into the realm of incorruptibility.

With the spirits on the descending scale, the change is more like death on the earth plane, and more like a corruptible dissolution, until they enter into the corrup-

tible degrees, where, in passing from one degree to another, they lose in the one the consciousness of their existence in the preceding one. This is continuous until, through the long cycles of time, the substratum of existence is reached, when the ascent begins.

The final termination of every sphere, in all its progressions and retrogressions, is the perfected outward or natural degree, or the perfected form in the flesh. This is the pole of terminal transformation and mergence into the never-ending career. It is the state or quality of reincarnation (resurrection of the dead), the temporary and transitional state from the progressively evolving kingdoms until the sphere of perpetual dominion is attained. It is also the terminal pole of reflex action.

Bio-Astronomic Law

The political economy of the new natural government is founded upon, and regulated according to, the fixed principles of bio-astral and planetary emplacement and revolution. There are two systems of astral science, the physical and metaphysical or biological. The two systems, though complete in each, are yet so blended and related that the one could not exist independently of the other. There is a correspondential harmony between the two, the degrees of analogy of which are so perfect that a knowledge of the one initiates the mind and thought into all the seeming mysteries of the other.

The pediment, groundwork, or footstool of the biological or metaphysical domain is the brain and human organism. In this microcosmic universe is the central star, also the projected solar center pivoted upon the astral nucleus. Here are also the circumambient atmospheres of mental luminosity, and the earth with her moon, also the correlated planetary centers, as fixed in their orbital and auxiliary rotations and revolutions as the stellar *foci* in the macrocosmic universe. In the microcosmic are all the corresponding curves and cycles, with belts or zones of nebulae, the biological Zodiac with its ecliptic and precessional changes as observed in the macrocosmic domain.

A comprehension of the laws of correspondence as they pertain to the relations of bio-astral fact and phenomena, or the astronomy of the microcosm, and to physical astronomy, or the astronomy of the macrocosm, will furnish the sciento-socialist with as perfect a law of social prognostication, as does the knowledge of astronomical prediction.

The brain structure in which inheres the perfectly developed manhood, with the complete and rounded-out mental endowment and capacity, unites in one organism, the male and female. Every man and every woman possesses inherently both the male and female elements, but not in that final order and relationship which characterizes the higher type, the genus *Theo-Anthropos*, the true neuter being. A mental structure with such an endowment, the genuine archetype and high priest of the genus, is to the metaphysical domain, what the central star of the universe is to the realm of physical astronomy.

The physical universe is the mind physically amplified and clothed upon with its material garb. I do not mean by this that the kosmos is merely the body of the universal mind or God, or that the physical world is the body, and God the soul. It is evolved from mind, vitalized from it, and by it puts forth its higher product, man, and through man reproduces and gives birth to the highest type, not in new forms, but born again into the primitively existing ones. Thus, in the completion of the cycle there is no multiplication of the genus.

The substructure of Politico-Social Economy is the science of astronomy, the pediment or ground of which is the physical earth. The superstructure is the science of mind as agreeing with, and corresponding to, the substructure—the science of astronomy. The comprehension of mind and its relation to body, with the corresponding comprehension of astronomy and its relation to the earth, unitedly comprise the formulæ for the perfect social system.

Politico-Social Economy must be grounded upon a knowledge of the relations and operations of the mind as inhering in the brain, hence must agree in function with the formation of the brain. The disintegral man, however, does not possess the brain structure, essentially the archetype of the perfected and universal social order. Man as a segregate structure inhering in two distinct forms, male and female, is not the typical kingdom. The tendency of the male organism is to produce in itself the straight lines; out of itself, the curve. The determination of the female organism is to complete its function in itself, and combine the straight line and the curve.

This determination does not fully belong to the female only as fecundation obtains, which is the function of the male. The female organism produces the sphere, but cannot perpetuate it. The male organism produces the cube, but cannot perpetuate it. Neither can there be perpetuity of the existing form by the action of either function alone, nor by the union of the two functions, from the relation of the complementary forms and functions as distinct individual entities. The copulation of the two functions, as those functions are operative in distinctive sex organisms, cannot perpetuate the life of the existing entity.

Immortality is an acquisition of the developing entity insured through the final unity of the two sexes in the neuter structure, the persistent being into which the two are born or merged as one. Every attempt to build up a universal social order, taking as a pattern or archetype, the single brain or individual organism, either male or female, must and will utterly fail. Every attempt to structure a social system from the two segregate forms as distinctive entities, must and will utterly fail. The cube cannot constitute the mathematical basis for a perfect social structure, neither can the sphere; but the union of the cube and the sphere in their correlate mathematical values, does comprise the fundamental mathematical law by which the economy of government is to be regulated. The union of

the two forms and their functions will obliterate the old forms and create new ones, both being modified by the union or blending of the right angles with the genuine curve.

Form: Imperio-Republico-Regal

The form of government to be complete must embrace in its constitution all the elements of political organization. There are four primary forms of segregate government. These are all fragments of the genuine Theocracy. They are the patriarchal, imperial, regal, and republican or democratic. Social and political integralism does not consist solely in the incorporation into structured organism of the secular elements of organic form and function. The permanency and cohesion of organized society depend upon the religious principle and life.

Religion is to the body politic what marriage is to the male and female. Every age begins with pneumatic and psychic copulation, and it is as impossible for the one age to progress from its inception to its culmination (to the maturity of its fruition) without the dissolution of its spermal and germinal beginnings, without the breaking down into homogeneity of the sperm and germ organisms of its inception, as it is for any kind of life to develop without the breaking down and union of its sex forms and elements.

The Christian age began with the impregnation of the receptive and inceptive domain of biological degrees, by the spermal potency of the higher life, the germs of that impregnation being conveyed by the medium of what the Christian world has known as the Holy Spirit, but of whose office and *modus operandi* it is totally ignorant. That outpouring, upon which all civilized progress has depended for the past nineteen hundred years, was the product and operation of the Lord's body through its transformation in his translation.

The Christ or Messiah constituted the point of terminal transformation. His body came forth from the tomb because the power of death could not effect his corruptible dissolution, he being the converged and polarized life of the declining age. The dissolution of his organism, after his return from the tomb, was by an incorruptible conversion of his material structure to the condition of pneumatic force. Through this transformation of the visible organic form to the condition and quality of spirit, the divine germ of regeneration was imparted to the church.

The copulation of the Father with the earthly church through the functional capacity of his incarnation in his own body, the Son, was the rebinding or re-tying, the binding back of man to God. In other words, it was the religion, the bond of the re-marriage of God and man, through which the process of regeneration progresses until the age culminates in its fruit, the reincarnation and consequent multiplication of the Sons of God. This has been denominated the resurrection of the dead. The new kingdom or government in the earth will begin with this fruition.

(To be continued)

Discovery of the Law of Mutation

(From the Unpublished Writings of KORESA)

IN THE FALL of 1869, my mind being somewhat exercised in view of the contradictions and uncertainties characterizing the influences from modern scientific and theological research, I was induced to enter upon a critical survey and investigation of the accepted theories. This was partially induced by a native tendency to question the conclusions of others, until I had confirmed their truth or falsity by my own observation and the application of my own reason.

While in the process of reviewing, experimenting, meditating, and deciding, I made the discovery of an existing law of absolute mutation; and also that this law is all-pervasive in its application and range. That I may render this point clear to the mind of the reader, I will note just here that the law of mutation is admitted by modern scientists to obtain in the domain of force.

Light, heat, electricity, magnetism, etc., are known to be reciprocally mutable, interchangeable; scientifically speaking, correlated. This is an accepted fact. In the discovery which I made, the application of the law was found to extend throughout the entire domain of physical substance or matter. Each substance was found to be susceptible of change to every other substance, and matter as a whole convertible to force, and force as a whole convertible to matter.

Having found the law to apply to the domains of matter and force, I pushed my investigations beyond, into the very empire of thought and intellect; discovering the mind to be, not simply mode of motion, but veritable substance, and correlated with matter and physical force. Such a conviction becoming grounded, I sought for terms of distinction which were not arbitrary, but exact and correct in their application, and found the word substance to possess intrinsically a universal adaptability to all essence and existence, or function and form. The term matter had no such range of application, being confined in its use to substance in its gestative state. *Natus* and *testis* are antithetical, hence *nates* and *testes*. The *natus* is the receptacle, and the *testis* is the projector of the substance to be gestated.

In this view, the *natus* is properly the environment of the *matus*. From these we derive the terms nature and matter, as words of efficient and legitimate distinction between the *continent* and *contentus*, while of the word *substance* we make a universal application embracing not only matter in all its conditions and forms, but also embracing potencies, energies, and forces in whatsoever qualities they may be found to exist. The substance while held by the *testis* is not the same as when within the *natus*. It changes its quality from the supra-material to the material, and the gestative condition is the condition of changes necessary to create the restoration to the supra-material within the *testis*.

The *matu* having performed its function with substance, the thing is matured and passes beyond the jurisdiction of the environment, namely, the *natus*, and becomes supra (above) *natus* (the natural), and re-

quires an appropriate term of differentiation; hence supernatural is the appropriate and legitimate word for the entity beyond the domain of material substance.

Together with the law of transmutation, I discovered that the specific gravity of primate substances—whether of the material substances, ponderable and appreciable to the natural sense, or the supra-material (super-natural, above the *nates*)—indicated and defined the normal positions and relations of all substances. This became the key to a knowledge of the construction of the physical creation, or the cosmos, which I soon discovered to be the correspondent of the form of the natural man.

During the winter of sixty-nine and seventy, the laws of antitheses, coincidentals, coördinates, and intermediates become known to me as having a universal scope; also the law of virginal reproduction or parthenogenesis. This last I found not to be confined to the lower kingdoms of animal life, but that it obtained in the higher order also, of which the conception and gestation of Jesus furnish the most marked and wonderful example. At first, I supposed these discoveries to be the result of a peculiar intrinsic genius; I soon became conscious, however, that through an adaptation of my organism, the Lord Christ had entered into conjunction with the will of my interior man, and was illuminating me for the special service of performing his ultimate work—the resurrection of the dead. From that time my illumined growth intensified and augmented, until I found within the humanity the *literal Word*, the ultimated truth, by which the resurrection is to obtain.

In January, 1870, I was made conscious of the wonderful truth that it is possible to overcome the corruptible dissolution of the body; that the present tendency of man to pass to corruption, attended with sickness and pain, is an abnormal state, a direful calamity, which may be obviated by the application of a simple law, which, by divine authority, I am commissioned to impart, specially to the angels of the seven genera or churches constituting the Gentiles or New Earth, (the fulness of which is now nearly reached,) and to the whole world generally.

After years of struggle to bring the truth acceptably before the world, a nucleus is formed, and the way is opening by which the New Earth may come into immortality. It is a union of church and state, or the marriage of good and truth, under the auspices of the Lord, and is to be the main point of influx from the world, of all who are coming into the new kingdom. It is the point from which efflux and distribution are to be made to the several genera comprising the New Earth (church), to be gathered by their respective angels, who constitute the seals of the Book of Life. These seven angels are the seven seals with which the Book is sealed on the backside—without. (See Rev. v: 1.) The interior of these is the Lord himself, with whom the seven are to enter into complete conjunction, so that the seven will be but one Lord—the Lord Christ.

This conjunction is to be effected through their

coöperation with the Lord, so soon as they come into a full comprehension of the law of conjunction, or absolute personal unity. Our Lord's kingdom is now to be established through processes of law, in strict conformity to the laws operative in Nature. The kingdom is both involved and evolved, or infolded and unfolded; the methods of which shall be presented as perfectly as I am enabled by the employment of natural language, which is but poorly calculated to communicate the wonderful arcana to be unfolded to the world.

I will first call particular attention to the facts that Jesus was in the world, was slain on a material cross, buried in the tomb of Joseph, from which he arose clothed with the substance of the same body that was enclosed in the sepulcher, and that subsequent to his natural resurrection he disappeared without the ordinary corruptible dissolution of the body. Let the mere fact first be firmly impressed on the mind, that Jesus mysteriously became invisible to the natural eye. In connection with this fact let the inquiries be instituted: "Jesus, whither didst thou go? Thy body ascended, and thou art lost to our material gaze. To which of the supposed solar, lunar, or stellar bodies hast thou taken thine aerial flight?"

This inquiry naturally arises, and we know of no law prohibiting its intrusion: Lord, where art thou? In thy departure, where hast thou gone? And on thy return, whence comest thou? It will be said, He ascended into heaven, and on his return he will come down from heaven. This is a natural conclusion; for is it not written that when He comes he will come down from heaven? Jesus declared that he came from the Father; also that he came down from heaven: "For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." (John vi: 38, 39.)

It is here as explicitly stated that He came down from heaven, as it is anywhere stated in Scripture that he will come down in his "second advent." Let the mind now contemplate earnestly the method (so far as open to intellectual inspection) by which it pleased the Father to project himself into outward, personal Sonship, into visible, physical form, through the humanity derived from the woman in whom was infolded the humanity derived from the Father. The matrix of Mary was made the receptacle of the ovum or germ cell, capable of gestating the child of whom Isaiah declared: "For unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." (Isa. ix: 6.)

Jesus was born of a woman. Who, now, will be able to perceive and acknowledge the fact that such birth is the door from the celestial spheres into the natural flesh of humanity; and that for Jesus to gain such entrance from heaven into the world, he had to come from the Father? In other words, his conception

was the result of the potentializing of that ovum by the divine *esse*, the very seed of God.

How could God be the Father except by the projection of his seed from which his offspring is propagated? And how could Isaiah by inspiration declare of this child born, this Son given, that He should be called the Everlasting Father, except by the projection of the Father through his seed into the Son? How could Jesus declare to Philip that "He that hath seen me hath seen the Father," except that God transmitted his own attribute of Fatherhood, hence himself, and finally that God became incarnate as the Son of man, the cherub (Word), the Seed placed at the East of the Garden of Eden to keep the way of the Tree of Life? How shall the way of the Tree of Life be kept, except through the gathering and planting of the seed of that way?

Let me again urge the importance of keeping in view that Jesus was born of a woman, and thus, to human perception, entered the world. And yet He declared: "I came down from heaven." I also urge the reader to bear in mind that He disappeared bodily by what is termed translation. We now ask, what is the *nature* of that disappearance, and what became of Jesus? To reach the solution of this problem, it is important that we comprehend fully the character of the Godhead. This involves a knowledge of the nature and relation of the trinity. Are there three distinct and separate persons, or but *one* person, capable of three separate manifestations? Or is the trinity a coherence or unity of three primal attributes comprised in one personal and eternal God?

God is one; so declares Scripture. Isaiah says: "For unto us a child is born, unto us a Son is given: The government shall be upon his shoulder: * * * His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." Not a child or Son simply, but the "Mighty God, the Everlasting Father." Is the Lord Christ the Father? Philip said to Jesus: "Show us the Father, and it sufficeth us." "Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father: and how sayest thou then, show us the Father?"

Said Jesus: "I am the resurrection and the life." He was and is, then, the resurrection. "Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children [of whom?] of the resurrection." (Luke xx: 36.) If these are the children of the resurrection, and Christ is the resurrection, it follows that the Lord Christ is the Father of these children. If there is the Father besides the Lord Jesus, then there are *two Fathers* in the trinity. John declared of Him: "This is the true God, and eternal life:" He is "the fulness of the Godhead bodily." The fulness of the Godhead must comprise *the all* of the triune Godhead. We are taught in Colossians that *all* things were made by the Lord Christ: "For by *him* [not by them] 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." (Col. i: 16, 17.)

In John we read: "In the beginning was the Word, and the Word was with God, and the Word was God." If Jesus is "the Beginning," as he declares, then the Word was in Jesus Christ; for the Word was in the Beginning, and the Word (which was in the Beginning) was God. The Lord Christ, then, in whom is God, and who is God, is the very Beginning, in whom it is declared God was, and in whom the creation was made and existed. We therefore conclude that He was the involved or infolded germ of all things past, present, and to come; and as such, the seed of recreation or regeneration, the seed-man; hence the Cherub, Word, to be planted to keep the way of the Tree of Life. He embraced not one attribute only of the Godhead, nor one person only of the trinity, but the fulness of the Godhead, the all of the trinity, the one person of Jesus Christ, the Lord God, who was the incarnate Jehovah. The Lord Christ is therefore the eternal God. Upon this immutable truth stands the hope of the resurrection.

But, you say, Jesus prayed to the Father. He did, to his own inner man, the soul of his own outer man or being, to whom, in his translation, he was indissolubly united, not as soul and body, but as *one soul*, the body being precipitated by the translation, the seed sown in the church for reproduction, or by which the resurrection is to obtain.

There is a law of conjunction, embraced in which is the principle of correlation, the reciprocal relation of all substance. This includes the correlation of soul and body, involving the two ideas of interconvertibility and absolute mutation. The man has three wills and also three intellects. In man these are the three earths and the three heavens. They do not form six persons, but three essences (*esse*) and three existences, (*existere*). The essences are love, innermost; charity, intermediate; and good, outermost. The existences are wisdom, innermost; faith, intermediate; and truth, outermost. These are six wings conjoined in the supreme understanding of use, which will constitute the New Heavens.

Jesus Christ was the Word made flesh. The flesh and the will are synonymous, for the flesh is the seat of the affections whence proceeds the potency which produces the germ or seed. The three essences and three existences of man were united in Jesus to form one will, God's essence (*esse*), the will of God, the basis or seed of the New Earth, which in the resurrection becomes the receptacle of this will, Jesus. By the law of conjunction, the outer man (matter) flows into the inner man, the soul. The perfected soul can be neither increased nor diminished; hence, by the mutation of matter (the outer man) to soul, the inner man (the soul) throws off the equivalent of what is received, and by this process equilibrium is maintained. The Father also becomes the Son, and by the same law the Son becomes the Father; and in the final conjunction the material

covering is thrown off, and Christ is God; the Creature becomes the Creator.

I thus dispose of two properties of the trinity, by showing how the *esse* of the soul, the seed, can be passed down or outward into the body from the will, and from it form an organized Son, who is capable, by influx, of the soul's entire reception, and becomes its tabernacle or habitation. I do this by the Lord's authority, and in his name.

In proceeding now with the inquiry, whither did Jesus disappear by the process of translation? I shall settle the question of the office and relation of the third power or function of the Godhead; namely, the Holy Spirit. What became of the Lord Jesus in his translation? He went somewhere, and the query is both urgent and legitimate. We have not only a right to know, but if we are the children of the resurrection, then we do know where the Lord went in his disappearance.

The Lord Christ is declared in Scripture to be the promised seed. None who accept the truths of Revelation will deny that Jesus was the seed in whom the predictions of the prophets concerning a seed to come were verified and fulfilled. If he had been called simply a promised Son or offspring of God, the mind would here rest. He is more than this; he is *the Seed*. The prominent thought connected with the term seed is, that it is a germ, or germs to plant or sow for the purpose of reproduction. Did Jesus come into the world to be sown? And if so, upon what soil was that seed to be scattered and take root, and germinate and bear fruit? Not simply in the translation of Jesus, but in the law of translation itself, resides the key to the whole question of immortality, which also settles the question of the locality of the heavens and the hells.

The kingdom of heaven to be established is the product of a regular process of development or unfolding from a previously infolded seed or germ. In reaching a solution of this problem, it is first important for the reader to fully realize that the literal Word is now in contemplation. That Jesus was in the world is a literal fact; that he was born of a woman is a literal fact; that he was translated and passed away from natural vision, and that his body which disappeared is somewhere, in some form or state, are also literal facts. We accept the truth expressed in John, that Jesus was the Word made flesh, and that the Word is God. Will the truth expressed by Jesus, that the Sower sows the Word, be as readily accepted? This is a legitimate field of investigation. If Jesus himself was the literal Word, the very seed of God, and this Word was what the Lord alluded to in his parable of the Sower, then his body was literally broken and disseminated to the church, the earth or soil into which the seed was dropped, and in which it takes root and progresses toward maturity.

The word miracle should never be interpreted to signify more than its original significance, when employed in connection with the rendering of Scripture truth. A true conception of the meaning of this word would accomplish much toward liberating the mind

from a bias against the rational investigation of Scripture truth. Nothing more is implied in the term than a wonder, or an astonishment! And the thought was never intended to be conveyed, that a miracle is something contrary to law, for it transpires always in the very course and operation of law. This great miracle or wonder of the translation of the Lord Christ is a wonder only in view of the ignorance of men.

But to proceed with our inquiry. The body of Jesus came into the world in fulfilment of the type of the Paschal Lamb. He came to be sacrificed; did his crucifixion on the material cross fulfil the terms of the sacrifice? Or was it merely a shadow or type of something yet to transpire? In this symbol or outward type of the crucifixion of our Lord, none of the ends for which he came could be subserved without another and real cross, the cross of God's humanity with man's sensual nature. In this cross alone could the union of the divine nature, the intellect of the Word, the White Horse, be blended through the divine will, Jesus, with the intellect of sensual humanity through the sensual will.

In this conjunction of the White Horse (the intellect of the Word) with the ass (the intellect of man) resides the expectation of the colt, the foal of an ass, the mule, which Judah, as the foal of an ass, will bind to the vine, the ass' colt to be conjoined to the choice Vine. (Gen. xlix: 11.) It is supposed by some that the Lord Christ, with his outward visible organism, ascended into heaven, where he now is with the same physical or natural body. No one pretends to tell us where his present locality is, whether a few miles from the earth, a few hundred, or thousands, or even millions of miles away.

The Lord, a short time previous to his absence from the visible presence of his church, gathered his twelve Apostles and by the most direct and simple method, forced upon their minds the truth concerning an operation which seemed to require more than a verbal presentation to render it sufficiently impressive. By the institution of what is designated the Lord's Supper, he transmitted to symbolic language the unmistakable fact, that his glorified body was to become a sacrifice for the world by its absolute, literal appropriation by those who could become receptive to the hidden manna, the true Bread from heaven.

Let us examine this symbol which so truly foreshadowed the use to which His body was to be applied—to the transmission of the life of God to his people, that they might, through its appropriation, come ultimately into the resurrection. He blessed and broke the bread in representation of the breaking or division of his body, and its distribution to the church. After blessing and breaking it He passed it to his Disciples, saying: "This is my body," addressing their inner perception, and alluding to his own human organism as the true Bread from heaven, the very hidden manna to be eaten for the life of the world.

What did they do with the bread thus broken and

distributed as a symbol of His own body, yet to be broken by the process of translation? They ate it. It was taken into the mouth, where it was masticated; thence, by the natural process of deglutition, it passed into the stomach, where it was digested, becoming chyme; thence into the duodenum and intestines, where it was still further prepared for absorption by the lacteals, by which it was carried into the circulation, whence, through a round of changes it becomes assimilated to flesh, muscle, bone, nerve, brain, and finally to the subtle energies of being—thought and intellect.

Thus in this symbol is presented a complete figure of the disposition to be made of his sacrificial body, God incarnate. The translation of His body was the result of a process of intense combustion, the result of the operation of laws to be hereafter presented. By this ignition of soul and body in a hypostatic unity, the very altar foreshadowed in the Jewish types was made manifest; and the Lamb of God, the Divine-Human, was literally burned and reduced to spiritual energy, in which was the seminal potency by which the church of our Lord should become impregnated.

After the translation of Jesus, *cloven* tongues sat upon the Disciples of our Lord. These cloven tongues were the very Word which had been rent in twain, the Word made flesh, his flesh being the veil of the temple or that which hid the innermost from view; namely, God the Father. That his flesh was the veil of the Temple, may be known from the following passages. "And behold the veil of the temple was rent in twain from the top to the bottom." (Matt. xxvii: 51.) "And not as Moses, which put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished. But their minds were blinded; for until this day remaineth the same veil untaken away in the reading of the Old Testament [covenant]; which veil is done away in Christ. But even unto this day, when Moses is read, the veil is upon their heart. Nevertheless, when it shall turn to the Lord, the veil shall be taken away. Now the Lord is that Spirit. (II Cor. iii: 13-17.) "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil." (Heb. vi: 19.) "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and *living* way, which he hath consecrated for us, through the veil, that is to say, his flesh." (Heb. x: 19, 20.)

In the translation of Jesus, two primary processes were operative. The first and supreme was the absolute unity of body and soul, by mutation and conjunction, in one life; and the second was the precipitation of that which was thrown off. "He hath shed forth this, which ye now see and hear;" (Acts ii: 33;) namely, the divine Seed, the flesh, and its segregation into a cloven condition, which was the rending of the veil or flesh. This was the separation of Good and Truth (female and male), the first step toward the disintegration of the Divine Humanity, by which the Lord was made to descend into the bells, whence he will come in the resurrection, in his outward, visible structure.

Descent of the New Jerusalem

[From the writings of KORESA.]

(Concluded from last month)

THE SON OF GOD, who was the generated fruit of the Jewish dispensation, was not like other men. He combined the Bride and Bridegroom in one. He was the firstfruit of the new genus, the composite man, the Man-God, the God-Man. He was the offspring of the Almighty, involving in himself every attribute of his Father-Mother God. In Him was incorporated the fulness of the Godhead bodily; hence he was Jehovah God. The regenerated Sons of God, when they appear, will be like Him, for they will be his own offspring. Like Him, they will be two-in-one; and when they appear they will constitute the embodiment of the New Jerusalem, which will then have descended into the natural from the spiritual existence. John saw her descending from God out of heaven, prepared as a bride adorned for her husband.

Whence was derived the Holy City? The Holy City is the aggregate holy people of the heavenly, interior world. They are to descend into the natural to become the arch-natural people. In reply to the question, we assert that the New Jerusalem in heaven, the woman whom John beheld in his wonderful vision, was derived from the dead body of the Lord, who was crucified spiritually "in Sodom and Egypt, where also our Lord was crucified."

Let it be known that as the Lord was the living Bread from heaven, to be eaten by his church, he was, in the dissolution of his personal form at his theocrasis or translation; converted to the Holy Spirit; and through the impartation of this Spirit he was consumed by the church. Thus by the operation of the Holy Spirit he was planted and thus descended into the race.

It will be remembered that the two Witnesses lay dead "in the street of the great city, which spiritually is called Sodom and Egypt." This great city is the church in its various phases—Catholic and Protestant, and their derivatives, in which the Lord descended and died. This death embraced a long period of time; and the first gathering from this death is in the spiritual world, whence the New Jerusalem was observed through the vision of the Seer.

It is declared of the Jerusalem which is above and is free, that she is the Mother of us all—that is, the Mother of all living. This being the case, she is the Eve who was taken out of the man upon whom the Lord God caused a deep sleep to fall when he took out the woman. The woman taken from the side of the man, the strength (rendered "rib"), is the New Jerusalem, the "Mother of the living," the "Mother of us all," who now is prepared to be brought to her husband who is coming up in the resurrection, whence they will be reunited; for it is said that the woman was brought to the man and they were reunited and became one flesh—biune, not dual. She is the Bride of God; she is declared to have the glory of God; and God says, "My glory will I not give to another." Therefore she is God.

In recapitulation, let us observe that the New Jeru-

salem is in the spiritual world. This is the heaven from which she will descend. She will come down into the natural, forming the arch-natural humanity as the product of the Tree of Life, the product of the processes of regeneration or reproduction. The basis or foundation of her descent is that portion of natural humanity which desires the reunion, and which is willing to make the essential sacrifice to the end in view. It is the giving up of the world and its conditions for the immortal Sonship.

Who does not hate death, with its concomitants, enough to sacrifice it for the immortal state, the door through which the eternal city is reached? Who will not let old things cease their uses and pass away, for the beatitudes of the arch-natural condition, in which there is no more death? Let the sacrifice be genuine and complete. Who are they that will come up to the help of the Lord against the mighty—the mighty "man of sin" who treads the Holy City underfoot?

"And I heard a great voice out of heaven [or, as in another version, out of the throne] saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." The foregoing follows the declaration of the descent of the New Jerusalem. God descends through the descent of the New Jerusalem, and takes up his abode with men—that is, God becomes the arch-natural men, the Sons of God. In this state into which a portion of the sinful humanity will have passed, all of the concomitant conditions of death are dissipated.

In the passing away of the old heavens, they are rolled together as a scroll in one personality—this being the Prophet of whom it is said: "He that overcometh [meaning one] shall inherit all things; and I will be his God [in him], and he shall be my son." This is the reincarnated Cyrus, the resurrected Peter, to whom were given the keys of the kingdom of heaven; the one to usher into manifestation the empire of righteousness to extend throughout the world.

Of the New Jerusalem it is said, "Having the glory of God: her light was like unto a stone most precious [hence, there can be no more precious light; therefore, her light is the light of God], even like a jasper stone, clear as crystal." "To him that overcometh," it is said, "I will give * * * a white stone, and in the stone a new name written"—not the personality of Jesus, but another personality; and no man can know this stone but he who has possession of it.

It is written that "the city lieth four square," by which many ignorant people suppose is signified that it has cubicular dimensions, with cubical length, breadth, and thickness. The cubic relations are numerical quantities derived from the unfolding of the cube roots, which, raised to their highest powers, constitute the absolutely perfect cube from the unit one; the least square number, two; and the least circular number,

three. These are all held in the primary unit, and when evolved must observe in the unfoldment, the definite principles and laws of order. "The city lieth four square," signifies that there is a definite cubical number which constitutes the limit of all measurement, as to the cubic perfection of the coördinate of the sphere.

The most perfect natural thing is the sphere, and its coördinate is the cube. If the perfect natural thing is the sphere, the most perfect spiritual thing is the cube. The perfect spherical number is seven; and for this reason, when the churches have their perfect attainment in the arch-natural, they consist of the seven churches, which constitute the seven orders of the arch-natural manhood. The twelve tribes in the spirit will become seven churches in the natural world.

No person who believes the Scriptural prediction will doubt the fact that the New Jerusalem will descend as John has described her; and no one with the least grain of sense will think for a moment that there is in the material heavens a city fifteen miles square (or as some compute it, fifteen hundred miles square), whose length, breadth, and height are equal. No Jerusalem will descend from the material heavens, because no Jerusalem exists of the cubical character supposed to exist by the rank materialists who profess to believe in the existence and descent of such a city.

The city is the most interior of the existing human race; and from out of the race she will descend. She will descend through the Prophet whom God has prepared for her involution, and whence she will be transposed in the inauguration of the fire kindled in the theocrasis of the Messenger of the Covenant, and imparted to the communistic societies which aggregate for the purpose of transformation from the corruptible to incorruptibility, and from the mortal to immortality.

What Is Signified by "The Squaring of the Circle"?

(From the Unpublished Writings of KORESAU)

TO SQUARE THE CIRCLE is to determine the area, in square measure, of any given circular space outlined and defined by a circle of any given diameter. The law upon which the ratio must be determined conforms to the principles involved in the facts of the two areas. The circle embraces a whole thing, and its diameter can be stated in a whole number. The square is also a whole thing, and its diagonal can also be stated in a whole number. Can the numerical ratio of the circular and square roots of these relative areas be stated in two whole numbers having equal proportions? The coördinate of the diameter of the circle is the diagonal of the square. Can their ratio be stated in two whole numbers? If they cannot, then there can be no agreement between mathematical figures and the things to which they are supposed to apply.

The roots of all circles must be circular roots, but to measure a circular area and determine its measurement by square numbers, the circular root must be reduced to a straight line. The unit of the circular root is placed at the initiation of the radius. This is at the

center of the circular area. The unit must partake both of the circle and the square, otherwise the element of the unit could not be rendered into or reduced to a square measure basis. The circular root of all circles is the number three; the number expressing the circle is seven; its radius is the numerical compromise between three and seven, which is five. The figure 5, then, must represent one half of the base line employed upon which to build the square value.

Three is the primary root of all circular areas, while two is the primary root of all square areas. Three and two are five. As the figure 5 represents the compromise of these two roots, thence their first united power, five, must constitute the statement of the first line of the transition from the circle to the square. This is one half of its diagonal. There can be but one principle for ascertaining the area of any given square from its diagonal; this is to draw a right angle line of equal length, each line crossing at equal distances from their ends. The lines drawn from each of these ends inscribe the square, of which there are four triangles. Upon this one principle there may be instituted many methods, and rules formulated to work out the principle. But they are all ultimately reduced to the one principle; namely, the reduction of the square, represented by a given diagonal, to four triangles.

As we have derived the division of the square from the numerical compromise of the circular and square roots, we have determined the numerical statement of the radius of the circle, which is four; hence the diameter of the circle is eight. By this process we have translated the root of the square to a basis for the transformation of a circular area to the square area. We have thus found the ratio of the mathematical problem; namely, the squaring of the circle, which is, briefly stated: eight of the diameter of the circle is as to ten of the diagonal of the square. It will thus be noticed that the basis for that morphological calculus through any circular area (which is a whole thing) to a corresponding square measure—which is a whole thing, must be expressed in two corresponding whole numbers.

The effort of the mathematician, heretofore, has been to discover the fractional or decimal ratio of two proportions, in fractional statement, which cannot be stated but in whole numbers. We urge the annunciation that the circulating decimal found to obtain in the calculations of the mathematician, results from a false application of figures. It has been stated that figures will not lie. But it is decidedly obvious that the use of figures by the mathematician is a lie so far, at least, as figures apply to the process of attempting to square the circle. This lie is the foundation of the Copernican system of astronomy. The man who cannot square the circle does not know the laws of proportion, and therefore cannot state accurately the proportions of the universe. The man who does not know the laws of proportion as they obtain in physics and mathematics, does not know the laws of proportion as they obtain in anthropology. Circles, circular areas, and circular numbers, translated to the language of doctrine, signify the things of truth; while square delineations, square areas, and square numbers refer to morals. He who may square the circle mathematically, and knows how to translate this language to the circle and square of his life, may attain to immortality.

The Indicia of Human Progress

BERTHALDINE MATRONA

THE SUBLIME HARMONY OF THE BIBLE

The Key to the Understanding of the Principles of Truth Therein

"If the Bible was written from a comprehension on the part of different writers of the great system of truth, it must of necessity be harmonious throughout."—Rev. E. M. Castle, in THE FLAMING SWORD of March, 1897.

THE ADAPTATION of this system to the varying needs of the world at successive states of human progress, does not make it necessary that the teachings of one age contradict the teachings of another age. The expression of the principles of truth appropriate to one degree of progress, may differ from the expression of the same principles appropriate to another degree, and yet there may be harmony in the difference. And just as we are able to convey a familiar idea, and understand it when conveyed in manifold variety of expression without confusion, because of that familiarity, so a primary understanding of the principles of truth will enable us to read the Bible without confusion.

This knowledge is the key of the House of David; in what sense will be evident as we proceed. The possession of this key enables us to see that the teachings of Moses and the prophets are not set aside, but rather reinforced by the teachings of Jesus; that the Gospel recorded by one Evangelist is the same Gospel recorded by the others, modified in expression only by the medium of transmission, yet unchanged in essentials; that the teachings of Paul were adapted to the needs of the Gentile world, and consequently were less pure, yet they do not contradict, and above all, do not invalidate the teachings of Peter, James, and John. Moreover, this key enables us to comprehend how the expression of natural principles is no contradiction of the opposite expression of corresponding spiritual principles, any more than the expression of cold at one time and place, is a contradiction of the opposite expression of heat at another time in the same place, or in another place at the same time.

Without this key the Bible is incomprehensible; and such men as Ingersoll, finding it so, yet unwilling to confess their own inability, have assailed its integrity. With this key it is self-explanatory. We would like to quote the whole article, having read it as a refreshment after reading the article in the February *Cosmopolitan*, by Harold Bolee, entitled "The Crusade Invisible," having a foreword under the caption, "A New Civilization." In this article we find a report of the instruction being given by the "higher critics," as they are called, to the rising generation of college students, and its effects, more particularly on the feminine portion. As the faith of the student is being destroyed in "the traditions of the Elders," who handled the Bible without much aid from modern science, to keep the world going as they thought best, it is being awakened for a coming

presentation of truth that shall satisfy their growing passion for certainty.

This "growing passion for certainty," we devoutly believe, will wax so warm that as a flame it will lick up the water provided by the sacrifice offered for the world by Elijah the Prophet, and result in a grand paean of confession of the humanity of God, as defined by the genuine science of the law of the cross, the divine alchemy, due to make all things new. It is foretold that a great company of women is to publish the gospel of the kingdom. The kingdom of heaven in earth is now due; but the King must be rationally and scientifically located before the kingdom which is to bear his new name shall be. The wine of the new kingdom must be found before it may be drunk as the blood of the New Covenant. We venture to declare, on scientific authority, that when it is found it will make the old Bible a new book, the true counterpart of an exact science of a true and well-known universe, whose God is eternally the Spirit manifest in the flesh of the Lord our Righteousness.

Dawning of the New Era

BEING READY for restoration to the divine image and likeness implies such a knowledge of truth, born of the love of God and his humanity, as shall enable one to do the commandments of him whom to know aright is life eternal. This knowledge is the promised portion of the one above all others whom the Lord Jesus selected to feed his sheep and his lambs, the Rock on which he declared he should build his church. This one man, destined to conjunctive unity and identification through possessing all the credentials, with the Lord of the Harvest, came into conjunctive unity with that knowledge of the mind of God in exactly due season, 1870. Then he began to make ready for his own absorption into that mind of the Lord by becoming obedient to the law of immortality, the attainment of which make him consciously the master of the forces of life and death, that would enable him to pass within the veil of man's unredeemed flesh, and by thus making sacrifice for his own sins and the sins of his people, he would necessarily pass out alive in every one that his indwelling presence enabled to keep his commandments. Thus would be instituted the passing in and out by the new and living way.

By their fruits we are to know the children of the Most High when they appear. The fruits of the Spirit, and the nature of the uses of its manifestation, are well defined by the science of the law to which the man destined to be saved will wholly apply himself, and to himself, rather than to the other fellow. There is an immense diversity of gifts and callings to be learned from the study of Universology; and men were taught of the Holy Spirit in the beginning of the age, to

exercise the gift that was in them, and to do what the hand found to do with all the might. The agony of the present evil world is, that men are being oppressed by poverty into doing everything they so often naturally abominate doing, from necessity and fear of want. They possess faculties that are deprived of all wholesome exercise; gifts that lie dormant and die with them, not to live again until they become the redeemed of the Lord.

The suicidal policy of the world of competism results in suicides of all classes. The number of them seems on the increase daily. The prophets of darkness are telling us through the daily press, of the evils that lie just ahead of us in 1910. They give us a peep into a chamber of horrors lacking one ray of God's own sunlight to tell us scientifically what it all means, and of a brighter day. It is God's own sunlight, supplied by the rising of the Sun of Righteousness, that enables men to laugh with God in the face of calamities. There is no affliction, the great Apostle of hope tells us, that is "grievous for a moment," but that works out a "far more exceeding and eternal might of glory" than we can ask for, or even think of, if we walk in the light; and it is possible for all who aspire to the attainment of the divine image and likeness, to walk in the light.

Light is sown for such by Messianic manifestations of Deity, provided by the universal operations of law for them that look for them according to the law and the prophets. Those who have eyes and see not, ears and hear not, ignore certain men promised to appear as Messiahs of certain worlds. People who ignore these men remain in ignorance of the truth they give the world, through loving their promised appearing and kingdom.

The dawning new era was promised, the appearing as the preparer of the way of the Lord, Elijah the Prophet. How this prophet was to come, earlier prophets foretold; name, lineage, work, death, and resurrection—all are foretold, so that Peter of old could declare to the primitive Christians who hoped to attain the image and likeness of their Lord, that they need not be overtaken by the day of the Lord for the entire destruction of the man of sin, as others, to whom his Lord's coming would be as that of a thief. Light was sown for the primitive Christian, in whom was begotten a living hope of immortality and eternal life, and to every one who has this hope we would declare the truth with the words: "Arise! shine! for thy light is come, and the glory of the Lord is risen upon thee."

Paul said, "God forbid that I should glory save in the cross of Christ." The true story of the true cross is all men's for the asking. In that cross was involved the attainment of the glory that excelleth, the light of life, the applied science of the law. The hero of the strife, the most faithful martyr of the Christian era, brought this light forth out of darkness. He has left it as his most precious inheritance to a world sitting in darkness, to baptize it for newness of life, that he may live again with and in his own high, holy order, manifest in his own image and likeness.

The Great Restorer

ONE of the clearest indications of human progress is the gradual awakening of woman to a sense of her mental, moral, and physical degradation in all of her present relations to man, and her realization that there are those far finer to be held, as much for his sake as for her own. Woman is breaking away from the limitations of the minor family life, and aspiring to the rights and privileges of the whole or holy family of God, the great or major family that is to reign and rule the earth in righteousness. Man cannot know the Fatherhood of God and the brotherhood of man until he discovers the divine Motherhood, a functionary and attribute of Deity which the human race, in the ultimates of its declension, has forsaken and forgotten.

The Lord Jesus has made dear to the memory of the Christian era his identity with that Deific Fatherhood and brotherhood, and, in fellowship with his own, he poured out his life unto the death of the cross, to identify himself and them with the whole or holy house of Israel—the divine Motherhood of Deity who involves all; and as a universal mother, the Bride, the Lamb's wife, gives form and function to the Gods, "the many Sons" to come as the clouds of heaven, to be "born again," not of the will of the flesh, but of the will of God. This were impossible did not the church militant become the Church Triumphant by adding to its virtue knowledge, the knowledge of the truth which, applied to life for the salvation of her God, her Hero, is putting on the helmet of salvation; for this is wisdom, to learn to know to do the will of God. Man may not know to do the will without the aid of the Lord of life, the genuine scientist who puts to flight all pretenders to knowledge, who sweeps away man's refuge of lies, and makes their worldly wisdom of fallacy and evil foolishness.

It is announced that the college-bred young women of today are animated by a passion for certainty, for aspiring to find one who knows, and knows he knows, and can "prove all things." One has come and gone "as a thief in the night," and left the world an inheritance of knowledge that heralds his coming again the second time, with power and great glory. This compendium of great knowledge he designated Univer-sology; its foundation science he called Cosmogony. This science of Cosmogony he founded on a demonstrated and forever demonstrable premise, from which he reasoned logically, conclusively, as to the origin and destiny of man and his environment, which he denominated the microcosm and the macrocosm.

The most circumferential man is the woman, or womb-man, the divine or universal Motherhood. Veiled in the mortal flesh of the age, her Messenger, the greatest of prophets, God the Lord, hailed her appearing and kingdom, who, when revealed in the power and great glory of the universal Motherhood, should be called the Lord our Righteousness. It is for this greatest of prophets to slay the enmity between the seed of the man and the seed of woman, and to reunite, to restore, all things to their first estate in God's image and likeness.

The time of the restitution of all things is at hand, and the great Restorer is that Scientist of the law who so applies it to his life that he, like the only living and true God, with whom he furnished credentials of identification, could become obedient unto death, even the death of the cross, for humanity's full salvation. Full salvation is an unknown quantity till what the whole creation groans for is accomplished; "to wit, the redemption of our body." To this end is the descent of the Bride, the New Jerusalem, and the marriage of the Lamb, the Lord ascending from the human race, for whom the Bride hath made herself ready.

Facts Relative to Spiritistic Phenomena

THE MASTER SCIENTIST of Koreshanity has thoughtfully incorporated in his writings for his disciples, certain facts for them to bear in mind in relation to the spiritistic phenomena of the present. He says: "The plan that the materially tending spirits are trying to inaugurate and enforce is an adulterous and abortive attempt to formulate life. It is but a semblance of the resurrection, the procedure of Babylon, and it is deceptive in its every particular." Again he says: "The effort of the spirit spheres is to accomplish the purpose of averting the catastrophe (death) which terminates each sphere of spirit existence so long as the state of immortality is unattained. They hope there to accomplish this object and desire through reincarnation, the real object of all the effort at materialization in spirit life."

"Those now in the domain of spirit existence are not immortal, but will attain to immortality through the divine plan of reincarnation, the threshold of which we have reached. Not only are the angels of the spiritual degree to merge, through reincarnation, into the higher sphere of angel life, but those who are in the flesh enter into conjunction, and merge by the change wrought in them through reincarnation, into the degree of celestial or heavenly angelhood."

"None hath immortality but God"—our God, the Eloah of Jehovah. Jesus attained immortality nineteen hundred years ago. It was his mind or spiritual degree of being with which the mind of the natural man, KORESH, made conjunction in 1870. It was this conjunction which produced the scientific illumination which he received. To those who asked how he, not being immortal in the flesh, was enabled to communicate a science of spiritual life not yet fully known in the spirit spheres, he replied: "He (Jehovah) to whom I bow submissive, is far above the domain of every spirit sphere of existence now open generally to mortal man. All philosophies, all sciences, and all ethics are the habitations of his tabernacle and the sphere of his dominion, and in his supreme ascending he has vouchsafed to impart to me these wonderful laws."

As KORESH had the credentials of the law and the prophets, and the use of the plumb-line to measure the earth, he was regarded by his disciples as the genuine Messenger of the Covenant, promised all men by the

God of Israel, the Savior Jesus. To him they looked as the one sent of the "Spirit of truth," the mind of Jesus, into which he was promised absorption when he should have put all enemies under his feet, and have become manifest as the Overcomer. He came not to condemn anything but sin, and to help and save sinners from their sins, by opening the pleasant ways and paths of peace of divine wisdom. Love alone is the motor power by which we may walk in these ways, and KORESH says: "Love has its office, but the intellect must guide to insure its orderly devotion." He also says: "If your minds are active you will have discovered that I am mindful of an orderly and a disorderly process of operation; that the one is disintegrative and destructive, and the other integrative and therefore constructive. These two methods must be clearly defined and differentiated to insure progress."

While he openly declares against the abuse of the supreme potencies of organic being in materializations, KORESH also says: "I come to you authorized and qualified for the presentation of the true science of reincarnation, and I aver that the organization and equipment of the vito-magneto-chemical battery will be established on this side, through the rational and scientific emplacement of our own natural forms under the divinely-appointed mediumship and controlling guide to all our hopes."

While all this babel of spirit activity, chaos, and change is in progress, and this seeking after familiar spirits continues, with the uncertainty and doubt mixed with belief and hope of those who expect much and feel that they have as yet acquired nothing, and while as a great whole it is in the line of necessity, yet it is but the manifestation and outcropping of unripeness, and a phase of mediumistic attainment to be annihilated by the effulgent glory now soon to succeed and displace the past and the present.

It must be that the mind of God, which declared in the Lord Jesus its immortality by laying down his life and taking it again of his own will, can restore his own fair image and likeness to all who accepted him, and do it in an orderly way.

Moral Obligation

THE status of moral obligation constitutes the actuating and binding force of society. Just what the moral obligations of a state of society are, depends upon the accepted standards of the state as indicated by the fundamental principles of its governmental constitution. KORESH says: "The Constitution of the United States was in contradiction to, and in violation of, the principles upon which the government was founded. Not only were millions of freeborn people, according to declaration of principle, held in bondage, but one half of the white citizens of America were denied the right of franchise. In the very face of all this, we, as American citizens, had the shameless audacity to boast before the world that Columbia was 'the home of the free.'" However, KORESH later admits that "We have in the United States the groundwork for the inauguration and institution of that very kind of social existence which constitutes the ideal perfection of the most radical dreamer of social beatitudes."

IS SOCIOLOGY A SCIENCE?

A Review of a Discussion
At a Recent Convention

THE CLOSING DAY of the recent American Economic Association was marked by a session of the American Sociological Society, held at Columbia University. It was a notable meeting because it showed everybody, according to the speakers, that there is a Sociological Society. A gentleman presented to the audience as the Nestor of Sociology in its organized aspect, Prof. Ward, captured the audience, saying:

"Sociology is bad. It is like vice. So many people want to embrace it. They first endure, then pity, now embrace."

This meeting was composed largely of teachers from various universities; and how to deal with students was the principal theme. The initial paper was by Prof. James Q. Dealey, of Brown: "The Teaching of Sociology." He was followed by Prof. Lester F. Ward, above mentioned, also of Brown, who read a paper on "Sociology and the State." "The Sociological Stage in the Evolution of the Social Sciences," was discussed by Albion W. Small, of the University of Chicago.

The glorification at the beginning of the session was that sociology really existed as a *science*, taught in our colleges and represented on our platforms. The conclusion of the whole matter was expressed in the opinion of a listener, when it was said that teachers found it necessary to be armed with theories to meet facts—the facts of present day life. One instructor stated this point in so many words, how science is knowledge; but the *science of sociology* is obliged to equip itself with theories toward the betterment of humanity, in order to meet the demands of its students who come to it for knowledge. They want to cope with labor troubles, strikes, unrestricted immigration, overproduction, the evils of trusts, corporations that steal the workman's industry, which is his capital,—all these and more.

We contend that sociology is not a *science* until it can point to a remedy for social abuses of all kinds, or devise a new scheme of government that shall be organized to suit the nature of man. The following conversation overheard in a lecture room by the writer shows whither the thoughts of people are tending:

"Well," said a man's voice, "I should not wonder if he branched out into socialism." (They were waiting for the lecturer to appear.) "Now," he continued, "the fundamental error in all these schemes for reorganizing society is this: They start from a wrong premise, and I can tell you what it is. They presuppose that man is perfect. Now I do not believe that I hold that man is perfectible; that he is tending toward perfection, but he is not perfect enough yet to enter into ideal conditions."

It is true that all schemes for the perfecting of

social relations have so far seemed to fail, like Brooke Farm and Icaria. They were not founded on this necessary proposition: unanimity of religious sentiment. You may unify persons on all points save religion. They soon fall to quarreling. But tell them, when present difficulties engross their minds, that they are to be transformed, that the famous Golden Age is to dawn. Argue the perfectibility of the human species, not as a remote consideration, but as coming from a sudden transformation that may intervene any moment; then they are ready to fight their way through all hardships to the goal of progress.

It is one thing to pull off your coat and step down into the arena, found a colony, find people to live in it, enforce its laws, aims, and purposes; in short, make a practical demonstration of a new system. It is quite another and far easier matter to teach and discuss theories with a class.

While discussion of the science of government is going on up North, people who live with a common treasury under municipal ownership, with all amusements free, are trying to demonstrate to the world that they find success in practical work for one another, and that love to the neighbor is not a myth. There are no trusts, except trust in one another, no saloons, no whisky dealers, no graft, and no machine politics.

The Suffrage Question Again

INJUSTICE of the laws toward women workers will continue unthwarted just so long as she is deprived of the ballot, or just so long as the uneducated majority rule. At a suffrage bazaar held in the Martha Washington hotel in New York City during the present winter, a voting booth managed by Colorado women was a feature. The voting contest was not to determine how many of the ladies who flocked around the gay exhibits of Norway, New Zealand, and Finland, with workers gowned in national costume, were in favor of equal suffrage. On the first day these questions were proposed:

"Do the anti-suffragists help the cause of woman suffrage?"

In the face of Margaret Deland's recent lecture at the Plaza, in opposition to universal suffrage, and her denunciation of her own sex as shallow and ineffectual in its methods, this question was answered in the affirmative; the vote recorded as 95 to 21.

"Are English militant methods desirable for this country?" This question was proposed for the second day's voting.

Few American women desire to use force of arms, or to hide in a pipe organ, or to be concealed in a tank to obtain access to the House, or to any legislative body. Some or all of these feats, with others of a more militant nature, have occupied the beligerent daughters

of England. Thank God that without resort to any of their weapons, four of our states have given women equal rights with men. No such methods were needed in Colorado, where the best results have been reached, the record covering the time since 1893. Utah, Wyoming, Idaho, and Colorado have given women the ballot peacefully, naturally without force of arms. A writer from Wyoming has stated that the polling booths are as orderly as a funeral in that state.

The suffrage bazaar was opened by short addresses from Mrs. Carrie Chapman Catt and Mr. Forbes-Robertson, the actor. Both these speakers have an international reputation, and gave *brio* to the affair. One object of the voting booth was to educate those who aspire to the suffrage, into the art of casting ballots "just like those wicked men." It was not found that nine tenths of the ladies expected to write their names on the tickets. Some did.

We have before stated in this magazine that the Founder of Koreshan Universology put the first plank for woman suffrage in America, in to a convention held in the East. He honored women, and he has been honored by them for defending their rights.

A new book on woman suffrage comes from the pen of an accomplished woman, Miss Helen Sumner of Denver. It is entitled "Equal Suffrage," and is a summary of results in one state. She says of the ballot in the hands of the women of Colorado specifically: "It has enlarged their interests, quickened their civic consciences, and developed in many cases ability of a high order, which has been of service to the city, the county, and the state. Closely allied to this wider outlook and richer opportunity, and also distinctly visible as at least a tendency, is the development of the spirit of comradeship between the sexes." This book is published by Harper Bros. While only an undergraduate at Wellesley, the talented author wrote "The White Slave," a trenchant piece of writing dealing with monetary problems.

The most cogent arguments for giving woman the ballot may be briefly recapitulated. First, woman is a human being. In the fifteenth century a learned monk sustained the thesis, "*femina non homo est.*" We have left behind us the dark ages. Secondly, her maintenance is in jeopardy while laws are exclusively controlled by man. Thirdly, she is man's equal in intellectual capacity, as demonstrated wheresoever she competes with him.

The fundamental proposition of Koreshanity is the incorruptible dissolution of the physical body. This has been taught and preached from the beginning. This is understood to be the baptism, and it is to come, not in some dim and misty future, but in our day. Whatsoever annuls such teaching annuls Koreshanity.

It is one thing to talk and lecture on the science of government—quite another to pull off one's coat and go down into the arena to fight for the people's cause. The man who does this falls a martyr.

The "Inferior" Sex

"WHICH sex is it?" That is what the hue and cry was about as soon as it was learned that Maxine Elliott, fresh from London, had brought over a piece with this title, to dazzle the eyes of the men of New York and to make them forget their toils. The opening scene shows a man, a yacht, and the open Atlantic. The man is at his desk, his head bent upon his book,—his new book which he is to write with plenty of leisure, no telegrams, and no newspapers. He is a confirmed misogynist. The inferior sex is woman. He writes:

"Men never wrangle; women are born wranglers. Woman is the note of discord in the universe. Eve brought discord into Eden, and woman is her rightful daughter."

The vessel gives a lurch. Enter valet, to say that the men want to mutiny, and that he wants to give warning. "Men never wrangle!" The owner of the luxuriously appointed yacht threatens to blow their brains out if they do not keep at work. Enter valet, to announce that a young woman has been picked up unconscious from a small boat. Explosion of wrath on the part of the writer. Not even midocean can defend him from the assaults of the inferior sex. He immediately attributes to her a deep-laid plot to disturb his peace and wrest him from his labors.

Meantime, the sailors lay their inanimate burden upon the berth in his cabin. Horrors! What a situation! He won't have her dripping wet clothes upon his beautiful quilts. She opens her eyes and finds him recalcitrant, thundering against her intrusion. She weeps. He orders soup, then breakfast, which she eats voraciously—having been without food thirty-six hours, lost and struggling with the waves.

Finding herself so unwelcome, the fair visitor demands to be put ashore. This is impossible. He is bent on a two or three months' cruise. What is she to do? Fertile in expedients she resorts to artifice, to the natural wiles of the feminine nature. She allies herself with the valet of susceptible heart, incites the crew to mutiny and to lie about the machinery, so that orders may be given to put in shore for repairs. As the yacht has but one cabin the fair lady makes use of it by night, leaving the rightful owner to turn in during the day,—a feature which conspires, with her disturbing presence, to prevent further progress on the "Inferior Sex," the volume to be written on the seas. He is furious, albeit he has discovered her to be an author, the writer of his favorite books, known as "George Fullerton."

When a woman will she will, and you may depend on't. A melee with the mutineers, and she is found with a signal of distress flying, on the upper deck, the men locked below, her host wounded in the leg and stretched on a mattress. She sails the boat with knowledge of navigation picked up from her father, who had his own yacht.

Enter an officer from Her Majesty's mail liner. They are off the Azores. Eve is taken off, but not before her misogynist of a host has bitten the dust. He follows her to London in chains of servitude.

During the whole of this play Miss Elliott is utterly, bewitchingly natural. She is like a frolicsome child, full of pranks. There is not an intonation that is forced. A member of the "inferior sex," she gives points in navigation to a dunce in sailing. She convinces him that she wrote the books he said no woman could have conceived, breaking her incognito to do it, and finally astonishes him by her womanly tenderness over his wound, which she wants to probe.

"Is there anything you can't do?" is his final ejaculation, as her knowledge of nursing is disclosed.

The "Inferior Sex" gives points to woman suffragists. The misogynist throws his manuscript overboard.

Mob Rule in New York

A HAND to hand fight between union and non-union shirt waist girls is reported. It originated when some of the strikers branded a non-union worker who tried to enter the Bijou Waist establishment as "scab." The pickets who have tried, it is said, to induce Helen Taft to go on picket duty, greeted her with contumely, and perforce would have obliged her to renounce her project of labor. Soon, fifty or sixty were engaged in the riot. The "scab" workers were beaten, but the police called in reserves. Four of the strikers were sent to the Tombs.

The "scab" workers being hindered in their approach to the shirt waist manufactory, were subjected to the roughest handling simply in the exercise of a privilege decreed to every man, woman, and child in the United States by its Constitution. It is the "right to life, liberty, and the pursuit of happiness" infringed. The oppression to which the underpaid starvelings of plutocracy object, would vanish under a different system for which they are unwilling to work; viz., united life as freely offered. The Lord Jesus cried in the market place to those who passed by. A voice crying in the wilderness has been heard in America, lo, these many years. "Come ye out of her, O my people. Be ye separate from her sins and iniquities."

How many of these people working on starvation wages in New York, would be willing to exchange their condition for the sunny climate of Florida, to live under a form of righteous coöperation? There is nothing right in the old wage system, and yet all are dancing the *danse macabre* in the streets of these great cities to perpetuate the curse.

If women really wish to help the strikers, then they must remake the fashions. They must give up the beautiful, clinging draperies of the hygienic princess models that fall from the shoulders, and reinstate the clumsy blouse. The shirt waist manufacturers will not abandon more than a certain per cent of their profits, otherwise they are forced out of business. Let us look at things as they are without sentimentality. There are 800,000 members in the women's clubs of the United States. Men are fond of reiterating that women can gain for themselves anything that they want by combining in such numbers. Mrs. Catt denies this

masculine statement most emphatically, and in her manner of doing it, she suggests Mrs. Browning's lines:

"Forsay a foolish thing but oft enough. And here's the secret of a hundred lies. Men get opinions as boys learn to spell, by iteration chiefly," etc.

Mrs. Catt thinks that no amount of combination will prevent male dominance from shelving her bills in Albany. If she cannot control the legislature, woman ought to control the fashions in the interests of her sex. The hygienic value of the one piece dress to all may weigh in the balance against reduced wages for a certain number.

Mr. Shaw recently sent a cablegram that was conceived in the most genial manner to reduce Americans to pulp. Asked to characterize in a short message the mouthpiece of deity in New York, who assured the shirt-waste workers that they were striking against God Almighty, Mr. Shaw replied:

"Delightful, medieval America! Always on intimate terms with God Almighty."

The medieval god has been beheaded, and in the place of three heads he now carries only one. Incidentally, one may say that this has been done by the smallest church of them all, in its worship of a Deity with one person and three attributes, Jesus the Christ. So much for America.

By the latest advice, three of the large firms have yielded to the terms demanded of them; viz., recognition of the unions. This means more strikes and further despotism. "*The Call*," sold by Vassar girls in the streets in aid of the strikers, contained the following ringing appeal:

To Labor

By Charlotte Perkins Gilman

Tune: "O Tannenbaum."

Shall you complain who feed the world,
Who clothe the world, who house the world,
Shall you complain who are the world
Of what the world may do?
As from this hour you use your power
The world must follow you.

The world's life hangs in your right hand,
Your strong right hand, your skilled right hand,
You hold the whole world in your hand,
See to it what you do.
Or dark or light, or wrong or right,
The world is made by you.

Then rise as you ne'er rose before,
Or hoped before, or dared before,
And show as ne'er was shown before,
The power that lies in you.
Stand all as one till right is done,
Believe and dare and do.

It is the earnest endeavor of the new civilization to so reconstruct social economics as to substitute industry for labor, to make culture and amusements free, and to reduce the working day to five hours.

Without religious unity, practical coöperation or colonization upon the basis of communism is impossible.

Health and Hygiene

Dr. J. Augustus Weimar

ATTAINMENT OF ULTIMATE HAPPINESS

This to Be Found Only in
Immortality and Eternal Life

"For it was becoming him * * * to perfect the captain [Gr. *archegos*, lit., chief leader, prince, author] of our salvation through suffering." "Be not surprised at the fiery trial among you, which is to try you, as though some strange thing was befallen you; but if you are partakers of the suffering of the Anointed one, rejoice; so that in the revelation of his glory, you may rejoice exultingly." (*Bible, Literal Rendering.*)

"Man must attain through suffering the goal of his higher desires; and the Creator permits him to thus progress, knowing in his wisdom that through such means man must attain to happiness, which can be involved only in the law of contrast. * * * If happiness depends upon the law of its contrast with sorrow, then God himself is restricted by this very law. God exists by virtue of laws inherent." (*Koresh.*)

MARK, FIRST OF ALL, the antithetical coordinate terms, both in the preceding Bible reference, namely, "suffering" and "glory," as well as in the citation from the writings of KORESH; namely, "suffering" and "happiness." According to the twofold testimony, ultimate happiness or glory, that is, immortality and finally eternal life, cannot be reached except through suffering. The law of *opposites*, the law of *contrast*, involves such a procedure. If it is an inherent law, then, if suffering befalls us let us not be surprised or dismayed, as though some "strange thing" had overtaken us.

Every human being strives to attain to happiness. However, only a certain class of people know what constitutes ultimate happiness. All people seek and desire to attain some kind of happiness. Ultimate happiness is found in the attainment of immortality, the intermediate and transitory state between mortality and eternal life. The enduring happiness, however, is found in the last named state; but the gateway to the final state is through the transitory or intermediate state.

The greatest obstacle today in the way of one's reaching ultimate happiness or glory, is the manner in which the nominal church leaders and their flocks seek to attain it. They hope to attain it in some imaginary heaven beyond the sky, yet they do all in their power to postpone getting there. In fact, their demonstration over one who dies, with what follows, namely, the funeral, burial, erection of tombstone, the inscription upon the stone, etc., is not in harmony with their belief in the abode of happiness or glory beyond the sky. To an observing person the whole manœuvre is full of inconsistency, to say the very least. Even their tears, their sorrow and lamentation for days, weeks, and months, are proof positive that their belief rests upon imagination. Their hope is visionary, consequently when death gains the victory over a friend, the vision leaves them, and they must do something to make up for the imaginary vision they had. Their entire theory and belief of doctrine are founded upon paganism, sentimentalism, and conventionalism, coupled with misinterpreted and misapprehended Bible statements. Altogether, a sad chapter of delusive orthodoxy, or rather heterodoxy!

The world at large seeks happiness in its own conceived

fashion. Yet many are intoxicated with the opinions and ideas of orthodoxy, to the extent that they go through the same manœuvres and demonstrations when any of their friends go to the imagined abode of glory or happiness beyond the sky. But aside from this, money and fashion constitute the chief happiness or glory of the majority.

Ultimate happiness is reached, according to the Apostle Paul's statement to the Romans, by "the crucifixion of the old man." What this signifies is not at all understood by the worldly minded so called, and only in a dismal way by the so called spiritually minded of the orthodox (heterodox) church members. To the Colossians the same Apostle writes: "Put off the old man with his practices." What are these? Turning to the book of the Ephesians the same Apostle admonishes: "Put off, according to the former course of life, that old man, which is corrupted by deceitful desires."

If "the old man" is *corrupted*, why do the orthodox church leaders try to reform and convert the old fellow? The term "corrupted" is in the past tense, which means that the old man is a hopeless case; he cannot be reformed or converted. The only reasonable thing to do with him, as the Apostle suggested, is to "crucify him." Paul said to the Romans, that "by the Anointed one the world is crucified to me, and I to the world." Again, he says: "They that are Christ's have crucified the flesh with its passions." According to the scientifico-religious doctrines of Koreshan Universology, "the old man," with all his hellish practices, is to be bound in bundles and burned completely at the consummation of the age, at the time of harvest, so that neither "root nor branch" will be left.

The "old man" is the "makeup" we have derived from beneath; that is, he came into existence by being conceived in holy (?) wedlock, according to heterodoxy, then gestated and born a babe. Holy Writ says that the "old man" is conceived in sin and shapen in iniquity," and "born with a heart deceitful above all things." Think of this salacious old fellow with such an awful description! Why, that is just the very opposite of what heterodoxy teaches! Why does it get the doctrines of the Bible so mixed up, and in such an inverted and perverted state? The Bible says that when men slept during the "dark ages" (centuries), the enemy came and "sowed bad seed," and it began to grow together with the good seed. A bad state of affairs. But the worst of all is found in the fact that heterodoxy does not discriminate between the good and the bad seed. It accepts fallacious doctrines together with divine ones.

The "old man" is the ego, the would-be great "I Am." The I-Am spirits have greatly multiplied in this present Pisces or fish dispensation, the age of proliferation; for that is the signification of the foreign term. The I-Am spirits have been so prolific that they are not only multitudinous, but also multifarious. For at no time in the present world's known history, yea, even within the present Mazarothis cycle of twenty-four thousand years, have these

would-be great I-Am spirits formed so many societies, cliques, and clans, wherein all members (and the numbers thereof are millions) audaciously claim to be the great "I-Am," having "the kingdom of God *within* them."

These great I-Ams (male and female) have for their parents, according to the Holy Writ, the "old dragon," whose official name is "Diabolos," which signifies dart-thrower and false accuser; and the name of his consort is "Satana;" that is, adversary. Jointly, they are the personified principles of fallacy and evil—a bad conjugal or conjoint pair. It should be no surprise to us if this "pair," with their multifarious host of *daimonon*, would try in every conceivable way to attain happiness except by the rightly ordained way; because the right way means their utter crucifixion and complete conflagration. Their *habitat* is in the brain of humanity. Should any desire to see a photo of *Diabolos*, *Satana*, and *daimonon*, their offspring, KORESH always recommended the "looking-glass;" they will show their "countenance."

One cannot reach and attain the state of happiness by way of "flowery beds of ease." If the authors or prince-captains of our soul and spirit salvation, as well as our body salvation, were made "perfect through suffering," can we hope to reach it in some other way? Surely not! Knowing these facts, we also, by way of illustration, find a lesson and a comfort in the fact that "a smooth sea never made a skilful mariner." Suffering for a righteous cause is not beyond that which we may be able to endure to a finish; for it is promised us: "No trial has assailed you except what belongs to man; and God is faithful, who will not permit you to be tried beyond your ability; but with the trial, will also direct the issue, that you may be able to bear it." (*Wilson's Rendering*.)

There is also a truth expressed in the familiar saying: "God tempers the wind to the shorn lamb." And we find this truth also illustrated in the known fact, that trees have a thicker bark in the direction of the prevailing north winds; Arctic animals have a thicker fur; and all for the purpose of enabling them to endure the extreme Northern clime, with its freezing winds and storms. In view of these facts, will not the Creator consider the animo-human beings more than animals and trees?

As the prince-captains of our soul and spirit salvation, as well as the hero of our bodily deliverance, have suffered; and although God has "no pleasure in suffering," for it is a pleasure to Him to give to his Son and prospective multiplied Sons the "good things," therefore suffering is for *contrast's* sake, and not for pleasure, according to the universal law of *opposites*. The tree of the knowledge of good and evil is for the purpose that man may learn, by hard, harder, and hardest trials and personal experience, both good and evil, as well as both truth and fallacy. All for the ultimate purpose, that we may be able, from choice, on the one hand, to discriminate absolutely between good and evil, and truth and fallacy; and on the other hand, reject absolutely the evil and fallacy, and receive and keep intact the truth and good.

This is the attainment of every Messiah in every age of the world's history, as well as of the prospective Sons of the Almighty, the product of the Messiah, of which each

Messiah in every age is the high priest of their order. This is the scientifico-religious tenet in which the primary essence of the Deific mind is perfectly blended in wonderful poise and equilibrium; namely, love and wisdom, or intellect and affection. Such a doctrine arouses one's intellect and affection, because it appeals to one's elevated thoughts and rational process of thinking; because it is absolutely just and fair. Anything less is unworthy of the biunity of Deity, our Father-Mother God, and the immutable law of Being.



Trying the Strings of the Harp

THE following incident seems to our mind to illustrate very fittingly destiny's aim in behalf of human suffering:

"What makes you try the string of your harp so much before you begin to furnish the music?" asked a strange looking bystander. The laconic reply was: "While I am stringing, trying or testing my harp, I am not doing it to produce music, but for preparation's sake."

While passing through the forty-two re-embodiments or recurrent earth-lives, "the valley of the shadow of death" (the mortal states of hell, salacious sexual desires, and commercial infernalism, with its "bottomless pit," always desirous for more, though it has no bottom, the *vailed index* of a future deliverance and salvation), our harps are often severely strung, tried or tested, not for the purpose of producing lovely and harmonious music, but for the purpose of preparing us for the orderly, harmonious, and perfect state of immortality in the flesh, here in this visible, tangible, but renewed universe. For it is written: "The fashion of this world passeth away." Again: "They [the animo-human earth and heavens, the old church and state] shall perish, * * * and they all shall become old like a garment; and like a mantle thou wilt fold them up; like a garment also they shall be changed; but thou art the same, and thy years shall not fail." 1 Cor. vii: 31; Heb. ii: 11, 12. (*Wilson's Rendering*.)

When a harpist has finished stringing, trying or testing his instrument, he is then ready to draw out its perfect and full harmonies,—all for the mental elevation of others and himself. Such a feast makes us forget the severe times, when we were strung and tried to the utmost. Destiny's aim, according to the movement of the definite sign of the heavens, is nearing a climax, at least with a certain *thetical* and *antithetical* class, the "firstfruits" of the great harvest promised in Holy Writ. It is written: Some shall awake to a consciousness of everlasting (immortal) life, and some to shame and everlasting contempt. Or, as the Lord Jesus states the same event: They "shall come [stand] forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." The Greek word *krisin*, means judgment or separation. (John v: 29.)



The object of all truth is to demonstrate the processes of life. All truth points to the one central and final truth,—the Philosopher's Stone, which is the great truth and law of immortality.—*Koresh*.

For the Younger Minds

Eunice Hussey

THE LEGEND OF ST. CHRISTOPHER

A Persistent Search for a Superior
Ultimately Found in the Christ

IN MEDIEVAL times the whole world was superstitious. Belief in the supernatural was general. Hobgoblins and demons, wicked elves, fairies, and witches—every conceivable creation of very active imaginations was accepted as reality. From the miracles or marvelous things which Christ performed as a proof of his Messiahship, doubtless sprang many of these accepted tales. To Christian characters were attributed great and miraculous powers. No saint's history is quite free from these traditions, either of his own power or of wonderful intervention from heaven on his behalf.

There lived a man early in the Christian era, a native of Syria, of whom much that is wonderful was related and believed. In substance, however, this is the legend of St. Christopher:

A man of bone and brawn once lived on earth, who of his great deeds and feats of strength was so proud that he made a solemn vow to search out a man stronger than himself, if indeed, such an one existed, and to humbly serve that one, and that one only, who recognized no superior, who feared nothing and ruled over all. "He that is most powerful shall be my master," said the strong one; and so he set forth upon his quest. Ere long he went into service for a man who was unafraid, or seemed so, than whom no other upon the earth was greater. But upon a time the master shook and trembled.

"Art thou afraid?" asked the servant.

"Of no man, indeed," replied the master; "but the Devil has greater power than I. To him I am compelled to pay tribute."

"This is not the one whom I sought," thought the strong one sadly. "The Devil is yet more powerful."

He slipped away from his master's house, and not long after took service with that host who are under his Satanic Majesty's banner.

"I have surely found the strongest!" he often said, as the Devil's tithes came pouring into his immense coffers. The Devil himself caused kings and governors to bow, as one human being after another recognized the force of his dominion. "None are mightier than he." But once he heard in the Devil's halls, the whispered name of "Christ," and before the image of a man upon the cross he observed that the Devil trembled.

"Can it be that there is yet a greater?" he asked. And when he found that indeed the name of Christ or his image would instantly vanquish the Evil One, he went upon his travels once more. In a remote and lonely place he found the dwelling of a monk, who told him the story of Jesus, and caused him to be baptized. Because he had owned Christ's enemy as master and had done his service, he set for himself a penance. A wide and deep stream there was in this part of the country, very difficult to cross, so he stationed himself by its banks, to carry across it all pilgrims

who journeyed that way. Many years he dwelt here, and received the good wishes of all who went by. At last, one dark and stormy night, he heard the plaintive cry of a child through the darkness. He hastened forth from his little hut, and discovered it, shivering in the cold. For that night, it shared his bed and board. In the morning it begged to be carried across. Willingly the strong man took up his light burden, but, lo! as he went farther, the child grew heavier and heavier—now 'twas the weight of a full-grown man. Yet farther, and the strong one began to breathe harder. At last, he could not take another step.

"What art thou, a demon or genic?" said he, striving to shift the weight on his back.

"Oh, carry me over, please," begged the child.

So he started again, and at last, by dint of great effort, reached the opposite shore. Then he knew the child for his Master, Christ, and he was ever after called Christopher, the "Christ-bearer." For a sign to the skeptical, 'twas said, his knotted staff which he laid on the ground sprouted and grew, and became a lofty palm tree. This tree might be seen by all who journeyed thither.

Does the tale of Christopher recall to you that other Christ-bearer, the dove that flew from east to west, and upon a time landed on a palm-shaded island, truly bearing the Christ and his religion to the New World of the Occident—Columbus?

A New Language

BY BERTHA M. BOOMER

THE BEAUTY of expression lies so predominantly in comparison that the orator or author who creates the most forceful and striking figures, delights and enlightens his hearers above the more prosaic, commonplace writer or speaker who does not draw contrasts or note similarities between things well known, to make obvious things more difficult of comprehension. Comparison is the source of the greatest possible stimulus and enjoyment to the intellectual faculties. It is the natural, normal process of thought.

Some of the most lauded productions of famous poets are worthless except for their refreshing and artistic figures. The constant effort of all writers is to discover and produce new and entirely original figures. It is the sweat-shop of the beginner in journalism to fashion these ornaments into patterns before unused, to adorn his maiden efforts. The pattern must not only be new, but unusually well drawn to procure him prominence above his fellows in the same sweat-shop. His new figures must not be far-fetched, as the saying goes. But only the very clever are successful; for it would seem, as endless as the supply is, that every comparison possible has surely been made, remade, and then made over until many are threadbare and others completely worn out. Yet, this is not so; but without the constant creation of new conditions and concurring events, originality might become impossible, and the orators, poets, and writers' existence finally resolved into a monotonous grind of the

same old lessons—for figures are lessons—iterated and reiterated.

There is, however, and the great pity is that so few are awake to the fact, a new and unique science before the world today, which is an illimitable storehouse full of new and astounding comparisons, or similes, metaphors, antitheses, symbols and analogies, etc. In fact, the new science is founded upon comparative analogy; it is also proven by comparative analogy. One of the axioms of the science is, a law in one domain is a law in every domain—an excellent basis, indeed, for countless figures. And further, the science includes every domain under the sun, for it is the science of Universology, the science of the universe founded upon the law that all life is generated within the cell. Therefore the life of the universe must be generated within a womb or cell. The universe is a great cosmic egg—there is one figure to begin with. It is a simple one, yet if the magnitude of this one figure were thoroughly understood, it would open the portals to myriads of other figures, bright and shining, that would revivify and practically create a language new and beautiful,—beautiful because founded on truth; new, because it has so long been lost to the world.

The Children of the Kingdom

THE CHILD is the symbol or type of innocence, and has been so regarded in all ages of the world. But the true innocents, the cherubs of divine wisdom and purity, are yet to be revealed to man.

"Suffer the little ones to come unto me, and forbid them not, for of such is the kingdom of heaven," said the Messiah of the Christian age to his Apostles, speaking of the children who were brought to him for his blessing. And true it is there exists a wondrously beautiful realm inhabited by the loving wise, and innocent in the perfect simplex of being—heavenly childhood.

In the highest state of the spiritual world, in the very center of the universe, dwell these happy entities, beings who, through ages of wandering through all the earth and every experience that is possible in it, were fitted for this great joy, and returned at last to childhood's bliss.

These are the celestial cherubs who might have been seen, had spiritual eyes been opened, as golden children, angels with wings, at the outpouring of the Holy Spirit on the far-famed Day of Pentecost. These are the children of perpetual youth, the Fountain of which Ponce De Leon so aptly came to Florida to find. And these might say, could we hear their speech, as did the "boy who wouldn't grow up" in the popular play of some years ago, Peter Pan: "I'm youth,—eternal youth! I'm the sun rising—I'm poets' singing—I'm the new world—I'm joy, joy, joy!"

To Slaves

BEND not beneath oppression's yoke, benighted,
Nor count yourselves as heroes for your pain.
Suffer only when the wrong cannot be righted,
Bow never when you liberty may gain!

Behold your fellow-prisoners before you,
As at the evil load they tug and strain;
May God in heaven send the spirit o'er you,
That dares and strives and conquers, once again!

The Friar's Shoes

FRIAR WILLIAM walked through the evening twilight toward his solitary cell. From heaven the dew was just beginning to fall; soon the kind stars would shine out from the fast-deepening gloom. The chill night wind began to stir and the mendicant shivered, drawing his shabby mantle closer about him. At a turn of the highway, a shadowy form approached and passed him. "Good-even, father," said the man as he went by. To which the father replied with a low spoken benediction, making the while the holy sign of the cross.

It was a time of fasting and meditation, but his thoughts, as he proceeded, were not of the holiest order. Tired nature had begun to assert herself, for he was acutely conscious of his great weariness from preaching much that day, and knew that his bare feet were bruised and wayworn from trudging many miles. He drew nearer to the little glen where his hut stood, still in a mood of depression, stumbling at times 'gainst the rough stones of the road, and thought to himself how glad he should be of the night's repose, though the bed was hard and the waking must be early. But at a little distance from the thatched hut he came upon a strange thing. Flung carelessly by the way was a well-worn pair of the awkward shoes of the time, which had not, however, outlived their entire usefulness, as Friar William saw at a glance. How they came in such a spot, how and why they might have been left on a little-traveled road near a hermit's domicile, was a mystery. There was not much likelihood that their owner would ever recover his property—this he knew.

"And so," he reflected, "may I take them as a providential gift." Then he picked up the shoes and carried them in. "Surely in a cause of good (and what more necessary than the winning of souls to Christ?) I may wear them, for my feet by much traveling are tired and sore, though I have no illness, that I should pamper the body." So in his haircloth garment fell he asleep and dreamed.

In his visions he was again upon a lonely road, in the Autumn twilight, but this seemed far away and was not the accustomed path with which he was familiar. A sense of dread stole over him, though he seemed upon some errand of mercy. He realized that this was a dangerous place, where thieves and murderers were common. Even as the vague fear filled his heart, he detected a rustling in the bushes, and saw that they concealed a foe. In the next instant two armed and desperate men sprang forth and blocked his way.

"Help! help!" he cried; but they laughed scornfully.

"Thy silver! Come!" said one of the men.

"Have mercy! Hold! I am a friar, an holy man!" he cried.

"A Friar!—and wearest shoes? Ho! ho! Why none but the sick of their order go shod," laughed one. But his less mirthful companion said:

"Do as we bid thee, quickly! Thy disguise is good, but thou art not careful in small matters, my brother."

He lifted his foot in disproof, but gazed in astonishment, for upon it was certainly a shoe. He was wearing the shoes he had found by the road.

"Upon him!" shouted the first villain, showing a cruelly sharp knife. "He has money concealed in his robe!"

Friar William awoke—to find that it was already daylight and the birds were chirping and calling gaily to each other. The perspiration of terror was wet on his brow. In one corner of the hut stood the incriminating shoes.

Friar William arose. "The dangers of the weak are many," said he, with a grim smile. Then from his little wooden window he threw the shoes far into the briers.

Light on Current Events

John S. Sargent

DECLINE OF CHRISTIAN CIVILIZATION

Tyranny and Oppression in
Modern Christian Nations

LROPOLD IS DEAD, but tyranny and oppression died not with him. If the world is horrified at the bloody exploitation of a weak and alien race by a civilized potentate, what ought it to say of the so called civilized and Christian nations despoiling their own kith and kin, their own people, in a heartless, cruel, and conscienceless grind for gain, or for the maintenance of power and privilege? Passing by the unspeakable Turk, who keeps his hand red and his heart blackened with Armenian blood, as belonging to Moslem rather than Christian civilization, it is not certain but that he is outclassed by the Russian slaughter of the Jews. But when we consider the iron rule and unflinching cruelty of the Muscovite government to keep its own people in subjection to absolutism, is there anything in Turkish history with which to compare?

The long line of exiles toiling constantly toward the inhospitable clime of Northern Siberia, arrested often upon mere suspicion, and sentenced without trial, is enough to make the soul of Christianity weep—if it has a soul to weep. But even this is not enough; for in addition to the infliction of the knout (knotted whips), thousands are doomed to spend the remainder of their days in the quicksilver mines, their bones contaminated, and to die miserably in a few years of mercurial poisoning.

Out of the thousands apprehended, some that are considered the most dangerous characters are selected to be immured for life, maybe, in prison. One of these, the most noted, being so constructed (so the prisoners are informed) as to be a constant reminder that it is their tomb—the Schlussenberg. Upon an island in the Neva, forty miles from St. Petersburg, stands this monument of Russian oppression and inhuman brutality, within whose cold, unfeeling, and unyielding walls many of the nation's noblest heroes and heroines have paced out their solitary existence in hopeless anguish, so dreadful that not a few of them, in the frenzy of despair, have starved themselves to death, or attacked their keepers for no other purpose than to be shot, which is the punishment for such insubordination.

Upon the London platform a frail little woman is laying bare the secrets of this living tomb of the Russian patriots, whose long-drawn-out martyrdom has hallowed its forbidding walls. She is telling the story of her twenty-three years in this nerve-racking silence,—released only when it was thought there was no longer life enough left in her to intimidate the tottering dynasty. So much for a sample of the refining influence of the Eastern division of the Christian religion—the Greek church!

Let us now turn to those Western nations who affect to bear aloft the cross of the lowly Nazarene, in the Roman branch of the great Christian church. What have they done, and what are they doing, to lead their people to follow in the footsteps of Him who taught "to sell that thou hast and give to the poor"? For this investigation we can find

no better example than our next-door neighbor, the Mexican nation, which, founded in the name of Catholicism, and by a Roman Catholic mother—Spain, it has had no other faith to profess, or to guide it from birth to its present maturity and rank in Western civilization. Since the days of the Inquisition, when to question the authority of the Pope was to die at the stake, no nation has been more completely under the dominance of the church as represented by the Catholic priesthood; and what have we?

It is true that we affect to look upon Mexicans as semi-barbarians; but if we are to accredit Christianity with our degree of civilization, surely Mexico has had its influence quite as long and quite as intensely; though there might be something lacking in variety, we are having Christianity in all its varieties. But to the facts:

The story of "Barbarous Mexico," by John Kenneth Turner, now running in the *American Magazine*, gives these facts in abundance, and of a nature calculated to curdle the milk of human kindness, and cause the very blood to run cold in the heart of the humanitarian. We can sometimes find excuse for men resorting to unstudied brutality, in a sudden burst of passion; but for any people credited with less savagery than the untamed Indian to resort to, and follow up for generations, such unremitting cruelties as are herein described as being inflicted under the system of Mexican peonage, is most appalling. If the old Mosaic law, "An eye for an eye, and a tooth for a tooth," still holds good, we may well shudder in apprehension of what is yet in store for this nation.

These barbarities are inflicted, not in hatred, or in defense of life, liberty, or virtue, but for gain. Cold, heartless, and unrelieved by a single spark of human kindness, the rich subject their fellows, largely of their own blood, for no other crime than the misfortune of poverty, to a slavery so rigorous that only a few months suffice to wear the life out of their overtaxed, starved, and lacerated bodies.

Peonage is a system of debt servitude, whereby the debtor and his family after him become, to all intents and purposes, the slaves of the creditor until the debt is paid. The law has been so amended that it does not now sanction the holding of the family; but by the collusion of corrupt officials, this amendment is practically a dead letter. Once in debt, the creditor sees to it that by overcharges and rascally bookkeeping the indebtedness is never discharged.

This law enables labor contractors, by flattering promises that are never meant to be fulfilled, to inveigle the ignorant and impecunious laborer into a contract upon which he is advanced a few dollars, when, presto! he is transformed from a freeman to a slave, to be marched away (his family too, maybe) under guard, to be sold to some tobacco or other planter, at \$45. \$50. for the men, and half price for women and children.

This sum is not, of course, regarded as purchase price, securing fee simple ownership, but is the agent's commission, and is added to the debt of the peon, so he must repay it in labor. In addition to this many are kidnapped

outright, while the chiefs of police of the countries turn a dishonest penny by arresting all they can, on the flimsiest excuses, and often upon no excuse whatever, and hustling them off without trial to the slave-drivers.

These methods apply to the native Mexicans. In addition there are the Yaquis and other Indians, who sometimes, as prisoners of war, are sold by the government into servitude. A sample of the treatment of the former is illustrated by Mr. Turner's observation in the *Valle Nacional*, where it is exemplified in a manner nothing short of diabolical. This is a valley or gorge from two to five miles wide and twenty miles long, in which the plantations are devoted exclusively to the production of tobacco.

Here, hemmed in by rugged mountains and thick jungle, inhabited by fierce, wild beasts and poisonous serpents, thousands of peons are driven to toil under guards armed with pistol and sword, and lithe canes cut from the mountain side, of a wood tough as leather. With these they beat their charges unmercifully, forcing them to long hours of labor on two meals a day, consisting of sour beans, and tortillas made of damaged corn. At night they are herded together in jail-like dormitories with dirt floors, and sleep on thin straw mattresses, with no other bedding; sometimes they have wooden benches to sleep on, oftener not.

Out of the thousands that are taken into this death valley every year, one fifth are women, and one third are boys under fifteen years of age; but not one in a hundred ever gets away, or returns along the one solitary road that leads into this den of human misery. The victims of this den are only freed when the bastinado can no longer force the aching flesh to toil,—then they are turned out upon the road in rags, without money and without food or shelter, to die, unless they are able to crawl to a little town, *Valle Nacional*, at the entrance to the gorge, where there is a barn-like structure called the "House of Pity." And whatever food or attention they get here, is the charity of a few free Indians that are located at this place. And here too is the cemetery, with acres and acres of rude bamboo crosses testifying to the thousands that have been sacrificed to this moloch of greed, and also to the comforting assurance with which these people were no doubt deluded that the church would give their souls that absolution from perdition beyond the grave, that she refused to secure for their bodies while living.

This church, that could stir all Europe to sacrifice the flower of its youth in a bloody struggle to wrest the lifeless and crumbling walls of the once Holy City from the desecrating hands of the Saracen, can now witness, with unmoved compassion, the cruel desecration of living beings—the would-be tabernacles of God—by their wealthy but brutalized brethren.

This, then, is the ripened fruition of a church, whose millions still lean upon its promises with unsullied hope and trust. This is the sequential, ill-visaged progeny of that church's adultery with pagan competition. This is wage slavery in its last logical and legitimate analysis and results; and however much we may abhor the unseemly picture, and balk at its entangling toils that we ourselves are now in, we must still look upon it as presaging our own fate, unless the Lord in his mercy bars the downward path

we are treading in the decline of modern civilization.

Let us flatter ourselves as we will, that Protestantism and our superior enlightenment will save us; but Protestantism has already assigned the masses to the exploitation of the predatory rich, and is cowardly allying itself with those that are most able to build its churches, endow its colleges, and feed its foreign missions.

If these facts are not convincing as to the trend of that branch of the Christian church toward capitalism, in the coming struggle between it and labor, then the fact that Protestantism is even now coquetting with Romanism for an alliance with the "mother church," that will aid both in maintaining their ill-used power over the masses, ought at least to cast some suspicion to that effect. Whatever good the Christian church, in any or all of its branches, has done in the past, its days of usefulness have gone by. Like an old garment, it no longer comforts man. It is to him only a shame and a reproach, contributing misery and not happiness. It should be cast aside as rubbish that is obstructing the path of human progress.

As to what may be expected of our superior intelligence in safeguarding our liberties, it is only necessary to note how few of its most eminent possessors are *not on sale to the highest bidder*, to see how little we can hope from that source. It is only by the transference of the love of self to the love of the fellowman, that we may hope for rescue; and this change springs not spontaneous in the human breast,—only God can bestow it.

Already we have laws in many of the states, for the collecting of debts, that are the basis of peonage; and the system is operating in its milder phases with little protest from the authorities or the people. A few more turns of the power of capital, a little further stultification of the public conscience, and the shiftlessness and unreliability of the Negro as an excuse, and we will be copying "Barbarous Mexico" in this, as we have come to copying the Indian in the vice of the tobacco habit, and the European in beer guzzling. But it will not stop with the Negro; the white man, too, is in the toils, and the slave driver will be heartlessly color blind in his selfish interests. As a sample, the "white slave" traffic is largely maintained by the use of these debt-collecting laws; and although decent people are horrified at the revelation of its extensive prevalence, they are not yet sufficiently shocked to consent to the abolition of the whole wage system and its co-related cause, competition, from which this slavery takes its rise, and by the power of which it will reach to its inevitable conclusion—peonage.

Were it not that there is a God who rules the destinies of men, and who even now is preparing to thwart these dire results, these facts and the apprehension of their logical conclusion would be cause for utter despair. But humanity is to be saved,—saved from the power and destruction of its own greed. The time is now when daily we await the coming of the Son of man with power and great glory.

If the astronomers would get down to measuring the earth's surface, instead of triangulating the heavens, they would soon find out a few facts that would knock out the Copernican system.

The Desire to Go to Heaven

THE following paragraph is clipped from *Truth Seeker*; and assuming, despite the agnostic determination of this paper, that the quest is an earnest one, we are disposed to render such assistance as may be within our ability:

"Why does a person wish to go to heaven? Is it to escape care and responsibility? There will be no need of work for others there, as all will be saved and happy. Then what does a person wish to go there for? Give us the reason. Why does a person not want to go to hell? There will be lots of fellows there, and lots who will need sympathy and help. Hell will be a better place to do good work for man than heaven. Then why does a person not want to go there? Give us the reason. Which is best, to live in heaven and do nothing, or to live in hell and make good use of one's time?"

First, we wish to correct the erroneous impression, derived from Christian fallacy, that heaven is a location presumably in some far-off space, or that there is necessarily nothing to do in the heavenly life. These erroneous concepts are drawn from Christian theology, whose teachers are a set of scalpers selling bogus tickets to that blest abode. This ought to be apparent to any one, from the fact that they cannot give the location or the character of him who presides there, claiming him to be unknown and unknowable. The very best they can do is to point to the grave, somewhere beyond whose portals the heavenly region is supposed by them to exist.

Heaven is a state of life, a perfection of manhood. Show me the absolutely righteous man, and I will show you where heaven is located. The righteous man is heaven in its least form; an aggregation of such individuals is a greater heaven. To go to heaven is to attain perfection by an adequate experience and development through a long course of discipline and experience in hell.

We do not have to go to hell, for we are there already. Hell is a state of imperfection,—a transitory condition through and from which we are developing to a higher condition. Its evils consist in the motives and actions that spring from the imperfections in us. In other words, hell is the university from which we take our degree and discharge, when we are prepared to enter the real, the eternal life. Hell is just as necessary to our progress to that blest condition, heaven, as the college is to the professional life, or as the experience and growth of youth are necessary to the subsequent attainment of mortal manhood.

Heaven will not be without its responsibilities and service. Its uses will be the service to the neighbor, and its joys will be the delight of such service. If our Christian friends are relying on having nothing to do in heaven but to play on a golden harp and sing hosannas to a silly and praise-loving deity, they will be sadly disappointed. The Almighty wants something more than incense and oblations from his people; he demands usefulness in all the necessary walks of life. Nor will the people be so far removed from their environment (hell) that there will no longer be opportunity to labor with and for those still wrestling with the catechism of existence. When the Creator said: "Let us make man," he called to his aid those who, having passed through the process of being made men, had attained to a

ripened experience that would make them able assistants to those still struggling through that long and complicated process. Hell being the field in which the Lord operates as an husbandman, to reproduce his kind—the perfect man, it is, as we view the unregenerate hosts of today, surely extensive enough to give employ to all qualified to labor in the Lord's vineyard. So that while we may seek to go to heaven, that is, qualify for the perfect state, we do so with no idea or expectation that we shall be removed from the world's field of usefulness, but that the scope will be many times enlarged, and our powers to do good very greatly multiplied.

No Canals on Mars

THE whole six hundred artificial waterways on Mars have disappeared in a night, as by the wave of a magic wand; and the whole of the watered stock of these enterprises, both preferred and common, in the hands of our scientific savants, has gone to everlasting smash. The people, too, the diggers, are involved in the common ruin, and are now relegated to myth only, in the minds of those who profess to accept nothing less definite than a mathematical demonstration.

Professor Hale, of Mount Wilson Observatory of California, has taken some photographs with his 60-inch telescope; and although they are a great improvement on any hitherto taken, there are no indications of canals in the spider-like network shown on the sensitized plates. The supposed canals are now explained to have the effect on the eye of a congeries of dark spots,—merely a visual delusion based on and confirmed by that still greater mental delusion, that the earth is a convex body floating in a limitless universe of other convex bodies, supposed to be worlds.

Here again is another conclusive proof of the unreliability of the so-called exact science of modern astronomy, the wisdom of whose adherents is evident, not so much in the incontrovertibility of their scientific (?) statements, but rather in the accommodating facility with which they can change from what they believe today, to its utter denial tomorrow.

There is really no use trying to patch up the old governments. We will have no true government until the kingdom of heaven is established in earth.

The flying machine, the wireless telegraph, the North Pole discoverer, and the graftless politician, are the curiosities of the day.

The great combines have adopted coöperation for themselves, but they are very much opposed to labor doing anything of the kind.

When mankind free themselves from bondage to the money power, then they will begin to experience real freedom.

Labor and its products constitute the only real capital.

Topics of Interest & Importance

THE AUGMENTATION OF SOCIAL CORRUPTION

BY MADISON WARDER

FOR NEARLY forty years a dying world, rotting in the filth of its own degeneracy, has been stung by the accusing voice of one whose possession of the absolute science of being enabled him to see clearly the depths of evil into which mankind has fallen. It has not been a happy time for the self-constituted custodians of humanity's honor and virtue. The ruler of the realms of fallacy was just beginning to feel assured of the permanence of his dominion over the race, and his hordes of puppets in the spheres of religious, civic, and social life were becoming possessed of a proper sense of their superiority to the original creative intelligence, when the world's knowledge and righteousness suddenly polarized and came into external being in the person of the Prophet of cosmic renewal. The result of this presence has been increasing confusion and chaos in every sphere of evil. Everywhere, during those fateful years, established institutions, be they of church, or of state, or of industrial and social existence, have been crumbling, disintegrating from the very intensity of their own evil momentum, until only a shock at the "psychological moment" will be necessary to shake down the whole rotten structure about our heads.

The masters of society are unmasked, and we know them for what they are. They have lost the shimmer of artificial divinity that once blinded the eyes of the populace. We now look upon kings and priests and captains of industry and leaders of society as we look upon ourselves and our neighbors, and find them all tarred with the same stick of self-love and unholy greed. In fine, the presence of the Light of truth in the world has made us impudently inquisitorial, and the multitudes of idols we have held so sacred in the past are rapidly being demolished by the iconoclasm of an awakening intelligence.

In the meantime, the world's immorality intensifies. Driven into the limelight by the insistent lashing of the stern voice of truth, the cohorts of fallacy are making their final stand. All the powers of evil are massed for the last great struggle against the rising kingdom of righteousness, and there is a thrill of rejoicing in the camps of hell, for the venom of revenge proceeding from a church and state smarting under the castigation of deserved rebuke, has struck home, and the protesting voice is silenced. Right well have the powers of evil used the brief respite thus accorded!

The year just closed has been unique in its record of unparalleled immorality. In every domain of social being have been made horrifying disclosures of undreamed of iniquity. Even the world itself is beginning to realize that it has taken another long step toward the brink of social destruction. Rabbi Hirsch, in a year-end sermon, declares that 1909 will go down in history as a year of unprecedented augmentation of social putridity. Other leaders of thought are becoming alive to the same undeniable fact, and are faintly realizing the depths of degradation to which their

devotion to the tenets of fallacy has brought the race. But it is now too late to mend. The fallacies of thought and action that they have inculcated have loosed the flood of human degeneracy, and they and their little thrones of dominion will be swept away by its resistless tide.

Let Diabolos and his host exult while they may. The time is short in which their will remains undisputed. Though we are in the midst of the hour of most intense darkness of all the cosmic night, and though earnest men and women may look into the future with eyes of hopelessness, yet the dawn is at hand, and there are those who know that the Sun of Righteousness is just beyond the horizon. In his rays will the miasmatic vapors of the night dissolve and disappear, and the gloom of fallacy be dispelled. While death and hell hold high revel over the seeming vanquishment of their greatest enemy, the voice of protest is being transmuted to the voice of imperial power, and in the fullness of time its authority will reassert sovereignty over a renewed and regenerated world.

Rainfall Produced by the Stars

[From the writings of Kozzeu.]

THE Hebrew Biblical conception of the creation of the rainfall, is that the stars are the centers of that activity which radiates the alchemical essences which, uniting in the atmosphere, effect the reaction that precipitates the rain. Water must be produced either by the union of oxygen and hydrogen, or by the union of essences which contain these substances in spiritual solution. (We mean here, the spirit of physical and material substances.) There is no free hydrogen in the atmosphere; therefore it would be impossible to create rain in the atmosphere, according to the so called chemical law of generation of water through the union of these two gases. The substantial essences (spirit) which combine in the reaction that precipitates the rainfall, are produced in the stars which form the constellations and ornament the heavens.

Stars are the correspondences of the intellectual centers, which in the aggregate make up the great ocean of life. Seas are produced by the precipitation of the waters from the clouds, and their aggregation goes to make up the waters of the sea. It is in the activities of individual life that the forces are developed that generate and precipitate the mental essences which, in the processes of human generation, develop the waters of the great human ocean which the angel declared to be multitudes, peoples, nations, and tongues.

When it is declared that "There shall be no more sea," it implies that those processes which multiply and replenish the volume of the mortal and corruptible existence shall cease among those worthy to be redeemed. And this declaration corroborates the enunciation of the Lord: "They which shall be accounted worthy to obtain that world [the cosmos, order of life, which shall succeed the Christian dispensation], and the resurrection from the dead, neither marry, nor are given in marriage." The application of the

laws of propagation shall cease on the natural and material plane, before the semblance of life can be transformed to the reality of life; namely, the incorruptible and immortal state.

Confession and Obedience

BY ROLLIN W. GRAY

THE modern Christian church has been so long in fallacy that it thinks its sophistry and fallacious arguments are as true as the eternal verities of God. The truth comes to humanity in its pristine purity in the form of the perfect Man. From this source it is let down through the various stages of intellection and love, and is mingled with the fallacies of human invention until, at the end of an age, there is scarcely a vestige of the primitive truth that can be recognized.

The one central idea that Jesus tried to impress upon, not only his immediate Disciples, but upon all, was the practicability of the truth. How often the command *to do*, is reiterated. The word obey implies action, and the two keys to the kingdom are said to be confession and obedience. It is not enough to confess the Messiah, as Jesus plainly said: "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven," but there must be something done. Confession is simply words expressive of a belief; to obey is to put into action the words, thus taking them one step nearer to their original source, since all words come from the one Word or Logos—Jesus.

The language of the Gods is said to be not words but actions, the prime use of which is to contribute to the use or comfort and pleasure of the neighbor. From action language is let down to the degree of symbolism, wherein the action is named by the thing or things that embody the action. Thus the Scriptures are written in the language of symbolism. Another step downward or outward from the center or origin of language and action, is the delineation or explanation of the meaning of the symbols. This secondary explanation or multiplication of words is only necessary among mankind, when they have quite forgotten the language of symbolism, as evidenced by the fact that they do not think it necessary to love the neighbor as oneself, having forgotten the rule to do to others as ye would that they should do to you.

The truth always implies something practical. If a declaration is made by a teacher of men, and no application of it can be made to the lives of men, it cannot be the truth, neither is it from the Lord; since all truth coming from the Lord has its direct application to life.

The young man came to Jesus and said: "Good Master, what good thing shall I do that I may have age long life?" Jesus said: "Keep the commandments," and that there should be no mistake, they were enumerated. "These have I kept from my youth up," said the young man. But Jesus knew that he had not done so, and immediately gave him the task of distributing his wealth back to the poor from whom it had probably been filched, and to come and follow him. The truth was given forth, that to keep the commandments would insure age-long life, but it was necessary not only to recognize the Messiah, but to come and follow him.

Knowing that He would go to the invisible abode of the Father, he left the command still binding on his Disciples, to love one another. Today, we find the Messiah of this age, with the same commandments, with the same injunction, if you wish to put on immortality, keep the commandments and come and follow me. It is not enough that you confess KORESH as the Messiah; the act of obedience must accompany the confession, or it is of no avail. There must be a practical application of the gospel of Koreshanity, or there is no salvatory power in it for you. Without obedience confession loses its efficacy and becomes as sounding brass or a tinkling cymbal. The practical application of Koreshanity is to get on a communistic basis with Koreshans, and try to love your neighbor as yourself, by the daily performance of use to the neighbor.

Tornadoes, Earthquakes, and Volcanic Eruptions.

BY O. F. L'AMOREAUX

THE ANCIENT historians noted the fact that times of great physical disturbances were contemporaneous with, and probably caused by, great commotions among men. The mighty seismic upheavals about the close of the Jewish age, were cited as examples in point. A writer in the *American Geographic Magazine*, long before the most appalling events of the kind that have marked this era, called attention to the fact that the present is a like period.

The destructive commotions in Nature have been far greater and more widely extended than were those of that former period, and they portend far more extensive, destructive upheavals in human conditions. Those marked the end of a single dispensation; these will be found concurrent with the end of God's great year of the equinoxes, a period of twelve dispensations.

As the result of the death of the divine seed in humanity, for the purpose of reproduction, and the supplanting of the communism to which that seed gave rise, by the hell-born competitive system that clutches at everything in sight, there ceased to be united mental action, and the power of united mind to control the elements was dissipated. The present combinations of mind (industrial, social, civil, and religious) are not calculated to promote the common good of all men, but to secure the ends of party, or sect, or other divisions of the intellectual, industrial, or social world. They are antagonistic to each other, and destructive to the common interests of all.

The writer, whose memory runs back over more than three quarters of a century, remembers reading, in his early boyhood, the account of the first tornado of record, which passed near Lewiston, Illinois; and later, he crossed the track of it, where it passed through a grove of large oaks, making a clean swath through the tops of the trees, whose dead bodies were still in evidence. It was many years after, when the next tornado crossed the Mississippi River at Camanche, Iowa. We saw the cloud, heard the roar, and later, learned of the havoc it made of property and life. They gradually became more frequent until, in the season for them, there occurred several in different parts of the world about the same time. Earthquakes, volcanic eruptions, hurricanes, and tidal waves have become quite frequent, of late years, in which the destruction of property and life has been terrible, and is likely to become still greater, until the human conditions end which make them possible.

"Love Is The Main Thing"

BY SISTER LYDIA

THIS was the reassuring reply of CYRUS, the Shepherd, to one of his disciples who was lamenting a lack of knowledge of Koreshan Universology. The science of this statement is involved in the following quotation from the writings of KORESH: "If loves or affections for truths of life (wisdom and knowledges) are sent up to the center, at the center they become transformed to the truths of life and are returned to the people; then if these truths of life are appropriated to the uses of life, they, the people, come into actual life by the application of the truths." According to Holy Writ, though one have *all* knowledge and is devoid of love, he is "nothing."

These five words tersely express the sentiment contained in the Apostle Paul's dissertation upon charity, which is the love that manifests itself in performing uses for the neighbor. That charity is love expressed in the performance of uses, is clearly stated in the following excerpt from the teachings of the Scientist: "The New Jerusalem state, in its least form in every separate mind, is that in which all aspirations and impulses are to perform the uses of charity. * * * The performance of *true* use to the neighbor is the only charity endorsed in the equitable kingdom—the kingdom of uses." This is the kingdom for which Jesus taught his Disciples to pray. He will answer this self-indited petition when he is resurrected in his amplitude, by the establishment of the world's empire. The reins of this government of the Gods will be in the loving hands of the divine Motherhood, who infolds the divine Fatherhood.

The selfhood must surely be slain ere every aspiration and impulse can be to perform uses. Koreshanity maintains that this complete sacrifice of the old life is the secret of the mystery of the *Kabala* ("the mystery of the conjunction of God and man"), and that the secret of the sacrifice of self resides in these two commandments, on which "hang all the law and the prophets:" "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it; thou shalt love thy neighbor as thyself."

When commanded to love the Lord God supremely, and the neighbor as the self, one naturally asks: Who is the Lord God? Who is my neighbor? The Koreshan maintains that the Lord God is the God-Man, God manifest in his personality, and "regards every full receiver of the Koreshan doctrine as belonging to the same family, hence the neighbor." But, in the language of the Founder of the World's College of Life, "It is impossible to carry out the principles of love to the neighbor embraced in the Lord's summary of the Decalogue, and at the same time to dwell in those secular and social relations enforced by the applications of the principles of the competitive system. To love the neighbor as the self, it is demanded unconditionally, that the social order be of such provision as to preclude competitiveness." KORESH announces that one of the first accomplishments of the Messenger of the Covenant, "is the aggregation into communities, in different parts of the world, of the tens of thousands to be saved." This

will institute a social order of such provision as to furnish opportunity for one to love the neighbor as the self.

Truly, "Love *is* the main thing;" for is it not love, and love alone,—love supreme for the God-Man, and its natural sequence, love for the neighbor, that will impulse people to give up *all*, even their personal liberty, to enter a community of united life? Immortality, and thence eternal life, is only insured to those who come into such relationship. Not only is this gathering into groups of those who are to be saved, the only way to attain immortality and eternal life, but through the aggregation into communities, the mental force called love may be conserved, "its potency directed and utilized," and "the race be preserved from utter annihilation."

The query may arise, Why must personal liberty be surrendered? The answer may be read in the organism of the vidual man, or in Dame Nature's book. Can man have any freedom only as the members of his organism are in subjection to the central cell or governor of his being? Man answers, "No, for reason would be dethroned." Could the alchemico-organic macrocosm maintain its harmonious movements down the eons of time, if its various members were not eternally subject to the imperial sway of their ruler? Is there the least organic thing within the circumferential confine of the universe, that can have liberty only as its members yield to their leader? Nature says, "No, the universe would disintegrate—go to pieces, and cease to exist."

Since the law of polarization is universal and eternal, can it be expected that liberty will obtain throughout an organized body of people only as its vidual members relinquish their personal liberty, and come into unity through being subject to their supreme Head? The High Priest of the order of Levi (conjunction) answers thus: "There can be no liberty, which is not the liberty of the entire body." Love for the Lord God and the neighbor will lead into this liberty.

Love is the origin of all motion, the impelling power of every action. Therefore, the quality of the love determines the quality of the action. How diligently this citadel of being needs to be guarded; for out of it are the issues of life or of death. Out of the "divine element—love to the neighbor," proceed the issues of life, because this love is ever united to the performance of uses. This statement is verified in the following words from the pen of the divinely illumined man: "Thought [love] and action [performance of uses] together comprise the virtues which must consummate in righteousness. To *will* and to *do* are the co-operating factors of utility. Let true science direct the will, and the performance of use will result in the fruit of the perfect life, which means immortality in the flesh." True science directs the will, which is the center of love, to perform works "grounded in the love of uses," not wrought merely for reward, as were the deeds of the Nicolaitanes, which deeds God declares, "I also hate."

The Science of Koreshan Universology, of whatever domain it may be treating, impresses the truth of this terse saying (which is not mere sentiment or a philosophical statement, but a scientific fact) more and more upon the mind, as one critically pursues its study for a practical

application of its truths to life. The inscription, "Love is the main thing," is engraved upon all. Nature declares that love is the perpetuator of the universe. God himself is love; and so great was his love for the world, that he gave his only Son for the redemption of all who believed in him.

Love is stronger than the tomb, from which it brought forth the Son of God, Jesus the Lord, nineteen hundred years ago. Love is stronger than personality; it dissolved the *persona* of Jesus, the Christ of God, after his resurrection from Joseph's tomb, and planted it in the race. As the product of this planting "There comes forth the Son of God, as the forerunner of the Sons of God." These immortals, moved with love, will fulfil the prophetic declaration, heralded by the angelic Host, of "peace on earth, and good will to men." Verily, love is the all-potent element of the Creator and his creation.

The Signs of the Times

BY HERRA J. STEWART

INQUIRING minds are seeking to know the cause of present unsettled conditions among certain classes of Northern and Western people. The past year has been an unusual one in respect to the migration of people from other parts of the United States to the Florida peninsula; in fact, not for many years have so great a number of actual settlers arrived in Florida from almost every other state in the Union. Certain wise ones, those who profess to know the laws of cause and effect in relation to migration, assert that in the near future Florida is destined to become populated as never before. They say the masses of people who are ever seeking new fields of exploration, new lands to inhabit, resemble the waters of a great pond which are held in check by a dam. This dam represents the price of land which, when built to a great height, causes the waters, or people, to seek a way of escape. The price of land, then, governs migration; and since cheap lands in the West and Southwest have all been occupied, there remains practically but one section of the United States open to settlement, i. e., the South. This condition of affairs is made more sure by the scarcity of Government homestead lands. The Florida peninsula on account of its salubrious climate, its extensive area of cheap land and virgin timber, offers greater inducements to homeseekers today than any other section of this great Republic.

To some the present trend of population toward Florida may seem but the usual periodic inflow of settlers to a state which has always been called a natural sanitarium for people of the North. Nevertheless, there may be, and probably are, other and more esoteric reasons for present conditions, for the Almighty works through human agency. His plans are forwarded by the operation of natural laws, and without doubt mortals may if they will, learn to cooperate with the divine mind. Some persons imagine they hear the voice of God in every thunder storm; others neglect to heed even the most obvious signs of the times. May not the wise learn to discriminate between what is likely to occur and what is altogether improbable?

The present world-order with its competition and strife, its never-ending chaos, is renewed and perpetuated by the

migration of its votaries from old improved sections of the country to distant parts that are new and comparatively undeveloped. There comes, however, a time in the course of human events, when material development alone fails to satisfy the soul hunger of at least a portion of mankind. The present is a significant time, a period fruitful in aspiration toward human brotherhood. It is a far cry from a worldly spirit to the fraternal order of the kingdom of heaven; nevertheless, the mills of the gods grind surely, and indications are not lacking that, in his own good time, the Almighty will stay the hand of the destroyer and usher in the kingdom of righteousness. Already the sign has appeared in the heavens, already the word and testimony of truth have gone forth wherewith men shall be blessed or condemned according to the attitude which they assume in relation to the truth.

It has been said that science will not suffice for gathering the children of men into divine order. The great need of the times is an outpouring of divine love, a baptism of such power and magnitude, of such compelling power, that all men will realize its influence in greater or less degree according to their individual powers of absorption and assimilation. Those who have been instructed in the laws governing a pure life, know that heaven is a condition wherein naught of a selfish, worldly nature exists; they realize that purity and absolute unselfishness are synonymous, that permanent peace and happiness must come to the human race through a baptism of God's pure love shed abroad in the hearts of mankind through the instrumentality of the Holy Spirit.

May we not believe the world advancing toward a point designed to culminate in the overthrow of mammon, toward an era wherein peace and good will shall reign supreme? "Thy kingdom come; thy will be done in earth as it is in heaven," cannot now be said to obtain under the present world order; but there are those who hold to the faith that God's great day is at hand, even at our doors. So may it be.

When the Messenger appears, then is the time to prepare the minds of the people; he comes for that purpose. The doctrine of the literal Word must be communicated to the people. Their ripeness is their preparation to receive the truth concerning what they shall do to resurrect the body, or put on the flesh of Christ. They will be ready to accept the doctrine of the resurrection of the dead when it is presented to them, because of their acceptance of the seed that was planted in them by the operation of the Holy Ghost, at the beginning of the Christian dispensation.—*Koresh.*

There is coming a radical change in the organic structure and functional force of the human organism. These changes in the form and functions of the human organism will be the result of the application of discoveries already made, the principles of which are set forth in the literature of the Koreshan System. Man is mortal, but there is to come a change. This mortal is to become immortal. This is not to take place in some other world or sphere, but the change is natural and scientific, and is to constitute the basis of the revolution in the church and state of the world.—*Koresh.*

Literary Review & Comment

E. Benson Steele

THE BELIEF OF AGNOSTICS

WE HAVE had occasion more than once to notice, in these columns, *The Truth Seeker*. Search for truth is a noble pursuit. It is a great achievement to have found it. But to carry on a successful search, one must know the marks or signs by which it may be identified. The Truth was in the world nineteen hundred years ago, but our contemporary does not believe it. The Truth in its scientific degree has been in the world for the past seventy years, but our contemporary does not believe that either. The truths of Koreshanity, as promulgated through the columns of *THE FLAMING SWORD*, have weekly or monthly for a number of years been dropping into the editor's waste-paper basket; yet he has never acknowledged the man nor received his message. But this would be expecting too much. Koreshanity is evidently beyond *The Truth Seeker's* mental horizon. "Seeing is believing" seems to be his motto.

The above was suggested by the following extremely crude statement in a recent issue of the journal referred to. "When a man tells me that he believes in land and water, in mountains and valleys, in trees and flowers, in men and women, he simply tells me that he believes in what he sees; but when he tells me that he believes in God, in angels, in heaven, he dares to tell me that he believes in what he does not see."

This is carrying agnosticism too far, out of its legitimate field. Does the writer know, or does he need to be told, that what one actually sees is not a matter of belief? The following is the definition of the word belief, according to the Standard Dictionary: "A conviction or assurance of the truth or actuality of anything on other grounds than personal observation or experience." We would infer that an agnostic is not supposed to know, not only whether or not there is a God, angels, or heaven, but also the ordinary use of every-day words. After this display of agnosticism, what may we not see next in the columns of the paper?

The same journal treats us to the following: "Christianity is the religion of gloom, of despair, of defeat and death. Never did sadder cry from human lips pierce the sky than went up from the cross when Jesus, in the hour of his greatest agony, exclaimed: 'My God! my God! why hast thou forsaken me?' When Jesus realized that his God had forsaken him, his heart broke in disappointment." Mary and Jesus are referred to as an "unfortunate Jewess and her more unfortunate offspring."

Why does *Truth Seeker* have 1910 written at the top of every page? We take for granted that, being agnostic, it does not know, so we will endeavor to offer some enlightenment. 1910 is written at the head of every newspaper and periodical in Christendom; it appears on every legal document in every nominally Christian country in the world; it is written by everybody, Christian, infidel, atheist, agnostic, Jew, and Gentile, because the Man who was born nineteen hundred and ten years ago, had mental power enough to project himself down through the race, and give

the world an impetus that agnosticism and atheism are unable to account for. If Jesus is a mere myth, would the name have that potential force that has influenced and actuated human action for the past nineteen centuries? A mere empty superstition and belief in some one who never existed, or if he did exist, was an impostor, could never have instituted a power that Christianity has wielded and is wielding in the world today.

"The Dimensional Idea an Aid to Religion" is the title of a book by W. F. Tyler, that we have just received from R. F. Fennell & Co., New York. The author claims to be "an ordinary, hard-working individual, who has read not much, who has remembered but little, and who has been far removed from any atmosphere of speculative thought." He has, however, as a perusal of the book shows, got into a very thick "atmosphere of speculative thought."

He is guilty of an act that almost all writers are guilty of, who imagine their thoughts are newer and more advanced than those of ordinary orthodox thinkers. He swallows at one gasp, Darwinian evolution and Copernican astronomy. He speaks of language as having "progressively increased from the chatter of the monkey * * * to the language of the scientist." Infinity of space he considers a matter of knowledge.

After discussing the fourth dimension idea in much the same way other writers on the subject do, he makes the logical deduction, that if there be a fourth dimension (and he evidently believes it), there is also a fifth dimensional state, and so on till the infinite-dimensional existence is reached. This, he says, "I conceive to be God, of whom therefore, in an infinitely small degree we are a 'part,' but of whose nature and attributes, it is hopelessly impossible to gain any conception whatever." This is pretty good for one "who has been far removed from any atmosphere of speculative thought."

Koreshanity affords a decided contrast to the speculative vagaries and mental obfuscations of modern miscalled advanced thought. The Universology of this system is based upon absolute knowledge. KORESH has given the world the true conception of Deity and his manifestations. Science is knowledge, not mere empiricism; and Koreshanity alone, of all systems in vogue at the present day, has the science of religion.

Last month's *Review of Reviews* contains an interesting review of the progress of the past year. Among the topics noted are: discovery, air and land communication, immigration, economics, and our foreign relations. Foreign topics touched on include the political crisis in England, the newly constituted United States of South Africa, political changes in Turkey and Persia, and Spain's troubles in Morocco. The number also contains interesting articles on Art activities in the United States, water powers of the South, gyroscopic monorailroad, and America's national bird, the turkey.

The February issue of the *Woman's Home Companion* is "Love Story Number." There are a number of stories of this character, both short and serial. The music is of the same character. "Nobody Just Like You, Dear," and "My Little Peggy Girl," are the titles of two songs. The other departments are up to the standard. The cover design is very artistic.

The Open Court of Inquiry

R. BENSON STEELE

THE DARKENING OF THE SUN AND MOON

The Koreshan Interpretation of These Phenomena

"Please explain Matt. xxiv: 29: 'Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light.' Is this literal or symbolic language? At what time does such a condition obtain? What is meant by the mourning of the tribes that follows?"

THE ABOVE quoted verse is part of the discourse of Jesus on his being asked, "What shall be the sign of thy coming, and of the end of the world?" He warns his Disciples against false christs, tells them of wars and rumors of wars, of earthquakes, famines, and persecutions, and points to a time of great tribulation, "such as was not since the beginning of the world to this time, no, nor ever shall be." He encourages them, however, by saying that for the elect's sake the days shall be shortened.

Then comes the verse quoted above. The language is literal. Perhaps the inquirer meant to ask, were the physical sun and moon meant? Primarily, no; the language applies, in the first place, to the anthropostic sun and moon. But the language is none the less literal on that account. The Noatic flood was a literal flood, though not a flood of physical waters. When Jesus was crucified, the sun was darkened. The real darkening of the sun was the cutting off of the Messiah; but there was a corresponding darkening of the physical sun. So, when at the time referred to by Jesus, the sun and moon fail to give their light, there may or may not be a corresponding darkening of the physical luminaries; but the language is literal when it refers to the sun and moon in the anthropostic domain.

When does this condition obtain? At the end of the Christian dispensation, at this time. The language has reference to the Messiah of the age, CYRUS, the Messenger of the Covenant. The following quotations from the writings of KORESH make this clear:

"The Messenger comes in the mortal flesh, the flesh that is to be destroyed by the fire of theocrasis; after which, this same Messenger becomes one with the Father on the throne of his inheritance—the throne of God."

"As confirmatory of my mission, my form will melt with fervent heat. I shall flame forth as the brightness of the lightning's flash. Then the sun shall be darkened, and the moon shall refuse to give her light; in other words, the Lord, the Sun, shall suddenly hide his face, and Jerusalem, who is in the Lord's Prophet, shall fail to transmit her light. This is called translation."

After the darkening of the sun and moon, we read: "And then shall appear the Sign of the Son of man in heaven: and then shall all the tribes of the earth mourn and they shall see the Son of man coming in the clouds of heaven with power and great glory." The Sign of the Son of man in heaven is the Messenger of the Covenant in a state of illumination. In explanation of the mourning of the tribes, we quote again from KORESH:

"My translation is the confirmatory work of the Sign.

After this all the tribes of the earth shall mourn. 'All the tribes of the earth' have no reference to the nations or peoples of the natural kingdoms of the world, but to the tribes of the united Jew and Gentile who now begin to gather themselves into tribes to perfect the establishment of the new earth. * * * To mourn signifies to wait longingly (with intense desire) for the Lord's appearing, and for this reason; namely, that the Lord may appear. Then shall they (the tribes) see the Son of man coming in the clouds of heaven; that is, in themselves as the literal resurrected Word, for they constitute the clouds of heaven."

The Ascending Lives of Animals

"How are the lives of animals appropriated into the human kingdom?"

IT is through the processes of transmutation that lives of one domain are appropriated by another. We will elucidate this in the words of KORESH:

"The death of animal organisms and their disintegration are the processes by which the spirit or force of animal life is carried over to other forms, either into the higher or lower forms of animal existence, or into the still lower mineral or earthly conditions. When the idea of transmutation becomes fixed in the mind, it will be easy to pursue the progress of the transformation of life. It is not difficult for the mind having once established itself in the conviction of the law of transmutation as one of the fundamental laws of organic being, to comprehend and accept the statement that the flesh of the animals killed and eaten by the priests became transformed from animal to human flesh; and, therefore, that the animal globule and flesh corpuscle, from belonging to and possessing the nature of the lower animal, were transformed and transposed to the human globule and corpuscle, becoming endowed with the vitalization of the higher mental forces of the human. It is not so easy, perhaps, to accept the statement that the spirit of the animal also became absorbed by the human surroundings and contingencies of the animal life thus apparently and ruthlessly destroyed."

"As the priests ate the body of the animal, so also was the spirit of the animal appropriated. It does not follow that all the spirit of the animal tended toward the priests; he received a certain quality of the liberated spirit, but not all. * * * The dread or fear of being slaughtered gave special bias to the determination of the liberated spirit of the animal sacrificed, and the spirit, by the tendency of the desire of the animal mind, went into the people whence the animal came. There was therefore a constant flow of the spirit of the animal life from the slaughter-house to the people."

In the Jewish sacrifices, a portion of the animal was eaten by the sacrificing priest. He would, therefore, receive a certain quality of the liberated spirit. At the same time, a certain quality was absorbed by the people who did not appropriate the flesh. It was the fear of the animal that gave bias to the determination of the liberated spirit.

At the same time, it is probable that where affection exists in the relation of man and animal, as in the case of a man and a favorite horse or dog, there is an absorption by the man of a certain quality of animal spirit, differing from that received through the animal slaughtered.

Concerning the Planets

"What is the order of the planets according to Koreshan astronomy? If Neptune is the seventh in order, why is Saturn named in THE SWORD as the one possessing the reflective power of the ultra-penetrable rays? Are the planets moving all in one line, or are they spread over the whole Zodiacal width?"

IN regard to the order of the planets, we quote the following from THE SWORD of May 10, 1901:

"The emplacements of the planetary discs in the laminae are—in their relation to our point of observation on the surface of the earth—the reverse of what they would be under the Copernican system, but their reflections in the heavens are the same; that is, the order is the same as in the Copernican or Newtonian astronomy. It is understood, of course, that the planets are movable discs between the planes of mineral and metallic strata which comprise the cosmic rind of the cell. Mercury is the nearest us in the cosmic rinds, but its reflected focal point is farthest from us, toward the astral nucleus. This order is observed throughout."

The planets all possess the reflective power of the ultra-penetrable rays. We took up the question of the formation of the planets in this department of THE SWORD of January, 1909, to which we refer the inquirer. As to the special function of Saturn in this particular, we do not know what article our inquirer refers to, and so are not in a position to reply.

The orbits of the planets are inclined more or less to the ecliptic. Venus, whose inclination is the greatest, is at certain times 9 degrees north or south of the ecliptic.

Continuity of Life in the God World

(From the Writings of KORESH)

"Do we suffer for ages in attaining perfection only to remain in the God world a certain time, and are we ultimately swept back into matter to circle around again?"

NO, you will awaken to your eternal consciousness. Upon reaching that state, you will find that what you have attained will live in the God world without any break in the continuity of being. This is eternal life, dwelling in life without any further interruption. If life is eternal in the future without end—then that life is without beginning; hence it is said, without beginning of days or end of years. The activities in the God world result in friction and waste—the waste being precipitated into the lower lives by grades. The first precipitation is into the highest angelic heavens; the second, into the second angelic heavens; the third, into the third heaven; and the fourth, into the common life. This is true on general principles, though each heaven has many degrees of descent. Absorption of the ascending life into the eternal consciousness is no loss of identity, and from it there is no more descent of the egoistic consciousness. The Sons of God precipitate germs of regeneration. This is done at the time and point of conjunction.

The Fruition of the Age

(From the Writings of KOESH)

"What do you mean when you say, 'None will be reincarnated (resurrected into immortality) but those in whom the divine seed was sown? Do you mean that only a select few will inherit immortality, while the vast majority of human beings will be spiritually annihilated—that there is no future state but for those who accept the propositions of Koreshanity?'"

THOSE who received the seed of life at the beginning of the age, come into the condition of the firstfruits at the end of the age. Those who rejected that seed—the Holy Spirit then, are not passing through the process of regeneration from the Lord Christ, and consequently cannot awake at the termination of the age as the full fruit of the Tree of Life. Those who rejected the Holy Spirit when it was shed upon the world—this was only done at the beginning of the age—will be reincarnated in future generations, and will be baptized with another outpouring when they have sufficiently progressed to become receptive to it.

"There will be 'a select few at the end of the dispensation, who will become the Sons of God. This select few will be the product of the planting of the Lord in the race. These are the Sons of God, that is, offspring of God, because they are the offspring of the Son of God who planted himself to bring them forth. There will be no spiritual annihilation. Spirits go into the spiritual world, live their career there, and return here to still further work out their experience. Those who were capable of receiving the Holy Spirit in the beginning of the Christian age, reached that possibility through ages of natural and spiritual life and experience. There is a future state for all men, but that state is not altogether in the spiritual world, it is partly in the natural world; but the final state is that of the Sons of God, higher than the angels in heaven. The fruition of the age—the ripening of the Sons of God and the gathering of the fruit, will be accomplished through Koreshanity, because it is the ordained way of ushering in the kingdom of righteousness."

The Planting of the God-Man

(From the Writings of KOESH)

"How was the God-Man, Jesus Christ, produced, and how was he planted in the race?"

IT must first be understood that man is the circumference and environment of the spiritual world, which is in man. When man becomes outwardly perfect he is the temple of God, for God dwells in him. When the humanity is sinful it forms an outer chaotic crust, into which the inner humanity does not shine (illumine), hence it is a chaotic sphere which immediately surrounds and incloses the orderly arrangement of God's internal kingdom. When the interior penetrates into this chaotic crust of the exterior, this chaos of the sensual humanity begins to be transformed, and from it the Son of God appears. He is then dissolved, and flows back into the race by the operation of the Spirit to which he is transposed and transubstantiated. He was planted in the race by being converted to Holy Spirit, and by the reception of that Spirit by those who were prepared to receive it. It was through this operation of the Spirit that they partook of his substance and fulfilled his saying: "Except ye eat the flesh and drink the blood of the Son of man, ye have no life in you."

THE PUBLISHERS' DEPARTMENT

The Flaming Sword

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Little Words With Our Readers

DURING the past year we printed in serial form, in the columns of THE FLAMING SWORD, some very valuable productions from the pen of KORESH; namely, "Interpretation of the Book of Revelation," and "An Exposition of Macrocosm and Microcosm." These articles were much appreciated by our readers. We take pleasure now in announcing the publication, beginning with this issue, of another series from the same pen. This is a series of articles on "The Theocracy; Its Law, Form, and Constitution." It is an elucidation of the statement in Daniel's prophecy: "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed." As we are living right in the times when this prophecy will obtain its fulfilment, this series will be read with much interest by all students of Koreshanity.

We would like to remind our readers that at the end of the present month, February, the special offers we made in the last two issues, will be withdrawn. We refer to the "Big Four" combination,

our premium offers, and our special holiday offer of THE FLAMING SWORD for 75c. Any who have not yet taken advantage of these offers, and desire to do so, will kindly take note of this limit. Our combination offer with *The Thrice-a-Week World*, however, still holds good.

Our combination offer in connection with *The American Eagle* is, hereafter, \$1.50 for both papers, instead of \$1.25. This increase is owing to the advance in price of *The Eagle* from 75c to \$1.00 a year.

We would like to call special attention to two articles in the Founder's department this month. We refer to "Discovery of the Law of Mutation," and "What Is Signified by the 'Squaring of the Circle?'" These two articles have not been published before, and are full of valuable and suggestive thought. Students of Koreshanity will welcome them as valuable additions to the published writings of the Master Scientist.

Notice.

All members of the Society Arch Triumphant of the Koreshan Unity who are in arrears with their membership dues, are kindly solicited to forward the same at their earliest convenience.

Respectfully,
V. H. Andrews, Sec'y.

Timber Decay Costs Millions

Millions of feet of timber and finished lumber rot every year in railroad ties, bridges, trestles, piles, farm buildings, fences, poles, and mine props. The lumber consuming public of the United States pays perhaps thirty to forty-million dollars a year to make good the losses from wood decay.

These great drains are a source of more and more concern each year. Chemists and engineers who have to do with the uses of wood are working unceasingly on the problem. The U. S. Forest Service has men who devote their whole time to it. The importance of the problem cannot be overestimated. Millions of dollars are annually saved by preservative treatment of timbers, but much yet remains to be learned.

Wood decay is caused by fungus; a vegetable growth sometimes so small that it can only be seen with the microscope. Its roots or branches, like minute hairs, force their way into the wood tissues and absorb or eat away the solid parts. The

collapse which results is called decay. Timber is artificially preserved by forcing into its cells and pores certain substances which prevent the growth of fungi. As long as this substance is present in sufficient quantity, the germs of decay—the threads and spores of fungus—cannot enter, and the wood is preserved. This often means doubling and sometimes trebling the life of the timber.

The United States Government considers the investigations of the preservative treatment of timber of such importance that the business of one office of the United States Forest Service, that of Wood Preservation, with new headquarters at Madison, Wis., is given over entirely to the work of experiments in cooperation with railroad companies and other corporations and individuals in prolonging the life of railroad ties, mine props, bridge timbers, fence posts, and transmission poles.

The lengthening of the life of timber means the saving of thousands of dollars annually through doing away with the heavy expense of labor and cost of material for renewals.—*Forest Service, Washington, D. C.*

Scientists make the claim that they believe nothing that cannot be demonstrated. When and how have they demonstrated the indestructibility of the atom of matter?—*J. S. Sargent.*

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